THE

HISTORY

OF THE

Antient ABBEYS, MONASTERIES, HOSPITALS, *Cathedral and Collegiate* CHURCHES.

BEING TWO

ADDITIONAL VOLUMES

TO

Sir *WILLIAM DUGDALE*'s

Monasticon Anglicanum.

CONTAINING

The Original and first Establishment of all the Religious ORDERS that ever were in *GREAT-BRITAIN*; being those of the *Benedictins*, *Cluniacks*, *Cistercians*, Regular Canons of St. *Augustin*, *Carthusians*, *Gilbertins*, *Trinitarians*, *Premonstratenses*, and Canons of the Holy Sepulchre, treated of in the MONASTICON ANGLICANUM: As also of the *Franciscans*, *Dominicans*, *Carmelites*, *Augustinian Friers*, Regular Canons of *Arroasia*, *Brigittins*, Monks of *Fontevraud*, of *Savigni*, and of *Tiron*, *Crouched Friers*, *Friers of Penance*, or *of the Sack*, and *Bethleemites*, not spoken of by Sir *William Dugdale*, and Mr. *Dodsworth*.

The FOUNDATIONS of their several MONASTERIES.

A very large COLLECTION of many hundreds of Grants and Charters belonging to them, besides several thousands abridg'd.

The final SUPPRESSION of all those Places, with some Account of the manner how their vast Lands and Possessions were dispos'd of.

THERE ARE ADDED

CATALOGUES of the Abbats, and other Superiors of those religious Houses, and of all Persons eminent, and distinguish'd for Piety, Learning, and other Accomplishments, in the several Orders; with short Lives of as many of them as have been transmitted down to us.

Collected from above Two hundred of the best HISTORIANS extant, and from antient Manuscripts in the *Bodleian* and *Cotton* Libraries, and many more in the Hands of learned ANTIQUARIES, and other curious Gentlemen, whose Names may be seen in the *Preface*.

Adorn'd with a considerable Number of *Copper-Plates* of the several Habits of the religious Orders, the *Ichnographies* of Cathedral and Collegiate CHURCHES, and the Ruins of sacred Places destroy'd, or gone to Decay, and Prospects of others that are still standing.

By JOHN STEVENS, Gent.

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MDCCXXIII.

THE

HISTORY

OF THE

Abbey of Bury St. Edmunds, Cathedral and Collegiate Churches.

BEING TWO

ADDITIONAL VOLUMES

TO

Sir WILLIAM DUGDALE'S

Monasticon Anglicanum.

CONTAINING

MVSEVM BRITANNICVM DUPLICATE B.M. 1818.

THE PREFACE.

THE *Author of the* French *Hiſtory of all Religious and Military Orders, in the Preface to his third Volume, tells us, it is impoſſible that a Work ſo large as his is ſhould be altogether exempt from ſome Miſtakes; and therefore he repeats what he had before declar'd, that whenſoever he ſhall be convinc'd of any Error, he will moſt readily and publickly acknowledge it. Something to the ſame effect has been ſaid in the Preface to the firſt of theſe two Additional Volumes to the* Monaſticon Anglicanum; *and it is again here repeated, becauſe ſome Perſons are either apt to forget, or perhaps not willing to remember what they have read before. The Compiler of theſe two Volumes does not pretend to be privileg'd from Overſights above other Men; nor can he be obliged to anſwer for every thing he copies from others, as he could not live in all Ages and Places, to verify all that he finds written, and delivers upon ſuch Authority as he found it. Nor is all that every one diſbelieves, or does not like, to be immediately rejected as falſe, and an Impoſition on the Publick: Thoſe who ſet up for Judges ought in the firſt Place to be well qualified, and then to endeavour to lay aſide all Prejudice; for where that prevails, little Regard is to be had to their Deciſions. All poſſible Care has been here taken to be exact and correct; ſo that if any thing be found amiſs, it has been the Effect of Overſight, not of Deſign. As the whole Work conſiſts of Tranſcripts, either from MSS. or printed Books, the Errors, it is likely, may be verbal or literal; and thoſe the Performer may be charg'd with, tho' indeed it ought to be in a charitable manner, conſidering the Difficulties that ſometimes occur in the reading of all ſorts of MSS. But as for the Contents, the Matter or Subject, nothing can be juſtly imputed to him, who is only a Tranſcriber. What unreaſonable Objections have been ſtarted againſt him before the Publication of the firſt Volume, he has there ſufficiently anſwer'd; but ſince it came abroad into the World, he has heard leſs Fault found with it than before, and even that little very trivial, and conſequently not worth taking notice of.*

All the Religious Orders that ever were in England *are now diſtinctly treated of; and it is hop'd, that ſcarce any Monaſtery has eſcap'd the diligent Search that has been made to render this Work compleat as to thoſe Particulars. It is a Misfortune that ſome Perſons who were very free at firſt in promiſing their Aſſiſtance in procuring of MSS. have prov'd more ſlack in the Performance than might have been reaſonably expected, and others who could have afforded conſiderable Helps have refus'd them. What Motives they had for ſo doing need not be taken notice of, tho' it is eaſy to gueſs, and ſomething to that purpoſe has been mention'd in the Preface to the firſt of theſe two Volumes. Be that as it will, they have robb'd themſelves of the Honour of contributing towards the Satisfaction of the Publick; and what is ſtill worſe, there is ſufficient Reaſon to believe, that ſome have had no other Motive than an unjuſt Prejudice conceived againſt the Compiler; and that for the moſt part only upon the uncharitable Inſinuations of Perſons who had not the leaſt Knowledge of him. He could name Particulars who have exerted themſelves in this Practice of giving and receiving ſuch malicious Informations; but they have done themſelves the greateſt Wrong, and if their own Conſciences do not check them, they are the more to be pity'd. Due Acknowledgment has been made in the former Preface to moſt of thoſe worthy Gentlemen who have generouſly lent their Hands to promote this Undertaking; but there are two, who ſince the publiſhing thereof have favour'd it in a moſt ſignal manner,* viz.

The Right Rev. Father in God Dr. Adam Ottley, *Lord Biſhop of* St. David's, *a Prelate of ſuch ſingular Chriſtian Meekneſs, Candor and Courteſy, as gains him the Affection and Reſpect of all that have the Honour of applying to him. His Character is far above the Reach*

of

of my Pen, and his Modeſty ſuch, that to ſpeak his due Praiſe would be diſagreeable to him.

Mr. Francis Taylor, *Fellow of* Univerſity College *in* Oxford, *has approv'd himſelf my moſt ſingular Friend, as well as a zealous Promoter of what he thought this Work might produce to oblige the Publick, having moſt induſtriouſly procur'd MSS. and endeavour'd to incline others to give ſome Aſſiſtance towards the advancing of theſe Volumes: A Favour ever to be acknowledg'd.*

Having no more Benefactors to add on the Account of MSS. I ſhall conclude with the Names of ſome few Subſcribers omitted, or miſtaken, in the Liſt affix'd to the firſt of theſe Volumes. They are

His Grace the Duke of Montroſs.
His Grace the Duke of Gordon.
The Right Hon. the Marquis of Caermarthen.
The Right Hon. the Earl of Pontefract.
The Right Hon. the Earl of Aberdeen.
The Right Hon. the Lord Carmichael.
The Right Hon. the Lord Forreſter.
The Right Hon. Gerald *Lord* Kingſale, *and Lord* Courcy *of* Rynerone.
The Right Hon. Richard *Lord Viſcount* Fitz-Williams *of* Merion, *and one of His Majeſty's moſt honourable Privy-Council in* Ireland.
The Right Hon. Robert Dundaſs, *Eſq*; *Lord Advocate for* Scotland.
Sir Edward Blunt, *of* Mauley *in* Worceſterſhire, *Bart.*
Sir John Gonſon, *of the* Inner-Temple, *Kt.*
Sir Patrick Johnſton.
Sir James Campbell, *of* Arkinleys, *Bart.*
Sir Hans Sloan, *Bart. M. D.*
Sir Antony Weſtcomb.
Right Hon. James Johnſton *Eſq*;
Hon. James Haldane *Eſq*;
Hon. J. Collet *Eſq*; *late Governor of* Fort St. George.
Hon. Col. Robert Monroe.
Hon. Col. Charles Matthew.
Hon. William Fraſer *Eſq*;
Alexander Brodie, *of* Brodie, *Eſq*;
D'Oyly Michel, *Eſq*;
Thomas Agnew, *Eſq*;
Walter Cary, *Eſq*;
John Elphinſton, *Gent.*
Robert Holford, *Eſq*; *Maſter in Chancery.*
Henry Cunnyngham, *of* Balquhan, *Eſq*;
James Grant, *of* Grant, *Eſq*;
William Petre *Eſq*;
Newburgh Hamilton, *Gent.*
Joſiah Kingſman, *Eſq*;
Benedict Ithell, *of* Temple Dixſley *in* Hertfordſhire, *Eſq*;
—— Dalliſon, *Eſq*;
Alexius Clayton, *Eſq*;
James Blake *Eſq*;
——— Smith, *of* Gray's Inn, *Eſq*;
James Dolliffe, *Eſq*;
Marmaduke Allington, *of* Lincoln's-Inn, *Eſq*;
Mr. George Pippard, *Merchant in* Drogheda, Ireland.
Tempeſt Thornton, *of* Gray's-Inn, *Eſq*;
Thomas Cheſter, *Eſq*;
Monſieur Camus de Pontcarré, *firſt Preſident of the Parliament of* Normandy.
Charles Umfreville, *D. D.*
The Rev. Mr. Arthur Atthersſton, *Fellow of* Queen's College, Oxford.
Mr. Francis Taylor, *Fellow of* Univerſity College, Oxford.
The Rev. Mr. Dyde.
Trinity College *Library of* Cambridge.
Mr. George Binks, *of* Covent-Garden.
Mr. Edmund Bedingfeld, *of* Cecil-Street.
Mr. Auguſtin Clark, *Merchant in* Dublin.
Mr. James Quigly *of* London.
Mr. Pat. Meighan, *Bookſeller in* Drogheda, Ireland.
Mr. Gibbs, *Architect.*
Mr. John Salt *of* Covent-Garden.
Mr. Camell *of* Staple's Inn.
Mr. Chamberlain.
Mr. Henry Hicks *of* Covent-Garden.
Mr. John Crooke, *Printer.*

THE

HISTORY

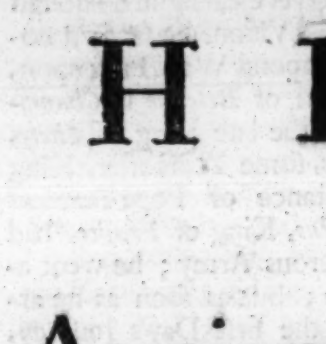
OF THE

Ancient Abbies, Monasteries, &c.

Of the Order of the FRIERS MINORS, *with the Life of St.* Francis *of* Assisium *their Founder.*

The general Account of the Original of the Order of St. Francis *in the first Volume being very imperfect, it has been thought requisite to supply that Defect in this Place, from an Author who has labour'd more in the Enquiry into religious Orders than any other, and with such Success that he has met with universal Applause.*

Hist. des Ordres Monast. &c. Vol. 7. p. 1.



AFTER all the Victories the Church had in it's first Ages obtain'd over Paganism, she seem'd to be quite out of Danger; but the 12*th* and 13*th* Centuries were so fatal to her, that unless JESUS CHRIST who had given his Promise to the Prince of the Apostles, and his Successors, that the Gates of Hell should not prevail against her, had supply'd her with fresh Succours to defend her against the Assaults of her Enemies, she must at length have sunk under those Calamities with which she was afflicted at that Time. For besides the *Vaudois*, the *Albigenses*, the *Poor Men of Lions*, and many other Hereticks, who attack'd her with their pernicious Doctrines; the Christian Emperors omitted nothing that might add to her Affliction, not only by means of the Schism they gave into, but also by the Rage of the War they made in *Italy*; where the Churches were stripp'd of their best Ornaments, the Cardinals and other Prelates of the Church suffer'd the greatest Indignities in Goals; and Simony was conniv'd at, to the Scandal of Religion, and the Contempt of the Poverty of JESUS CHRIST.

In the Height of these Miseries and Calamities, God looking down on the Affliction of his Church, rais'd the humble St. *Francis*, in order, by his means to oppose the Truth of the Gospel against Error, Poverty against Avarice, and Humility against Ambition, which had been the Source of all those Disorders. He was born at *Assisium*, a City of the Province of *Umbria*, in *Italy*; in the Year 1182. His Father, who was a rich Merchant of that City, was call'd *Peter Bernardon*, and his Mother *Pica*, a Woman of singu-

lar Piety, and much Virtue, who being come to the End of her Reck'ning, endur'd exceſſive Pains, and ſeveral Days paſs'd without the leaſt Appearance of her being happily deliver'd; whereupon it was thought ſhe would dye, and dying take away the Life of the Child ſhe was to bring forth; but an Angel, in the Shape of a Pilgrim, coming to the Door of her Houſe, under Colour of begging an Alms, which was given him, recommending the Mother and the Child to his Prayers, adviſ'd them to carry her into a Stable, aſſuring them that ſhe would immediately be eas'd. His Advice was taken, and the Infant came happily into the World on the Hay, and among the Cattle; which has been look'd upon as the firſt Circumſtance wherein St. *Francis* reſembl'd JESUS CHRIST in his Humanity. In Baptiſm he was call'd *John*; but the *French* Tongue, which his Father, who traded in *France*, caus'd him to learn, became ſo familiar to him, that he was generally call'd *le Francois*, the *French* Man, and thus he ever retain'd the Name of *Francis*. His Father alſo caus'd him to learn *Latin*, and when he found him capable of expreſſing himſelf in that Language, he took him from School, to apply him to Trade. The Father and the Son differ'd very much in their Inclinations, the former was covetous, and the latter free and generous, valuing nothing ſo he might ſatisfy his Deſires, and yet the Love of Pleaſure did not lead him away into Lewdneſs, or make him forget the Law of God. Compaſſion ſeem'd to be ſo natural to him, that he could not look on any wretched Perſons, without being much concern'd at their Miſery, and it was his conſtant Cuſtom never to refuſe an Alms to any that begg'd it for God's ſake. His Behaviour was ſo ſweet, and obliging, that it gain'd the Affections of all Men. He was ſo endearing, ſo obliging, ſo polite and ſo ſincere, that theſe excellent Qualities made his Countrymen hope he would at length prove an Honour to their City; and ſomething ſo great and extraordinary appear'd in his Countenance, that a good Man then living at *Aſſiſium*, every Time he met him, ſpread his Cloak on the Ground, for him to tread on, ſaying, That too much Honour could not be then paid to a Perſon ſo viſibly preordain'd for ſomething that was great.

He being at that Time poſſeſs'd by a worldly Spirit, and taken up with the Affairs of Trade in which his Father had employ'd him, was far from imagining what it was that God requir'd at his Hands, and had no Reliſh for any but worldly Things; but the Time being come at length, when God had determin'd to put in Execution the great Deſigns he had on him, permitted the Courſe of his Pleaſures to be interrupted by Bitterneſs and Afflictions, to the End to wean him from the World, and to draw him to his Service, by Ways no leſs advantageous to the Soul, than repugnant to Nature and the Senſes. This was brought to paſs by means of a Difference ariſing between the Inhabitants of *Aſſiſium* and thoſe of *Peruſa*, which ſo highly incens'd them both, that they had Recourſe to Arms, and committed ſeveral Acts of Hoſtility againſt each other, in one of which *Francis* was taken Priſoner by thoſe of *Peruſa*. His Captivity laſted a Year, but abated nothing of the Liberty of his Mind. The Soldiers of his Party, who had been taken with him, could not bear the Hardſhips of their Impriſonment, without much Regret; but *Francis* encourag'd them with Words, and with the Example of his Patience.

As ſoon as he had recover'd his Liberty, he fell Sick, and that in ſo violent a Manner, that he prepar'd for Death, looking upon his Diſtemper to be Mortal. Theſe firſt Afflictions began to diſpoſe his Heart to hearken to the Voice of God, to make an Advantage of heavenly Inſpirations, and to be ſenſible of the Uſeleſſneſs and Abuſe of his paſt Vanities; however the Hour of his entire Converſion was not yet come; for tho' ſome Alteration was obſerv'd in his Behaviour, yet the Inclination to Vanity was not quite extinguiſh'd in his Heart; but the Compaſſion he had always had for the Poor perfected that which Affliction had begun; for having made a very fine Suit of Cloaths, and having the very firſt Day he put it on, ſtripp'd himſelf of the ſame for a poor Gentleman, that was very meanly clad, to whom he gave it for God's ſake, this charitable Act crown'd the Work of his Converſion, drawing down freſh Grace upon him, purſuant to the Promiſe made by JESUS CHRIST in the Goſpel to ſuch as ſhall practiſe that heroick Virtue; which God gave him to underſtand the very next Night by a Viſion, in which he thought he ſaw a magnificent Palace full of Arms, mark'd with the Sign of the Croſs, the which he was aſſur'd were for him and his Soldiers. Not being yet clear ſighted enough to ſee into the true Senſe of that Viſion, he fancy'd nothing was meant by it but a temporal War. Hereupon, underſtanding that *Walter*, Earl of *Brienne* in *Champagne*, Son in-Law to *Tancred*, the late King of *Sicily*, and Brother to *John* who was, ſome Years after, King of *Jeruſalem*, with the Aſſiſtance of Pope *Innocent* the Third, and of *Philip Auguſtus*, King of *France*, had enter'd *Apulia*, with a numerous Army; he went away to offer him his Service; but as ſoon as he arriv'd at *Spoletto*, which was the firſt Day's Journey, he was call'd back to *Aſſiſium* by another Viſion, wherein God warn'd him not to prefer the Poor before the Rich, or the Servant before the Maſter, and not to ſerve any but him. He then began to comprehend that the Warfare he was to engage in, was altogether Spiritual. Thus he return'd to his Father's, but quite alter'd from what he had been when he ſet out from thence; for he from thenceforth found no Delight but in Solitude, keeping retir'd in the Houſe and employing himſelf only in Prayer. He earneſtly begg'd of God, that he would make known his Will to him, and he thought the Anſwer was, that he ought to deſpiſe all worldly Things, and that he ſhould uſe all his Endeavours to ſubdue himſelf. Being one Day a Horſeback in the Plain of *Aſſiſium*, and full of thoſe noble Notions, he met a Leper, the Sight of whom ſtruck him with Horror. He had already turn'd away his Eyes from ſo hideous and diſagreeable an Object, when calling to Mind, that he was to labour to overcome himſelf, if he would be a Soldier of JESUS CHRIST, he alighted from his Horſe, and went to embrace the Leper notwithſtanding all his Reluctancy; and after having given him a conſiderable Alms, he mounted his Horſe again; but was aſtoniſh'd the next Moment, when turning to ſee what that poor Wretch was doing, he ſaw no Body, tho' the Place was open on all Sides; which, inſtead of affrighting, gave him much inward Joy, and encourag'd him to go on in the Way of Perfection on which he had enter'd, and in which he begun to enjoy the Conſolations of Souls that truly ſeek God.

The Love he had conceiv'd for Poverty and Humiliation made him envy the Condition of the Poor, and moſt Wretched. He gave Proof thereof ſoon after in a Journey he undertook to *Rome* for Devotion; for after having viſited the Tombs of the Holy Apoſtles, ſeeing a great Number of poor People go out of the Church, who waited for the Charity of ſuch as paſs'd by, he diſtributed among them all the Mony he had, took off his Cloaths to give to him he found

found nakedeſt, took his Rags to cover himſelf, and ſpent the reſt of the Day among thoſe Beggars, with much Satisfaction to ſee himſelf clad in a filthy Garment full of Dirt and Vermin, which he had taken in Exchange for his own given to that poor Wretch.

Soon after his Return to *Aſſiſium*, being in the Church of St. *Damian*, and praying very fervently before a Crucifix, he heard a Voice come from it ſaying to him, *Go* Francis *repair my Houſe that is falling to Ruin.* The Saint not conceiving that the heavenly Voice directed him to apply himſelf to the Edification and ſaving of Souls, which are God's Habitation and the Temples of the Holy Ghoſt; and believing it was the Church of St. *Damian*, which was really going to Ruin, that God would have him repair, return'd to his Father's, took a Parcel of Silks, which he ſold at *Fuligno*, with the Horſe that carry'd them, and gave the Money to the Prieſt who had the Charge of that Church, deſiring him to conſent that he might lodge with him. The Prieſt, who was himſelf very poor, was willing to receive him but not his Money, fearing to be troubled by his Father: His Refuſal did not diſcourage *Francis*, who threw down his Purſe on a Window, and ſpent ſome Days with that good Prieſt in Prayer, Watching and Auſterity. His Father not hearing of him, made Enquiry, and underſtanding that he was at St. *Damian*'s, went thither in a Paſſion, attended with Men to ſecure his Son, as if he had purſu'd ſome Robber. God who had taken *Francis* into his Protection, conceal'd him from his enrag'd Father, who not finding what he ſought after, return'd to *Aſſiſium*, and *Francis* retir'd into a Cave, where he continu'd 40 Days in Faſting and Tears, practiſing the moſt rigorous Auſterities. But being aſham'd of his Flight, he came out from his Retreat, with a Reſolution to ſuffer for God's Sake all that ſhould be put upon him. He appear'd in the Streets of *Aſſiſium* in a Garb ſo different from that he had formerly us'd, that he was look'd upon as a Madman; they threw Dirt and Stones at him, and the Boys purſu'd him with loud Cries. His Father drew near at the Noiſe of thoſe Cries which ran through the City, and finding his Son was the Object of all the Rabble's Mirth, caus'd him to be convey'd to his Houſe, where after a ſevere beating, he ſhut him up in a ſort of Dungeon, and made him undergo all Sorts of Outrages and ill Uſage; but being oblig'd to go into the Country, he left the Charge of him to his Wife, who being convinc'd of the great Deſigns God had on her Son, gave him his Liberty.

Francis immediately retir'd to the Church of St. *Damian*. At his Return, his Father went thither to him, but the Saint fled not as he had done the firſt Time; he appear'd boldly before him, and proteſted he was diſpos'd to endure all Sorts of Torments, rather than to alter his Reſolution. The Son's Aſſurance aſtoniſh'd the Father, who perceiving that all his Admonitions were fruitleſs, was ſatisfy'd with taking back his Money, which ſtill lay on the Window, on which *Francis* had thrown it; but knowing that the young Man was naturally inclin'd to give Alms, and that he intended to repair the Church of St. *Damian*, for fear leſt he ſhould ruin the Family by his Expences, he propos'd to him either to comply with his Will, or to renounce his Right of Inheritance. *Francis* without heſitating choſe the latter; and his Father reſenting his Behaviour, which he look'd upon as undutiful, oblig'd him to return all the Mony he had; and to take from him all Hopes of ever recovering his Eſtate and Inheritance, he would have his Renunciation to be general, and in the moſt ſolemn Form. To that Effect he carry'd him before the Biſhop of *Aſſiſium*, who was willing to be concern'd in their Contract. As ſoon as *Francis* came before the Biſhop, he ſtripp'd himſelf of all his Cloaths to his Shirt, and deliver'd them to his Father, telling him, that till then he had call'd him Father, but that for the future he would give that Title to none but God, in whom was all his Treaſure and his Hope. It then appear'd that he wore a Horſe-Hair Cloth next to his Skin, which ſhow'd only God, and the Love of a penitential Life, were the true and real Motive of ſo great a Contempt of all the Goods of Fortune. The Biſhop embracing *Francis* with Aſtoniſhment, cover'd him with the Cloak he had on his Shoulders, and gave him the Cloathing of a Peaſant that happen'd to be at Hand. *Francis* receiv'd it as the firſt Alms beſtow'd on him in the Condition of a Beggar, in which he reſolv'd to continue the Remainder of his Life; he made on it a great Croſs with a Stone, and plac'd in that Form, putting on the ſame with much Satisfaction.

He was then 25 Years of Age, and finding himſelf diſcharg'd of all the Goods that had held him back in the World, he took the Way to the Deſert, in order there to apply himſelf ſolely to the acquiring of Virtues, which are the true Treaſures and Comfort of the Soul; but whilſt he was taken up with the Joy he conceiv'd at the Hope of there finding his Beloved, whoſe Praiſes he ſung in *French*, he fell into the Hands of certain Robbers, who finding nothing about him, and being able to extort no other Anſwer from him, than that he was the Meſſenger of the great King, did beat him unmercifully, and caſt him into a Ditch full of Snow. Coming out from thence, and praiſing God for that he had been worthy to ſuffer ſomething for his Sake, he went to *Eugubio*, where being known by one of his former Friends, he gave him a very ſhort Habit of an Anchorite, which he wore two Years with a Leathern Girdle, which gave occaſion to the Eremites of St. *Auguſtin* to believe, that he had firſt follow'd their Rule, but it is a Miſtake. The earneſt Deſire he had to repair the Church of St. *Damian*, made him return to *Aſſiſium* to comply with that Command he thought he had receiv'd from Heaven. He begg'd enough to perform the ſame, and wrought at it among the Maſons. He alſo repair'd another under the Invocation of St. *Peter*, and undertook to do the like to a third, dedicated by the Name of *Our Lady of Angels*, which was entirely forſaken. The Place where this laſt ſtood, was call'd the *Portiuncula*, ſo nam'd becauſe it was a ſmall Part of the Poſſeſſions of the *Benedictin* Monks of Mount *Soubazo*, and about half a League from *Aſſiſium*. This Place was ſo agreeable to St. *Francis*, that he reſolv'd to ſtay and ſettle his Living there, and he there afterwards laid the Foundation of his Order. In this Place he liv'd alone for the Space of two Years.

Being one Day at Maſs, he heard that Paſſage of the Goſpel, where JESUS CHRIST directed his Apoſtles, whom he ſent to preach, not to have Money, and not to carry a Wallet, or two Garments, nor Shoes, nor a Staff; this he took for his Rule, and reſolv'd to obſerve it literally. He then put away his Leathern Girdle, to make uſe of a Cord, and went to preach Repentance with ſo much Fervor, that he made many Converts. Some of thoſe whom God mov'd by his Words, not being ſatisfied with what he preſcrib'd for living well in the State every Man was in, reſolv'd to follow and adhere to him that they might the more perfectly imitate his Example. The firſt of theſe was the bleſſed *Bernard de Quintavalle*, a rich Citizen of *Aſſiſium*, who admiring ſo great a Contempt of the World in this holy Founder, gather'd unto the Church of St. *George*, all the Poor, the Widows and the Orphans, diſtributed all he had among them, and having put on a Garment like that of St. *Francis*, aſſociated himſelf with him, on the 16th of *May* 1209, and to that Time

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the Original of the Order of the *Friers Minors* is aſcrib'd. The ſame Day, *Peter of Catanea*, a Canon of *Aſſiſium*, inſpir'd with Zeal for the Glory of God, and an ardent Deſire of doing Penance, imitated *Bernard de Quintavalle*. *Giles* of *Aſſiſium*, who was an holy Man and fearing God, was not in that City at the Time when *Bernard de Quintavalle*, and *Peter of Catanea* ſo generouſly renounc'd the World; but returning ſeven Days after, and underſtanding what had happen'd in his Abſence, it touch'd him ſo ſenſibly, that he reſolv'd to follow them. St. *Francis* having inſtructed them, would not have them to be idle. He ſent *Bernard de Quintavalle*, and *Peter of Catanea* to *Emilia*, to inſtruct the People in the great Concern of Salvation, and of the Neceſſity of Penance, and he went himſelf with *Giles* of *Aſſiſium* to the Province of *Mar acdi Ancona*, where being in Want of all Things, he thought himſelf happy in having found the Treaſure of the Goſpel. Some Perſons receiv'd him in a very charitable Manner; but others ſcoff'd at their unuſual Habit, and look'd upon them as Mad-Men, which they took with much Joy. *Giles* of *Aſſiſium* likewiſe expreſs'd his Concern to St. *Francis*, for that ſome honour'd them; which he look'd upon as an Affront to a Soul truly Religious, which ought only to glory in Contempt, and being revil'd. St. *Francis* was glad to ſee that his Diſciples were not exalted with the Honours paid them, and that the Scoffs they endur'd did not diſturb the Peace of their Souls, and no way obſtructed their perſevering in their Vocation.

Tho' this holy Founder in preaching the Evangelical Truths to the People, did not follow the uſual Method, and Eloquence of other Preachers, yet he did not fail of doing much good with his Diſcourſes, the which, tho' plain, were ſo enliven'd by the divine Spirit, that he inſpir'd them with the Love of God, and an ardent Deſire of doing Penance. In fine, after having gone through ſome Cities and Towns of thoſe Provinces, thoſe four Apoſtolical Men withdrew into their poor Cottage, where within a few Days they had a fifth Companion, which was Brother *Sabattin*, whoſe Country is not known, but he was a Man of eminent Virtue. Brother *Morique* ſoon after joyn'd them, and Brother *John de la Capella* was the ſixth Diſciple of St. *Francis*; but he prov'd in the Order like another *Judas* among the Apoſtles. It was he who had it in Charge to diſtribute in common among the Brothers what was given them in Alms for their Subſiſtence. He was often reprov'd by St. *Francis* for laying up more than was neceſſary, for that he was too much affected to temporal Goods and Buſineſs, and too familiar with ſecular Perſons; but he would not mend. He was the firſt that introduc'd a Relaxation in the Order; ſome follow'd his Example, and brought up the Uſe of Hats, or rather of Caps, or Hoods to cover the Head, which in that Countrey they call *Capella*, whence that religious Man had the Name of *John de la Capella*. St. *Francis* foretold to him, that he would have a ſhameful Sickneſs, and a miſerable End, and he found both true; for he was ſtruck with a Leproſy all over his Body, and was ſo far from bearing that Diſtemper patiently, that he deſpair'd and hang'd himſelf.

The Number of St. *Francis*'s Diſciples increaſing, he taught them how to acquire all Virtues, and chiefly that of Poverty, the Value whereof he endeavour'd to convince them of, and to perſuade them to the Practice. He therefore led them through the City of *Aſſiſium*, in order to beg at every Door, and to inform them, that they were to have no other Patrimony than what the Charity of pious and devout Perſons would beſtow on them. Beſides the Shame of Begging in that Manner, they were alſo to bear with hard Words, Railleries, the Reproofs of their Kindred, the Inſults of the Boys who threw Dirt at them, and the Scorn of many Perſons; but God, who beſides the Bliſs he promiſes to thoſe who ſhall for the Love of him ſuffer Wrongs, Contempt and Perſecution, often anticipates that eternal Reward by the Bleſſings of Comfort he makes his Elect ſenſible of in their moſt bitter Tryals, was pleas'd in his Mercy to give thoſe new Diſciples of the Croſs to underſtand, how much Notice he took of the Patience and Satisfaction with which they endur'd that Contempt, ſo ordering that they ſhould meet with well diſpos'd Perſons, who by their Liberality and the good Entertainment they gave them moderated the Rigor of their Poverty, and ſweetned the Bitterneſs of the Contempt and Humiliation they had gone through.

The Holy Founder reſolving next to exerciſe them among Strangers and Perſons unknown, conducted 'em into the Valley of *Rieti*, to the End that they might beg with the more Aſſurance on their own Part, and leſs Reproaches and Inſults from thoſe they apply'd themſelves to. During his Stay there, ſeveral Perſons attracted by his Reputation, which began then to ſpread abroad, came to him, to be inſtructed by him in the Ways of Perfection, and to improve by his Example. One among the reſt, not ſatisfy'd with receiving his Inſtructions at that Time, reſolv'd alſo to become one of his Diſciples. The Saint having encreas'd his little Society to the Number of ſeven, return'd to *Aſſiſium*, where he inſtructed his Diſciples in all the Exerciſes of the Spiritual Life, making frequent Diſcourſes to them concerning the Kingdom of God, the Contempt of the World, the denying of their own Will, and bodily Mortifications, in order to diſpoſe 'em the better to put in Execution this Deſign of ſending 'em to the four Parts of the World, that they might be fore-arm'd againſt all the Difficulties they ſhould meet with from the World and the Devil. That Holy Patriarch's Exhortations being heated with the Fire of the Love of God, and ſupported by an ardent Zeal for the Salvation of Souls, had all the good Effect he could hope for on the Minds of thoſe Diſciples of the Croſs; for as he was talking to 'em one Day of his Miſſions, an holy Impatience prompting them, they fell down at his Feet, intreating him no longer to defer the Accompliſhment of his Deſires, which they look'd upon as aſſured Tokens of the Victories they flatter'd themſelves they ſhould obtain over the Powers of Hell; but as he ought to be the firſt to ſet the Example, he took a Companion, with whom he went one way, after having granted their Requeſt, and aſign'd the Places where they were to preach up Penance.

St. *Francis* having ſpent ſome Time upon the Miſſion he had undertaken, return'd to *Aſſiſium*, where four new Diſciples came to him. He was deſirous to ſee the other Six, who were gone into ſeveral Provinces, and not being able to ſignify his Will to them, as not knowing where they were, he pray'd to God to bring them together, and in a ſhort Time perceiv'd that his Prayer had been heard; for without having receiv'd any notice, they all met together in the ſame Place, and at the ſame Time, as St. *Francis* had wiſhed. They were much amaz'd at it, admiring the divine Providence therein; and the Saint receiv'd much Satisfaction, when they recounted to him what Hardſhips they had ſuffer'd in their Journey, and what Advantages they had reap'd in the Salvation of Souls. He then began to preſcribe to them a Rule of Life, and order'd them for each Hour of the Divine Office to ſay the Lord's Prayer thrice, he alſo charg'd them to hear Maſs every Day, requiring of them that during the

the ſame, they ſhould rather apply themſelves to the Contemplation of the Divine Myſteries, than to vocal Prayer. The following Year 1210, that holy Founder having aſſembled his eleven Diſciples, told them, he plainly ſaw that God would increaſe that Congregation, for which Reaſon it would be convenient that they ſhould preſcribe to themſelves an uniform Way of Life, and have it confirm'd by the Pope. They all approv'd of his Propoſal, and declar'd they were ready to ſubmit to the Rule he ſhould preſcribe them. They were at that Time under no Obligation of asking that Confirmation; nor was there any Inſtance of a Religious Order's having been compell'd to deſire the ſame; but St. *Francis* was for doing ſo, the better to eſtabliſh his own, for fear leſt it ſhould happen with him as it had done with the *Vaudois*, whoſe Rule had been rejected by the Popes *Lucius* and *Innocent* the IIId. he therefore that Year writ his Rule. It was divided into 23 Chapters, containing 27 Precepts, which the Popes have declar'd to be obligatory under Pain of mortal Sin; and with theſe 27 Precepts, the three uſual Religious Vows, which are common to all other Orders are encompaſs'd, as it were with ſtrong Bulwarks, which defend the Religious Men of this Order, from all Sorts of Tranſgreſſions.

In the firſt Place, for the ſecuring of Poverty, St. *Francis* rejects as a Plague in his Order all handling of Money, either by themſelves or by a third Perſon. He preſcribes the Quality, the Quantity and the Value of the Habits. A Tunick with an Hood, (or Capuce) another without a Hood, if Neceſſity require it, with a Cord for a Girdle, and a Pair of Drawers. This is all the Cloathing he allows a Religious Man; and he allows them to mend their Habits with a Piece of Sackcloth, or other mean Stuff. He forbids them riding, wearing Stockings; and to the End that the ſame may be exactly put in Practice, and that Nicety may not creep in under any Pretence, he leaves it to the Care of the Miniſters and Guardians to ſupply the Wants of the Sick, and the cloathing of the Brethren, and he gives them the Charge of furniſhing all they want in General, as far as Poverty and Charity will permit.

In Order to preſerve the precious Treaſure of Chaſtity, he moſt ſtrictly prohibits their converſing with Women, and going into the Monaſteries of Nuns; all Delicacy in cloathing and eating, Conveniences in travelling, and orders them to go bare Foot, to faſt all *Fridays* in the Year, from *All Saints* till *Chriſtmas*, and from the *Epiphany* till *Eaſter*, not to mention other Mortifications and penitential Works ſufficient to acquire that Virtue, and to quench the Flames of Concupiſcence, enjoyning them alſo to apply themſelves to Prayer, which the Saint prefers before the Study of Human Literature, eſpecially the Divine Office, which he makes a Precept for the Clerks, and the Lay-brothers *are to ſay the Lord's Prayer*, &c.

For the ſecuring and Defence of Obedience, he ordains the renouncing of their own Wills, to follow that of their Superiors without Reſerve, or offering any Reaſon, in all Things that are not contrary to the Rule; and in order to remove all Scruples that Religious Men might be liable to in Regard to the ſaid Rule, he refers them to their Superiors to remove their Doubts, and ſet their Conſciences at Peace. He further adds 18 Counſels or Inſtructions, which are not obligatory under Pain of mortal Sin, and which regard the Manner how religious Men are to behave themſelves in all Converſations both interior and exterior, either with Reſpect to themſelves or to their Neighbour, in the Monaſtery or in Travelling, with Religious Men or with Seculars. To theſe Precepts and Counſels he further adds 12 neceſſary Conditions for the Admiſſion of Novices, and ſix which are call'd the Liberties of the Rule, which in Subſtance contains what has been ſaid above. St. *Francis*'s Diſciples having approv'd of the ſame, he went with them to *Rome* to attend Pope *Innocent* the IIId. who would not hearken to him at firſt, but rejected him with Indignation; but *Francis* no Way diſmay'd, withdrew with his Companions to St. *Antony*'s Hoſpital, and reſted ſatisfy'd with recommending his Affairs to God, in whom he repos'd all his Confidence. Nor was it in vain, for the next Day the Pope ſent for him, and granted him a very favourable Audience, on Account of a Dream, he had, of a Palm-Tree growing up at his Feet, which he interpreted in Favour of him, and for that he thought he had ſeen St. *Francis* ſupporting the *Lateran* Church, which was ready to fall. The Pope caus'd his Rule to be examin'd in the Congregation of Cardinals, and approv'd it *viva Voce*, after removing the Difficulties that had occurr'd in Relation to the extraordinary Poverty he preſcrib'd, and which was look'd upon as almoſt impracticable. He order'd them to preach Penance in all Places, to ſpread the Catholick Faith on all Hands, and caus'd little Crowns to be ſhav'd on the Heads of all the Lay-brothers that were with St. *Francis*, to the End they might be the better diſtinguiſh'd from Seculars, and that they might aſſiſt the Prieſts in the Functions of their Miniſtry. *Wadding* ſays, the Lay-brothers ſtill uſe ſuch Crowns in ſome Countries; but they are no longer us'd by the reſt of the Order, becauſe that Favour granted them by the Pope had given Occaſion to ſome to fall into Pride, and to puff up their Hearts, preſuming to compare themſelves to the Prieſts, to whom thoſe Crowns of right belong.

Tho' St. *Francis* had writ his Rule, and it had been approv'd by Pope *Innocent* the IIId. in the Year 1210. he had yet no form'd Convent, and his Companions liv'd in a poor Cottage near *Aſſiſium*. From *Rome* in Obedience to the Pope's Orders, he went into the Country to preach, and being come to *Orli*, a ſmall Town of the Eccleſiaſtical State, near the Frontiers of *Tuſcany* and *Lombardy*, without that Place he found a Church that was out of Uſe, into which he and his Companions went to pray, and there continu'd ſome Days, going into the City to preach, and converting many. But the Number of People reſorting to them, diſturbing their Repoſe, they remov'd to *Spoleto*, and thence to their firſt Cottage near *Aſſiſium*, which was ſo ſmall that they could not all ſit or lie down in it; and many at the ſame Time deſiring to be admitted into the Order of St. *Francis*, he intreated the Biſhop and Canons of *Aſſiſium* to give him a Church, which they refuſing, he apply'd himſelf to the Benedictins of *Monte Soubazo*, who granted him that of *Our Lady of Angels*, call'd *Portiuncula*. He would not have any Property in it, and to ſhow that he held it of the Monks, he ſent them Yearly, as an Acknowledgment, a Basket full of that little Sort of Fiſhes, which the *Italians* call *Laſchi*, and they in Return ſent the Friers a Veſſel of Oyl.

In this poor Place the Foundation of the Order of the *Minors* was laid. St. *Francis* and his Companions being ſettled here, the Number of the Friers increas'd, and the next Year Convents were erected in ſeveral other Places, and afterwards St. *Francis* going into *Spain*, founded others there, and in *Portugal*. In the Year 1215, this Order was approv'd in the General *Lateran* Council, then St. *Francis* returning to *Aſſiſium*, held a General Chapter and ſent Miſſions into *France*, *England*, *Germany*, and other Parts.* This Order made ſo great a Progreſs in a ſhort Time, that at the Chapter held in the Year 1219 at *Aſſiſium* there met 5000 Friers,

* *Wadding*, the Annaliſt of the Order, ſays, St *Francis* ſent Brother *Agnellus* and other Friers into *England* from the Chapter he held at *Aſſiſium* in the Year 1219. and others into *Germany* about the Year 1221.

Friers, who were only Deputies from a much greater Number, and tho' no Proviſion had been made for their Entertainment, they wanted for nothing, all the Country about ſending them in Neceſſaries. When the Chapter was over St. *Francis* ſent Miſſioners into *Greece* and *Africk*, and made Choice of *Syria* and *Ægypt* for himſelf, and arriving at *Acre* proceeded to *Damietta*, where the Chriſtian Army then lay encamp'd againſt the Sultan of *Ægypt*, and had juſt taken that City. Having left ten of his Companions there, he went boldly to the Camp of the Infidels, who after having beaten and abus'd him unmercifully, carry'd him before the Sultan, who tho' he did not embrace his Doctrin, offer'd him many rich Gifts, which *Francis* refuſing, he gave him free leave to preach in his Dominions; but not being able to convert one Soul, he return'd into *Italy* to redreſs ſome Diſorders, which he underſtood were crept in among his Diſciples. He then drew up his Rule into the Compaſs of 12 Chapters, containing the Subſtance of what it had been before tho' extending to 23 Chapters, and had the ſame again confirm'd by Pope *Honorius* the IIId. in the Year 1223.

In the Year 1224, being retir'd to *Monte Alverno*, to faſt forty Days, to beg of God to make his Will known to him, he concluded that God would reveal the ſame to him, by opening the Book of the Goſpels, which having been three Times done by his Companion, he every Time lighted upon our Saviour's Paſſion, whence he concluded, that as he had endeavour'd to imitate him in his Courſe of Life, ſo he was to reſemble him in his dying Pains and Sufferings. On the Day of the Exaltation of the Croſs, when he was in the Fervour of his Prayer, he ſaw a Seraphim deſcend from Heaven, who flying down to him, appear'd not only wing'd but crucify'd. His Head was cover'd with two Wings, with two he flew, and the other two cover'd his Feet.

The Viſion vaniſh'd, and immediately the Saint found his Heart inflam'd with a ſeraphick Ardour, and the Marks of our Saviour's Wounds appear'd on his Body, repreſenting the Nails, the Heads whereof, diſtinctly appear'd in his Hands and Feet, and the Points on the other Side; the Wound on his Breaſt was red, and much Blood often flow'd from it. There is no room to queſtion the Truth of theſe Stigmates, after the Teſtimony given thereof by Pope *Alexander* the IVth. who in a Sermon he preach'd before St. *Bonaventure*, declares that he ſaw them; which has been ſufficiently confirm'd by ſeveral Perſons who teſtify'd the ſame upon Oath when this Saint was canoniz'd. Pope *Gregory* the IXth. who had often ſeen St. *Francis* whilſt living, poſitively affirms the ſame in his Brief, recommending the Belief thereof, in the Year 1237. Pope *Benedict* the XIth. authoriz'd the publick ſaying the Office of the Stigmates. Pope *Sixtus* the IVth. caus'd the Memorial thereof to be inſerted in the *Roman* Martyrology; and Pope *Paul* the Vth. oblig'd all Clergymen to ſay the Office of the Stigmates.

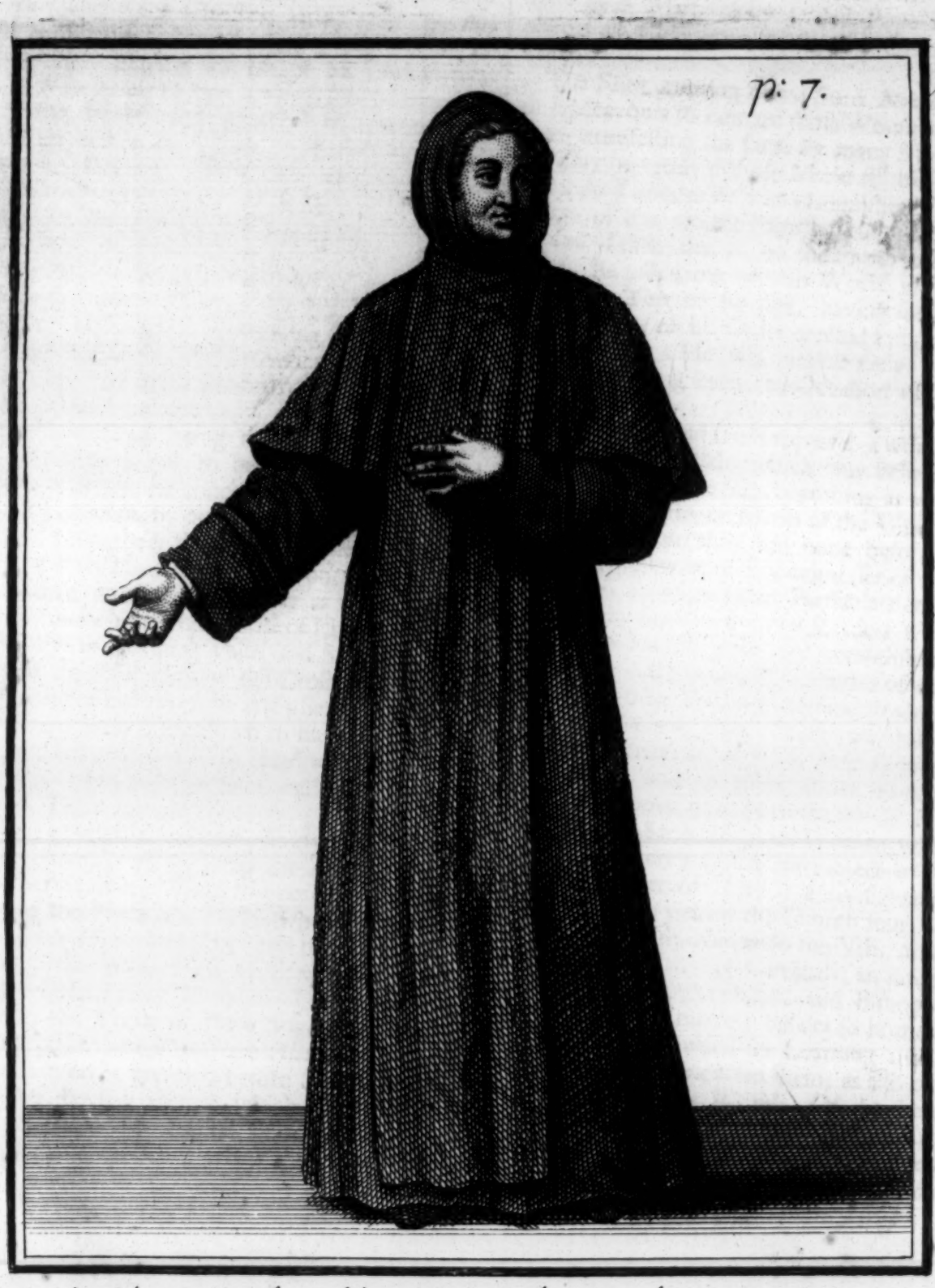
The Saint coming down from *Monte Alverno* us'd all Endeavours to conceal thoſe Wounds, but in vain, God manifeſting the ſame by many Miracles. From the Day he receiv'd thoſe Marks till his Death, which was two Years, he liv'd in a languiſhing Condition, by reaſon of the violent Pains he endur'd. At the End of that Time, that is, on the fourth Day of *October*, 1226. he paſs'd out of this World in Peace, in the forty fifth Year of his Age, having ſeen above fourſcore Houſes of his Order erected in moſt Nations of Chriſtendom. He was himſelf only a Deacon, his Humility having been the Occaſion of his not being made a Prieſt.

As ſoon as dead there appear'd a wonderful Change in his Body, his Skin which was before tanned and ſcorch'd up with the Sun, becoming as white as Snow, and the Stigmates, or Marks of the Wounds appearing more viſible than they had done before, and all the City of *Aſſiſium* were Eye-witneſſes of the ſame.

To paſs by many other Particulars concerning this Order, which perhaps ſome Readers would think remote from this Undertaking; notwithſtanding the ſuppreſſing of very many Monaſteries of it in the *Northern* Countries, *England, Scotland, Ireland, Denmark, Sweden, Holland*, &c. there are ſtill above 7000 Houſes of Friers of all Sorts, that follow the Rule of St. *Francis*, and in them above 115000 Religious Men, and above 900 Monaſteries of Nuns, and in them above 28000 Religious Women, without including the Nunneries which are ſubject to their Ordinaries, and whereof there is a conſiderable Number. This Order has yielded the Church four Popes, being *Nicholas* the IVth, *Alexander* the Vth, *Sixtus* the IVth, and *Sixtus* the Vth; 45 Cardinals; an infinite Number of Patriarchs, Archbiſhops, and Biſhops; and two Electors of the Empire; beſides ſo immenſe a Number of Men renowned for Learning and Piety, that it is impoſſible to mention them, as alſo of Miſſioners into all Parts of the World. Of the famous Writers of this Order, *Wadding* has given us a Catalogue in a folio Volume, and the ſame has been much enlarg'd ſince the Year 1650, when it was printed at *Rome*.

BRITISH MUSEUM

p: 7.



A Cluniack Monk without his Cowl.

See him with his Cowl in the Monasticon.

OF THE

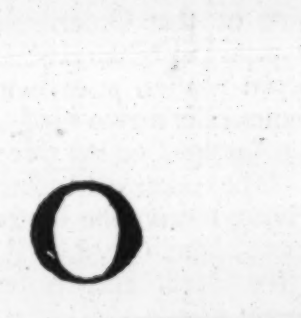
ORDER

OF

CLUNI.

Of the Original and Progreſs of the Order of CLUNI, *the firſt Branch of that of St.* BENEDICT.

Hiſt. des Ordres Monaſt. &c. Vol. 5. p. 184.



ATHER *Mabillon*, with good Reaſon, admires, that the Monks of *Cluni*, have taken ſo little Notice of the bleſſed *Bernon*, the firſt Abbat of *Cluni*, and that they have not reckned him among their firſt Founders, as well as St. *Odo*, St. *Mayeul*, St. *Odillo*, and St. *Hugh*, in whom they glory as their Heads and Maſters. If we conſider the Advancement and Progreſs of this Order (ſays that learned *Benedictin*) the Honour is juſtly due to St. *Odo*, whom *Peter* the Venerable calls the firſt Father of the Order of *Cluni*; but if we regard the Orginal and Beginning of that Order, it muſt alſo be own'd, that the venerable *Bernon* can not be deny'd the Honour of having been the Founder. *Odo* perfected and increas'd the Order of *Cluni*, *Bernon* happily begun and govern'd it for ſeveral Years. There is therefore the more Cauſe to admire, that ſome Writers of this Order have not reckned him among the Abbats of *Cluni*, and that no one has writ the Life of this Founder, who has had the ſame Fate as St. *Robert*, St. *Alberic*, and St. *Stephen*, the firſt Abbats of *Ciſteaux*, whoſe Honour and Merit have been

been obſcur'd by St. *Bernard*; all the *Ciſtercian* Monks having taken his Name.

It is therefore after that renowned Writer of the Order of St. *Benedict*, that we look upon the bleſſed *Bernon* as the Founder of the Order of *Cluni*. He was of the Family of the Earls of *Burgundy*, and perhaps was the Son of Earl *Audon*, who for ſome Years kept upon ſome Part of his Eſtate the Body of St. *Maurus*, to ſecure it from the Fury of the *Normans*. The anonymus Author, who has writ the Life of St. *Hugh*, Monk of that Monaſtery, tells us, that *Bernon* receiv'd the firſt Rudiments of the Monaſtical Life in the Monaſtery of St. *Martin* of *Autun*, and adds, that he left that Monaſtery to go to reform that of *Beaume*. It is true, ſays alſo Father *Mabillon*, that *Rodulphus*, or *Raoul* King of the *Transjuran Burgundy*, conferr'd the Government of the Abby of *Beaume* on *Bernon*; but it was at the Time when he was building the Monaſtery of *Gigni*; and it is likely that he took not the Monaſtical Habit in any other Place than at *Gigni*, it being the Cuſtom of that Time, for Princes that renounc'd the World to build Monaſteries, to which they retir'd, to profeſs the Monaſtical Life.

The preciſe Time is not known when *Bernon* laid the Foundations of the Monaſtery of *Gigni*, in *Burgundy*, ſituated between *Lions-le-Saunier* and St. *Amour*, in the Dioceſe of *Lions*. But it is certain that it was finiſh'd in the Year 895, when Pope *Formoſus* granted to *Bernon*, who was then Abbat, a Charter, by which he takes that Monaſtery, the Priories and Lands depending on it, particularly the Priory of *Beaume*, under the Dominion and Power of the Holy See, to which *Bernon* had ſubmitted the ſame; that ſame Pope alſo granted to the Monks of that Abby, Licence to chuſe an Abbat, according to the Rule of St. *Benedict*. It appears by the Inſtruments concerning the ſame, that *Bernon*, and his Couſin *Laifin*, had perfected that which his Predeceſſor had begun. He finiſh'd the Church, the Dedication whereof was perform'd with much Splendor and Magnificence, in the Preſence of a great Number of Prelates, who had been invited to it. After having order'd all that regarded the material Structure of the Monaſtery, he apply'd himſelf diligently to the ſpiritual Structure. He ſettled ſuch excellent Diſcipline in that Monaſtery, that ſeveral Monaſteries in *France*, as well of ancient as modern Foundation ſubmitted themſelves to it. Regular Obſervance was ſo much gone to decay, eſpecially in the ancient Monaſteries, as well in *France*, as in *England*, and in *Spain*, that they were ſo far from obſerving the Rule of St. *Benedict* in them, that they ſcarce knew the Name of it; which is the Reaſon, that ſome Writers, Contemporaries with St. *Odo*, have believ'd, that he was the firſt that publiſh'd that Rule. Among the reſt, the anonymus Author of *Monſtier-en-der*, who has writ the Miracles of St. *Burchaire*, Abbat of that Monaſtery, tells us, that in the Days of St. *Odo*, the Rule of St. *Benedict* was unknown in *France*, and that in the Monaſteries they follow'd the Obſervances which were practis'd in that of *Luxeuil*. But were thoſe People ignorant, ſays Father *Mabillon*, of the Decrees of ancient Councils, and thoſe of Chapters, which ever ſince the fifth Century had recommended the Rule of St. *Benedict* to the Monks, as a Model for them to follow; and did not they remember what St. *Benedict* of *Aniane* had done at the Council of *Aix la Chapelle*, in the Year 817, to cauſe that Rule to be obſerv'd in all Monaſteries? If any Man has deſerv'd the Name of firſt Reformer of the Abbats of St. *Benedict*, continues the learned Hiſtorian of that Order, it is doubtleſs St. *Benedict* of *Aniane*, who was General of almoſt all the Monaſteries in *France*, out of which he had form'd a Body of a monaſtical Congregation. That holy Abbat dying, and no one having inherited his Zeal for upholding of regular Diſcipline, the Order of St. *Benedict* fell again into the ſame Chaos and Confuſion, as it had been in before, as well by reaſon of the Wars, which hapned between the Sons of *Lewis le Debonnaire*, as on Account of the frequent Invaſions of the *Normans*, who having ruin'd moſt of the Monaſteries, occaſion'd a Relaxation therein, and aboliſh'd even the Memory of the Rule of St. *Benedict*. The Honour of being the Supporter and Reſtorer of the Order of St. *Benedict*, then ready to fall, was reſerv'd for St. *Odillon*. In ſhort, ſcarce were the Cuſtoms of *Cluni* made known by his Care, before a conſiderable Number of Monaſteries reſolv'd to embrace them; ſome thought it ſufficient to receive them, without ſubmitting themſelves to *Cluni*; others willingly ſubmitted, and together with the Abby of *Cluni*, founded that renowned Order, which afterwards ſo far ſpread itſelf over all the Earth.

But to make known the Sanctity of the Monks of *Cluni*, at the firſt Beginning of that Order, we here give a Specimen of their principal Obſervances. They every Day ſung two ſolemn Maſſes, at each of which a Monk of one of the Choirs, offer'd two Hoſts, tho' only five communicated on *Sundays*, or but three on *Ferias*, or common Days. The other did before Dinner, and by way Thankſgiving receive the Hoſts which had not been conſecrated, but only bleſs'd. But at the ſolemn Maſſes for the Dead, and on the three *Rogation* Days, both Choirs offer'd the Hoſts. On ſolemn Feſtivals, the Deacon communicated of the Hoſt of the Prieſt that ſaid Maſs, and the Subdeacon of the others; but on the three Days before *Eaſter*, all the Monks receiv'd the Communion. If any one would celebrate Maſs on *Holy Thurſday*, before the ſolemn Maſs was ſung, he made no uſe of Light, becauſe the new Fire was not yet bleſs'd. The Preparation they us'd for making the Bread, which was to ſerve for the Sacrifice of the Altar, is worthy to be obſerv'd. They firſt choſe the Wheat grain by grain, and waſh'd it very carefully. Being put into a Bag appointed only for that Uſe, a Servant known to be a juſt Man, carry'd it to the Mill, waſh'd the Grindſtones, cover'd them with Curtains above and below; and having put on himſelf an Albe, cover'd his Face with a Veil, nothing but his Eyes appearing. The ſame Precaution was us'd with the Meal. It was not boulted, till it had been well waſh'd; and the Warden of the Church, if he were either Prieſt or Deacon finiſh'd the reſt, being aſſiſted by two other religious Men, who were in the ſame Orders, and by a Lay-brother, particularly appointed for that Buſineſs. Thoſe four Monks when *Matins* were ended, waſh'd their Faces and Hands. The three firſt of them did put on Albs, one of them waſh'd the Meal with pure clean Water, and the other two bak'd the Hoſts in the Iron Moulds; ſo great was the Veneration and Reſpect the Monks of *Cluni* paid to the Holy Euchariſt

As to their regular Exerciſes, Silence was ſo ſtrictly obſerv'd among them, as well by Day as by Night, that they would rather have dy'd than break it before the Hour of Prime; during the Hours of Silence, they made uſe of Signs, inſtead of Words. After the 13th of *November*, the Elders ſtay'd in the Choir, when *Matins* were ended, and the young ones went to the Chapter-houſe to learn to ſing. When they were at Work they recited the Pſalms. The publick Declaring

claring of their Faults was in uſe among them. After *Complin* they receiv'd no Gifts, nor were the Monks ever permitted to eat any thing after that Time.

Udalric gives us an Inſtance, in the Perſon of a *Cellerer*, who, tho' he had been employ'd the whole Day in receiving the Wine that was laid in for their Store, yet could not obtain Leave to eat after *Complin*. After the 13th of *September*, they had but one Meal allow'd, except on Feſtivals of twelve Leſſons, and within the Octaves of *Chriſtmaſs* and the *Epiphany*, when they had two. The Remains of the Bread and Wine that was ſerv'd in the Refectory, were diſtributed among poor Travellers. Beſides that they fed 18 poor Perſons every Day, and they were ſo profuſe in their Charity in the Lent, that one Year, at the Beginning of Lent, there were 7000 Poor, among whom they diſtributed a very large Quantity of ſalt Fleſh, and other Alms. Young People were there brought up with the ſame Care; they had the ſame Education beſtow'd on them, that the Sons of Princes could have had in the Houſes of their Fathers; and to this Day they there breed up ſix Boys of good Families, who ſerve as Choriſters, and wear the Habit of the Order. This ſtrict Diſcipline was the Care of the Abbat, who had under him a great Prior, Deans, a Cloiſter Prior, Chanters, Maſters for the Boys, a Prechanter, a Cupboard Keeper, who kept the Books that were for the Uſe of the Church in a Cupboard in the Cloiſter, a Chamberlain, who took Care of the Cloathing, a Treaſurer, who had Charge of the Treaſure of the Church, a Cellerer, a Maſter of the Gueſts, an Almoner, and an Infirmary Keeper. Thus the extraordinary Diſcipline obſerv'd at *Cluni*, the great Number of religious Men there, the Piety and Devotion that mov'd all ſuch as came into that holy Monaſtery, render'd it moſt renowned. It's Reputation ſpread abroad into all Parts. *France*, *Germany*, *England*, *Spain* and *Italy* deſir'd to have ſome of thoſe religious Men, for whom they built new Monaſteries, or elſe they were put into the old, where regular Obſervance was decay'd. They alſo went over into the *Eaſt*, and there was ſcarce any Place in *Europe* where that Order was not known.

To paſs by what relates to Monaſteries of other Countries in particular, which our Author mentions, I will from him take Notice of the Account he gives of the Oblats, *or Perſons given or offer'd up to the Order.*

About the Year 948, a Perſon of Quality, with his Wife, whoſe Name was *Doda*, by Conſent of their Children, renounc'd the World, and gave themſelves to the Abby of *Cluni*, with all they poſſeſs'd in the Villages of *Macere* and *Norond*, on the River *Garonne*. Father *Mabillon* is of Opinion that this was the Original of the *Donnes*, or *Oblats*, that is, Perſons given or offer'd up to Monaſteries, of which there were afterwards many, in ſeveral Monaſteries of the Order of St. *Benedict*. Theſe *Oblats*, or Perſons ſo given, receiving the religious Habit, yet different from that worn by the Monks, offer'd themſelves up to God, with their Poſſeſſions, and entirely gave themſelves to a Monaſtery, in ſo much, that they and their Children enter'd into a State of Servitude. In Token of the Offering they made of themſelves and their Poſſeſſions to the Lord, they put about their Necks the Bell-ropes of the Church, and ſome Mony on their Heads. Others took the Mony from off their own Heads, and laid it on the Altar. And a Woman of Quality, whoſe Name was *Gyſa*, after her *Husband*'s Death, having alſo given up herſelf and her Deſcendants to Servitude, in the Year 1022, in the Monaſtery of St. *Michael*, left as a Token of her Offering to God, a Piece of Mony with an Hole through it, and the Fillet of her Head. There were alſo ſome of theſe *Oblats* in other Orders; but this Sort it not to be confounded with thoſe which the Monaſteries and Abbies of *France*, of the royal Foundation, were oblig'd to receive and to maintain, and which were preſented by the King. That Sort of *Oblats* were call'd *Lay-monks*, and the religious Men were oblig'd to give them a Monk's Portion, upon Condition that they ſhould ring the Bells, and ſweep the Church and the Choir. Theſe Places were intended for maim'd and invalide Soldiers. This was afterwards converted into Mony, and ſince then, theſe *Oblats* and their Penſions have been transferr'd to the Hoſpital of the *Invalides* at *Paris*, which King *Lewis* the XIVth began to build, in the Year 1671, two Years after the Foundation he had made in the Year 1669.

Having given an Account of the Oblats, *or Perſons offer'd to a Monaſtery it may not be unacceptable to take Notice, of the ſeveral Sorts of Exterior Acts, formerly us'd to denote the firm Diſpoſition made, or as it were a Confirmation of any Donation made in the moſt authentick Manner.*

Several Forms were formerly us'd for giving Poſſeſſion to the Perſons that were to receive the Donation. The moſt common was to give a Glove, a Knife, the Haft of a Knife, a Stick, the Stalk of an Herb, the Bough of a Tree, a Bit of Wood, a Book, or ſome other Thing. Sometimes the Donor broke, or bent his own Knife, or another's. They brought ſome Earth from the very Place which was given, which was hung up in the Church, before the High Altar, ty'd up in a Piece of Linnen. The Donation was alſo made by touching the Bells, or the Bellropes; by a publick Declaration made with a loud Voice; by the Leather-thong the Donor was girt with, or by the Kiſs of Peace, a Ceremony which ſeems to have been eſſential, and which religious Perſons had perform'd by Seculars, when Decency would not permit them to do it to Perſons of a different Sex. Therefore one *Mainon*, with the Conſent of his Son and of his Daughter-in-law, having given the Land of *Breſchiot* to the Abby of St. *Abuin* of *Angers*, in Teſtimony thereof he and his Son embrac'd the Monk *Walter*, who receiv'd the Donation; but it being indecent for that *Walter* to give the Kiſs of Peace to a Woman, he order'd the Provoſt of the Abby to do it for him to *Mainon*'s Son's Wife. Father *Mabbillon* in his *Annals* of the *Benidictens* gives us two very ſingular Inſtances of this Sort of Donations, the one made by Cuffs on the Face, and the other by paring a Nail till the Blood came; as appears by the Acts of the Donations made to the Abby of *Moiſſac*, by *Ponce*, Earl of *Toulouſe*, and by one *Honfroy* to the Monaſtery of *Preaux*, in *Normandy*. For *Ponce*, Earl of *Toulouſe*, having in the Year 1045, given a Parcel of Land to the Abby of *Moiſſac*, now chang'd into a Collegiate of regular Canons, he made that Donation by paring the Nail of his Thumb to the Quick, and drew Blood; and *Honfroy* having alſo given ſome Land, in the Year 1034, to the Monaſtery of *Preaux*, with the Conſent of *Robert* Duke of *Normandy*, the Prince ſent his Son *William*, for him to place that Donation on the Altar, which he did in the Preſence of ſeveral Perſons, among whom were *Roger* and *Robert William*, Sons to *Honfroy*, who gave *Robert William* a Cuff on the Face. *Richard de Lillebonne* receiv'd a greater, and asking *Honfroy*, why he had given him ſo great a Cuff; he anſwer'd, That being younger than he, and in all appearance likely to live longer, he would be a Witneſs of that Action. In fine, *Hugh*, Son to Earl *Valeran* receiv'd a third Cuff. Father

Mabillon adds, that this is the only Example he has met with of this Sort of Donations made by Cuffs.

This Order was divided into ten Provinces, being thoſe of *Dauphine* (which includes *Provence* and *Savoy*) *Auvergne*, *Poitiers*, *Saintonge* and *Gaſcony*, in *France*; *Spain*, *Italy*, *Lombardy*, *Germany*, in which is comprehended *Lorain* and the County of *Burgundy*; and laſtly, *England*, which includes *Scotland*.

At the general Chapters, formerly held yearly, and now every three Years, two Viſitors are choſen for every Province, and two others for the Monaſteries of Nuns, fifteen Deffinitors, three Auditors of Cauſes, and two Auditors of Excuſes. There were formerly five principal Priories, which were alſo the five firſt Daughters of *Cluni*; but ſince the Priory of St. *Pancrace*, at *Lewes* in *England*, has been involv'd in the Deſtruction of other Monaſteries of that Kingdom, there are only four of thoſe principal Priories, or firſt Daughters of *Cluni*, being thoſe of *la Charite-ſur-Loire*, St. *Martin des Champs*, at *Paris*, *Souvigni* and *Souxillanges*.

Of the Monks of CLUNI, *or* CLUNIACKS *in* England.

Reynerus, p. 158.

AFTER *England* for the Space of 400 Years had ſeen no other religious Men, but either the *Scottiſh*, or *Britiſh* Monks, who profeſs'd the *Ægyptian* Diſcipline, and thoſe whom St. *Auguſtin* brought with him, and who are prov'd to be *Benedictins*, *William*, Earl of *Warren*, Son-in-law to *William* the Conqueror, in his Reign, firſt brought in the *Cluniack* Monks, in the Year of our Lord 1077, or thereabouts. The which tho' they liv'd under the rule of St. *Benedict*, and wore a black Habit, yet becauſe they follow'd a very different Diſcipline in Ceremonies and their way of Behaviour, than had been obſerv'd by the black Monks before their coming, therefore they were not call'd *Benedictins*, nor of the Order of St. *Benedict*, but Monks of the Order of *Cluni*, exactly in the ſame Manner, as the *Brittons* and *Scots*, who according to the receiv'd Opinion of many, follow'd the Order of St. *Benedict*, yet becauſe they differ'd from the *Roman* Monks, who came into *England* with *Auguſtin*, in the keeping of *Eaſter*, ſhaving their Head and the Whiteneſs of their Garments, the latter to be diſtinguiſh'd from them were call'd *Black Monks*.

Houſes of Cluniacks *in* England.

Ibid p. 209.

1. ST. *Pancrace* in *Lewis* Caſtle, in *Surrey*, a Priory founded by *William Warren*, and *Gundred* his Wife; the ſecond Daughter of *Clugni*. The yearly Value was 1091 *l.*

Suſſex 9.

2. The Priory of St. *Saviour Bermondſey*, in the Suburbs of *London*; founded by *Aldwin Child*, and *William Rufus*, Son and Succeſſor to King *William* the Firſt, call'd the Conqueror; the yearly Value 548 *l.* It was ſubject to the Priory of *Charity*.

3. The Priory of St. *Andrew*, at *Thetford*, in *Norfolk*, founded by *Hugh Bigot*, Steward to King *Henry* the Firſt, and Biſhop of *Hereford*; the Yearly Value 418 *l.*

4. The Priory of St. *Andrew* in the Town of *Northampton*; founded by *Simon Senlis*, the firſt Earl of *Northampton*; worth Yearly 334 *l.*

5. The Priory of the Nuns of St. *Mary de Pratis*, in the ſame Place, and by the ſame Founder; the yearly Value 119 *l.* (*Note that the* Monaſticon *puts this among the* Benedictins, *Vol. I. p.* 1011, *in the* Engliſh *Tranſlation it is at p.* 116, *but here we ſee it is ſaid to be* Cluniacks)

6. The Priory of *Pontefract*, of St. *John Evangeliſt*, founded in *Yorkſhire*, by *John de Lacy*, Earl of *Lincoln*; under King *Henry* the Third; the Value 472 *l.*

The Priory of St. *Milburga*, at *Wenlock*, in *Shropſhire*, founded by *Roger Montgomery*, Earl of *Shropſhire*, under King *William* the Firſt; the Value 434 *l.*

8. The Priory of the *Holy Trinity* of *Lenton*, in *Northamptonſhire*, founded by *William Peverel*, Earl of *Nottingham*, (Baſtard Son to King *William* the Firſt) and his Wife *Adelin*; the Value 417 *l.* (*Note, that the County is here miſtaken, for it ſhould be* Nottinghamſhire, *as it is in the* Monaſticon).

9. The Priory of *Farley*, in *Wiltſhire*, ſubject to St. *Pancrace*, founded by *Humfrey Bohun*, Earl of *Hereford*, and *Maud* the Empreſs, Daughter to the Conqueror. Value 217 *l.*

10. The Priory of St. *Peter*, and St. *Paul*, of *Montacute*, in *Herefordſhire*, founded by *William* Earl of *Mortain*, Brother, by the Mother, to *William* the Conqueror. Value 524 *l.* (*The County is here again miſtaken, for it ſhould be* Somerſetſhire, *as it is in the* Monaſticon).

11. The Priory of *Caſtleacre*, in *Norfolk*, ſubject to St. *Pancrace*, founded by *William* and *Hamelin*, Earls of *Waren*. Value 324 *l.*

12. The Priory of St. *Mary* and *All-Saints*, at *Weſtacre*, in *Norfolk*, ſubject to St. *Pancrace*, founded by *Robert Tong*, Knight. Value 308 *l.*

13. The Priory of *Meſtingham*, in the ſame County, and ſubject to *Weſtacre*.

14. The Priory of St. *James*, near *Exeter*, in *Devonſhire*.

15. The Priory of St. *James*, at *Derby*, ſubject to *Bermondſey*.

16. The Priory of *Stangate*, in *Eſſex*, ſubject to St. *Pancrace*. Value 43 *l.*

17. The Priory of *Dudley*, in *Staffordſhire*, ſubject to the Priory of *Wenlock*.

18. The Priory of *Kirby Beller*, founded by *Roger Beller*, and *Amicia* his Wife, in the Reign of *Henry* the Second. The Value 178 *l.* (*The* Monaſticon *calls this* Kirkeby Beler, *and gives it to the Rule of St.* Auguſtin).

19. The Priory of *Mendham*, in *Buckinghamſhire*. Value 23 *l.*

20. The Priory of St. *Helen*, in the Iſle of *Wight*.

21. The Priory of *Clifford* St. *Maurus*, in *Herefordſhire*. Value 65 *l.*

22. The Priory of *Carſwel*, in *Dorſetſhire*.

23. The Priory of *Horkeſly*, in *Eſſex*. Value 27 *l.*

24. The Priory of *Hagham*, in *Lincolnſhire*.

25. The Priory of *Malpas* St. *Clare*, in *Wales*. Value 14 *l.*

26. The Priory of *Normansbery*.

27. The Priory of *Aldermanſhave*.

28. The Priory of *Cokerſand*, in *Lancaſhire* founded in by *Randulph Meſchines*. Vaule 228 *l.*

29. The

29. The Priory of St. *Andrew*, at *Trwardraeth* in *Cornwall*, founded in the Reign of King *Richard* the Iſt. Value 151 *l.*

30. The Priory of *Pritwell*, or *Pitorels* in *Eſſex*, ſubject to St. *Pancrace*. Value 194 *l.* (*The* Monaſticon *writes it* Prittlewell.)

31. The Priory of *Newton Longville*, or *Langley*, *Norfolk*.

32. The Priory of St. *Mary* of *Wangford* in *Suffolk*, founded by one *Dudo*, or *Adeo datus Anſeredus*, the King's Purveyor. Value 30 *l.*

33. The Priory of St. *Mary de Rupe*, or of the Rock in *Wiltſhire*, Value 278 *l.*

34. The Priory of St. *Sepulchre* of *Bromholm* in *Norfolk*. Value 144 *l.*

35. The Priory of St. *Mary Magdalen* at *Barnſtable* in *Devonſhire*, founded by *Joel* of *Totneſs*, the Son of *Ailred*, in the Reign of King *Henry* the Iſt, Value 129 *l.*

36. The Priory of *Horton* St. *John Evangeliſt*, in *Kent*, founded by *Robert Vere*, Chamberlain of *England*, and ſubject to St. *Pancrace*. Value 111 *l.*

37. The Priory of *Tekeford*, in *Buckinghamſhire*. Value 126 *l.*

38. The Priory of St. *Auguſtin*, *Daventry*, in *Northamptonſhire*, ſubject to the Prior of the *Charity*. Value 238 *l.*

Alſo the Manors of *Ledcomb* and *Offord Cluny* were immediately ſubject to the Abbat of *Cluny*.

The Hoſpital of St. *Giles*, near *Cripplegate*, *London*; another near *Aldgate*, and another in the Suburb of *Holborn*.

Theſe were all the Monaſteries of the *Cluniacks*, as they themſelves confeſs in their Letter to *John*, Abbat of St. *Alban's*, which may be ſeen below.

In the Reign of King *Henry* the Vth. by Reaſon of the War between the Kings of *France* and *England*, all theſe Monaſteries were cut off from the Obedience of the Abbat of *Cluny*; nor were they permitted to have any Intercourſe with other Monaſteries of their Order out of *England*; whereupon ſome of them, taking out new Foundation Charters, united themſelves to the Chapter and Congregation of the *Black Monks*, as *Lenton* at that Time, and *Daventry* had done very long before. Others however remain'd under the Title and Diſcipline of the Order of *Cluny*, but not under the Subjection, and all the Priors ſubſcrib'd by the Title of the *Cluniack* Order to the Deeds of Surrender, which are ſtill preſerv'd in the Court or Office of Augmentations, by which they were compell'd to reſign their Monaſteries into the King's Hands.

The Coming of three Monks of the Monaſtery of Cluny *into the Kingdom of* England, *to ſee the King, and to ask of him that which had been their Right of old.*

Taken from the Manuſcripts of *John Wea[illegible]ſted*, Abbat of St. *Alban's*.

This that follows happen'd in the Year 1457.

In the ſame Year, *viz.* in that Month when plowing begins, and Men uſe to go into the Fields on Account of the firſt ſowing; there came into *England* three Monks of the Monaſtery of *Cluny*, Men of Probity and Worth; Men grave of Behaviour and very prevalent in Senſe and Judgment; who landing at *Dover*, proceeded directly till they came to the City of *London*. Being come thither, and underſtanding that the King was at St. *Albans*, they immediately ſet out, and mounting on Horſe-back again, came to that Town of the Protomartyr. Going into the Church and Meeting with ſeveral of the King's Servants, they deſir'd, they might have Leave to come into the King's Preſence, to lay before him the Cauſe of their Coming, and to forward their Buſineſs.

The King being inform'd of their Coming, and Requeſt, he order'd the Biſhop of *Durham*, then Keeper of the privy Seal, the Lord *Gray* of *Ruthen* and his Secretary, a ſolid, ſober, and judicious Man, to take them aſide, and to hear what they ſhould ſay concerning the Cauſe of their Coming. Theſe three great Men going to the Church, took them aſide to a private Place, that is, to the Veſtry, and there enquir'd of them, what was the Cauſe of their Coming, and what they had to ſay to the King.

Then the elder Brother of them, a Man in Years, and Doctor of Divinity, open'd his Mouth, and ſaid, "Worthy Fathers and Lords, we are come into this "Kingdom, being ſent by our Father the Abbat of "*Cluny* upon three Accounts. Firſt, to ſhow his "Royal Excellency, how his noble Progenitors were "moſt great and bountiful Benefactors to our Church, "above all the Kings in the Univerſe; as, among "them, King *Henry* the IId. is ſaid to have been ſo "generous and extraordinary Enricher and Endower "of the ſame, that he is now call'd by us our principal "Founder, and is principally and moſt ſingularly re-"commended by us in all, and every our Suffrages. "Secondly, to beg the Poſſeſſion, and Confirmation "of all thoſe Eſtates, which the ſaid Progenitors had con-"ferr'd on our Place, and have been now no ſmall "Time detain'd and torn away from us. Thirdly, "to obtain full and free Licence, to enter all Places "depending on our Monaſtery, and which were put "under our Rule and Government by the noble Pro-"genitors of the preſent King. For theſe three Rea-"ſons we came into this Kingdom, and we earneſtly "deſire, if it ſhall pleaſe his Royal Condeſcention, "that we may come into his Preſence to lay the ſame "before him.

The King, having heard the Cauſe of their Coming, commanded 'em to go back to the City of *London*, there to wait his Coming, and the Anſwer to be given them, by the Advice of his Council. Making ready to go back, they firſt went to the Preſence of the Queen, who was Daughter of the King of *Sicily*, and of the *French* Nation; then by the Queen's Direction they went to the Abbat's Houſe for entertaining of Strangers; by whom they were ſo courteouſly receiv'd both at the firſt and ſecond Table, that upon their Departure out of *England* the eldeſt of them ſent him, together with the Habit of his Order, and a ſmall Treatiſe of the military Order in this Kingdom, a Letter of Thanks in *Latin*, the which in *Engliſh* was to the following Effect.

A Letter from the Monks of Cluny *to the Abbat of St.* Albans.

"To the moſt Reverend Father in CHRIST, the "Lord Abbat of St. *Alban*, moſt Holy Doctor "of Divinity, your moſt Reverend Faternity's "humble and devoted Orator, Brother *Edmund* "*de Beuvalet*, the leaſt of Divines.

"MUCH honour'd and moſt Reverend Father and "Lord in CHRIST, after my humble Com-"mendations; having heard, that you deſir'd a Suit "of

" of our *Cluniack* Habit, which we wore, when we " went to the moſt ſerene Lord the King; under- " ſtanding that your Paternity is devout in CHRIST, " and a Perſon full of Knowledge and Virtue; not for- " getting the Charity beſtow'd on me and my Com- " panions, as well in your Houſe, as at your Table, " at which you excellently refreſh'd and fed us, for " which Reaſon we are oblig'd to pray that God re- " quite you and that in the Retribution of the Juſt; " therefore I ſend you my Habit, which we wear " whilſt living, in which we are ſhrouded after Death, " by my Nephew, the Bearer of theſe Preſents. " Would to God it were new; but tho' it be wretch- " ed, yet it is fitter and better to cover human earth- " ly Frailty, for all we Sons of our Holy Father *Be-* " *nedict*, are cover'd with this Habit living and after " Death. Be pleas'd therefore to accept the ſmall " Gift, which your devoted Friend and Servant offers " you; if it were worth ten Times more, I would " ſend it with a free Heart. I alſo ſend you a ſhort " little Treatiſe, which I have publiſh'd, not for Clergy- " men, but for the uſe of the moſt ſerene Lord the King " and his Nobility; therefore I have ſhown no Learning " in it, becauſe I have not ſo much as one Book. " Do you, if you pleaſe, correct my Ignorance. For " the Reſt, be it known to you, my Lord, that af- " ter we having ſpent four Months and a half on our " Journey and following our Right with the moſt ſe- " rene Lord the King and his privy Council, we have " obtain'd nothing; nay we are ſent back very diſ- " conſolate, depriv'd of our Manors, our Penſions a- " lienated, and what is ſtill worſe, we are deny'd the " Obedience of all our Monaſteries, which are 38 in " Number; nor did our legal Deeds, nor the Teſti- " monies of your Chronicles avail us any Thing, " and at Length after all our pleading and Expences, we " return Home monyleſs, for in Truth, after paying " for what we have eaten and drank, we have but " five Crowns left, to go back about 260 Leagues. " But what then? We will ſell what we have, go " on, and God will provide. Nothing elſe occurs to " write to your Paternity; but that as we enter'd *Eng-* " *land* with Joy, ſo we depart thence with much Sor- " row; for having bury'd one of our Companions, " *viz.* the Archdeacon the youngeſt of ours. May " he reſt in Peace, *Amen.* We humbly intreat you " will vouchſafe to pray for ours and the Health of " all, and recommend us to the holy Prayers of the " Reverend Fathers of your holy Convent; and if you " pleaſe to command any Thing in our Parts, we " ſhall do it moſt willingly. May your Reverend Pa- " ternity proſper, with all the Flock commited to you, " as we wiſh, *Amen.* The 13th Day of *Novem-* *ber.*

The Abbat having read this Letter, and receiv'd the ſmall Preſents above mention'd, return'd a ſuitable Anſwer, with ſome Alms to help thoſe Monks on their Journey, which Anſwer containing nothing appertaining to the Affairs of this Order is therefore omitted.

Thus we ſee that all the Monaſteries there ever were of *Cluniacks* in *England*, amounted to 38 and no more; all of them originally ſubject to the Monaſtery of *Cluny* in *France*, but by Reaſon of the Wars between that Nation and *England* afterwards entirely cut off from that and all other Foreign Subjection.

The Monaſticon *gives an Account of only* 27 *Monaſteries of this* Order, *which is* 11 *ſhort of their true Number. The ſaid* Monaſticon *in ſpeaking of the Monaſtery of* Bermondſey *takes no Notice of its being denizen'd, of which take the following Account from* Reynerus.

BERMONDSEY.

Priory of CLUNIACKS *denizen'd, by which it appears, that the Houſes of* Cluniacks *in* England, *were both govern'd by Foreigners, and for the moſt Part fill'd with Foreigners.*

Reynerus in Append. p. 145.

THE Priory of *Bermondſey* was founded by *Aldwin Child*, Citizen of *London*, in *Southwark*, *Anno* 1081. *Peter*, *Richard*, *Osbert* and *Unibald*, Monks of *la Charite*, were the firſt that came to *Bermondſey*, *Anno* 1089; of whom the Prior of *la Charite* in *France* appointed *Peter* Prior of this Houſe; for which Reaſon this Houſe being a Cell ſubject to that Houſe of *la Charite*, it was reckon'd among the Aliens. In the Year of our Lord 1371, when the Alien Priories throughout all *England* were ſeiz'd into the King's Hands, *Richard Denton*, an *Engliſh* Man was made Prior of *Bermondſey*, and the keeping of that Houſe was committed to him by Letters Patents of King *Edward* the IIId, *Anno* 1380; and in the 4th of King *Richard* the IId, this Priory was made *Denizen*, or had the Liberties of *England* conferr'd on it, paying to the King a Fine of 200 Marks; but in the Year 1399, *John Attleborough*, Prior of *Bermondſey*, was created the firſt Abbat of that Houſe, by Pope *Boniface* the IXth. at the Inſtance of King *Richard* the IId.

A Copy of the Charter for making the Priory of Bermondſey *Denizen, from* Pat 4. Ric. 2. *in the* Tower *of* London.

THE King (*Henry* IV.) to all, *&c.* greeting. We have ſeen the Charter of *Richard*, late King of *England*, *&c.* We have alſo ſeen another Charter of the ſame *Richard*, late King in theſe Words, *Richard* (the IId.) by the Grace of God King of *England* and *France*, and Lord of *Ireland*, to all to whom theſe Preſents ſhall come, greeting. Know ye, that of our ſpecial Grace, and in Conſideration, that the Priory of *Bermondſey*, which is the Foundation of our Progenitors, and of our Patronage, has been very much burthen'd with Corrodies, through the undue Government and Negligence of the Alien Priors, who were there before theſe Times, and by many other Ways dilapidated, as well in the Decay of the Buildings, as the Decreaſe of the Revenues belonging to that Priory, till the Time when our beloved in CHRIST Brother *Richard Denton*, an *Engliſh* Man, who is Prior there at preſent, had the Government thereof, the which Brother *Richard*, in his Time very much retriev'd the State of the aforeſaid Priory, as we are certainly inform'd; at the Requeſt of the aforeſaid *Richard*, with the Advice of our Council, and for the Fine of 200 Marks, which the ſaid Brother *Richard* paid to us in the Hamper of our Chancery, have granted for us and our Heirs, as much as in us is, to the ſaid Brother *Richard*, that he and his

his Succeſſors for ever be Denizens, and in all Reſpects as Denizens, and not reputed and treated as Aliens, and that they freely have the ſaid Priory, with all the Lands and Tenements, Revenues and Poſſeſſions, Knight's Fees, and Advowſons of Churches appertaining to the ſaid Priory, without paying any Thing to us or our Heirs for the ſaid Priory, or for any Poſſeſſions belonging to the ſame, on Account of any War commenc'd, or to be commenc'd between us and our Adverſary of *France* and the Heirs of the ſaid Adverſary, at any Time whatſoever hereafter, as long as the Prior and Convent of the aforeſaid Priory, or the Prior and the major Part of the Convent there ſhall be *Engliſh*, of *Engliſh* Extraction; always provided, that if from hence forward it ſhall happen, that the aforeſaid Prior, or the greateſt Part of the Convent aforeſaid, during the ſaid War, ſhall be Alien, then during that Time, the ſaid Priory, with the Lands, Tenements, Revenues, Poſſeſſions, Fees, and Advowſons of Churches ſhall be again taken into the Hands of us, or our Succeſſors, and the Prior there ſhall be burthen'd to pay to us and our Heirs during the ſaid War ſuch Rent as us'd to be paid to us by Way of Farm for the ſaid Priory before the preſent Grant, and this notwithſtanding, during all the Time that the ſaid Prior, and the greater Part of the Convent ſhall be *Engliſh*, as aforeſaid, they ſhall freely have the ſaid Priory, with the Lands, Tenements, Revenues, Poſſeſſions, Fees and Advowſons, and ſhall be exempt and diſcharg'd from the ſaid Farm in the manner aforeſaid, in Teſtimony whereof we have caus'd theſe Letters Patents to be made, Witneſs myſelf at *Weſtminſter*, the 29th Day of *May*, in the 4th Year of our Reign. But we ratifying and conſenting to the Donations, Conceſſions, Confirmations, Remiſſions and Diſcharges, do for us and our Heirs, as far as in us is, accept and approve the ſame, and grant and confirm them to our Beloved in CHRIST, the preſent Abbat and Convent of *Bermondſey*, and their Succeſſors, as the aforeſaid Charters and Letters do reaſonably teſtify; and as the ſaid Abbat and Convent and their Predeceſſors were, by Virtue of the ſaid Charters and Letters, from the Time of the making of the ſame till now, wont to uſe and enjoy the ſame. In Witneſs thereof, *&c*, Witneſs myſelf at *Weſtminſter*, the 2d of *April*, in the firſt Year of King *Henry* IV.

By this Denizing it appears, that at the Time when the War broke out between the Kings of France *and* England, *all the Poſſeſſions of the* Cluniack *and other Aliens, were wont to be taken into the King's Hands and confiſcated to his Treaſury; and that the King us'd to let out to Religious Men their own ſaid Poſſeſſions, appointing a Yearly Rent they were to pay into the Treaſury for the ſame Poſſeſſions.*

2dly, It appears, that moſt of the Monks, and even the Priors in the Houſes of the Cluniacks *were* French *Men, or Aliens; and that to the End this Evil might be obviated, and that the Superiors of thoſe Monaſteries, and the greater Part of thoſe inhabiting them, might be native* Engliſh, *the Denizing was granted to the Priors, under the aforeſaid Reſcripts.*

3dly, It appears, that he who ſucceeded Richard Denton, *in the Government of* Bermondſey, *had been already made Abbat; and this was done, not by the Authority of the Abbat of* Cluni, *becauſe the Abby could not have been ſubject to the Priory of* la Charite; *but by the King's Authority and at the Inſtance of the King, But the Reaſon why the Kings thought fit to ask this of the Pope, was, that there might be at leaſt one Abbat of the* Cluniacks *in* England, *who might receive the Profeſſions of the Novices; becauſe the Priors of the ſaid Order by their ancient Statutes could not do that, but were oblig'd to ſend the Novices that were to profeſs, beyond the Sea, to* Cluni. *By which any Man may perceive, that there had been no Abbat of the Order of* Cluni *in* England, *before the Parliament had order'd, that the Prior of St.* Pancrace *ſhould be made an Abbat to that End. But there were then* 25 *Abbats of the Order of the* Black Monks, *who had Votes in Parliament, beſides other Prelates of leſſer Houſes, to whom that was not allow'd.*

The Petition of the Cluniacks *of the Monaſtery of* Thetford, *from the Bundle of Petitions to the Parliament in the Reign of King* Edward *the* IIId. *among the Records in the* Tower.

To our moſt Redoubted King.

YOUR poor loyal Petitioners the Prior and Convent of Monks at *Thetford*, of the Order of *Cluni*, humbly pray, that, whereas, the Collation of the ſaid Prior, before this Time, belonging to the Abbats of *Clugni*, the Priors and many other Monks in the ſame were Aliens, and ſo the ſaid Houſe was reputed Alien; but it is now come to paſs, that the Prior and all the Monks are true and legal *Engliſh* Men, born and bred within the Kingdom, and carrying nothing out of it, and by the Help of God and ſome devout Lay-perſons, which have been at the Expence, the ſaid poor religious Men have obtain'd and gain'd a free Election, to be had by them and their Succeſſors for ever, and that the Prior be always confirm'd here, without being oblig'd to croſs the Sea; ſo that for the future, the ſaid Priory ſhall always remain, if it be the Will of God, totally under the Government and Adminiſtration of ſuch Perſons as ſhall be true and legal *Engliſh*; May it pleaſe you for the Sake of God, and in Charity, and for the Relief of the ſaid poor Houſe, which is almoſt annihilated and brought to Deſtruction by the Simplicity and the unwary Government of Priors and other Alien Monks, who have been in it, and by the great Burdens laid on it in their Time, to ordain and eſtabliſh in this preſent Parliament, that for the future the ſaid Houſe be reputed denizen'd, and free in all Points, and that no Burden, or Impoſition, be at any Time hereafter laid upon, or exacted as a Debt from the ſaid Houſe, except only in ſuch a Manner as is done with other Religious Houſes of this Kingdom, which are *Engliſh* or denizen'd, or enjoy the Liberty of *Engliſh* Rights.

Monaſteries of Cluniacks.

St. MILBURGA or WENLOCK *Monaſtery of* Cluniacks *in* Shropſhire.

THAT this Monaſtery was firſt of Nuns and afterwards given to Monks of *Cluni*, with other Particulars

culars belonging to the same, may be seen in the *Monasticon*, Vol. 1. p. 613, and Vol. 2. p. 907, and in the *English* Translation of the same, p. 78. and 222. Here are added several Grants made to the same Monastery translated into *English* from the *Latin* Originals; for which we are beholding to the Courtesy of *Francis Canning* of *Foxcote* in the County of *Warwick*, Esq;

The Deed of Geoffry de Say *for the Manor of* Dudintun.

WHEREAS Time is apt to alter what is present, to the End that the Truth of the Matter may not be question'd by Posterity, be it known as well to all present as to come, that I *Geoffry de Say* with the Consent of *Adelisa de Chemey* my Wife, have deliver'd to the Prior of St. *Milburga* of *Wenlock*, and the Convent of the said House, all my Manor of *Dudintun*, which is the Dower of the aforesaid *Adelisa* my Wife, on the Part of *Hugh de Piris*, entirely with all its Appurtenances, so that I reserve to myself nothing in the aforesaid Manor for eight Years to come, for 160 Marks, which the same Prior of *Wenlock* and the Convent of the same House have given me for the same. But when these eight Years are expir'd, the same Prior and Convent shall pay to the aforesaid *Adelisa* my Wife Yearly 14 *l.* Sterling, at these two Terms, at the Feast of St. *Mary* in *March* 7 *l.* and at the Feast of St. *Michael* 7 *l.* And to the End that this Contract between me and the Prior and Convent might be firm and stable, I have confirm'd it with the Impression of my Seal. These being Witnesses, *Martin de Hosa*; *Roger Porter* of *Wenlock*; *Peter* the Son of *Roger*; *Peter* of *Tigerville*; *Richard Fitz-Ralph*; *Ralph Stutevil*; *William* Chaplain of *Haouvil*; *Ralph* Chaplain of *Basemvil*. This Contract was made in the Year of the Incarnation of our Lord 1180.

The Seal in White Wax.

King Henry *the* IId's *Confirmation of the Deed above.*

HENRY by the Grace of God King of *England*, Duke of *Normandy* and *Aquitain*, and Earl of *Anjou*, to his Archbishops, Bishops, Abbats, Earls, Barons, Justices, Sheriffs, Officers and all his Leiges, *French* and *English*, of all *England*, greeting. Be it known to you that I have granted, and by this my present Charter confirm'd the reasonable Contract made between *Geoffry de Say*, and the Monks of *Wenlock*, with the Consent of *Adelisa de Cadinneto*, Wife of the same *Geoffry*, of the Manor of *Dudinton*, which is the Dower of the said *Adelisa*; as the Deed of the aforesaid *Geoffry*, and the Deed of the same Monks do testify. Wherefore it is my Will and I firmly enjoyn, that the same Contract made between them be firm and stable, and that it be firmly and solidly observ'd between them as it is made, and the aforesaid Deeds do testify. Witnesses, Earl *William Mandevil*; Earl *William of Salisbury*; *Richard of Dufay*; *Richard Lucy*; *Gilbert Pipard*; *Reginald Lucy*; *Robert Stuter*; *Hugh Cressy*; *Gervase Canvil*. At *Ivrey*.

The Seal in green Wax, much broken and having an Impression on both Sides.

Another Charter of the same King Henry *the* IId. *concerning the same Contract and Manor.*

HENRY by the Grace of God King of *England*, Duke of *Normandy* and *Aquitain*, and Earl of *Anjou*, to his Archbishops, Bishops, Abbats, Earls, Barons, Justices, Sheriffs, and all his Officers and Leiges, *French* and *English*, of all *England*, greeting. Know ye, that I have granted to the Church of St. *Milburga* of *Wenlock*, and to the Monks there serving God, in Alms, and by this present Charter confirm'd the Manor of *Dudinton*, with all its Appurtenances, as *Hugh de Piris*, devis'd it to them to have and to hold, after the Decease of *Aelicia de Caineto* who was his Wife, whose Dower this was; upon this Condition, that when it shall please me or my Heir, it shall be lawful for us to resume that Manor into our Property, assigning to the same Monks the Revenues of 11 *l.* in Churches, or other Things. Witnesses, *Richard Lucy*; *William Fitz-Audel*, Sewer; *Reginald Curtenay*; *William Lanval*; *Robert Marmion*; *Secker Quincy*; *Thomas Basset*; *Widon Forceigner*; *William Fitz-Ralph*; *Randal Broc*. At *Bruges*.

The Seal on Green Wax, with an Impression on both Sides, much broken.

The Charter of King Henry *the* IIId. *concerning the same Manor.*

HENRY by the Grace of God King of *England*, Lord of *Ireland*, and Duke of *Aquitain*, to the Archbishops, Bishops, Abbats, Priors, Earls, Barons, Judges, Sheriffs, Governours, Officers, and all his Bailiffs and Leiges, greeting. Whereas it appears to us by Inspection of the Roles in our Exchequer, as well in the Time of the Lord King *Henry* our Grandfather, as of the Lord King *Richard* our Uncle, and also of our Lord *John* our Father, that the Prior and Convent of *Wenlock* have, of the Gift of the aforesaid Lord King *Henry* our Grandfather, the Value of 11 *l.* in Land, in the Manor of *Dutinton* in the County of *Salop*, in Lieu whereof, as well in the Times of our said Progenitors as in ours, 11 *l.* have been allow'd to our Sheriff of *Salop* yearly at our Exchequer in the Body of the said County. We holding the said Donation as firm and acceptable do grant and confirm the same for us and our Heirs to *Aymon*, now Prior of *Wenlock*, and his Successors and the aforesaid Monks, to have and to hold, without Let of us and our Heirs, in Lordships, Homages, Villenages, Revenues, Woods, Meadows, and all other its Appurtenances for ever, as freely and entirely as the Predecessors of the aforesaid Prior were wont in past Times to possess them in the best and freest Manner. These being Witnesses, the venerable Father *Giles Sart*, Bishop; *William of Valentia*; *Peter of Savoy*; *Philip Basset*, our Justice of *England*; *John Maunsel* Treasurer of *York*; *Robert Walerand*; *Ebulo* of *Mons*; *Humbert Pugeis*; *Ingeram Percy*;

Peter

Peter Nevil; *Willam Trublevill*, and others. Given with our Hand at *Weſtminſter* the 5th Day of *February*, in the 46th Year of our Reign.

The Seal to this is quite Loſt, the Labell of red and green Silk ſtill remaining.

The Deed of William Mitleton *diſclaiming all Right to a Yard Land.*

BE it known to all preſent and to come, that I *William*, the Son of *William*, of *Mitleton*, in the Court of the Lord Prior of *Wenlock* at *Burton*, on St. *Gregory*'s Day, in the 11th Year of the Reign of King *Henry*, the Son of *John*, did acknowledge, that I neither have nor ever had any Right to a Yard Land, with the Appurtenances at *Mitleton*, which my Father *William* held there for his Life, which I had alſo after his Death, for ſome Time unjuſtly intruded myſelf into, and I have abjur'd the ſame for myſelf, and all my Heirs for ever, and wholly quitted Claim to God, and the bleſſed Virgin *Milburga*, and the Prior and Convent of *Wenlock*. And in Teſtimony hereof have affix'd my Seal to this Writing. Theſe being Witneſſes, *William* Chaplain of *Drayton*; *Robert* Chaplain of *Stokes*; *Roger* of *Burwardeſly*; *Thomas* of *Ceſtreton*; *Hugh* of *Bracton*; *Hugh* of *Ley*; *Ralph* of *Lantor*; *Nicholas* of *Optun*; *Philip* Parſon of *Grete*; *Adam* Parſon of *Acton*; *John* of *Beckeburton*; *Henry* of *Botten*; *Walter Fitz-Baldwin*; *John* of *Rochale*; *William* of *Mughale*; *William* of *Lauerdene*; *Thomas* of *Laverdene*; *William Kangelot*; *William Ward*; *Alan* of *Longevill*; *Alan Fitz-william*; *Richard Fitz-william*; *Walter More*; *Walter de la Lee*; and many more.

The Seal in green Wax.

The Deed of Adam Fitz-william *Clerk of* Mitleton *for one Yard Land.*

TO all the faithful of CHRIST who ſhall ſee or hear this preſent Writing, *Adam Fitz-william*, Clerk of *Mitleton*, greeting in our Lord. Be it known to you all, that I have granted and given for myſelf, and my Heirs for ever, all the Right and Claim I had or could have to a Yard of Land with Appurtenances, which I once held at *Mitleton*, to the Prior and Convent and the Church of St. *Milburga* of *Wenlock*. I have alſo granted to the aforeſaid Prior and Convent thirteen Marks and an half in Money, which *Richard* the Son of *Alan*, the Prieſt of *Burewarton*, ow'd me for the aforeſaid Land, for an hundred Shillings Sterling, which the ſaid Prior and Convent gave me. Of which ſaid thirteen Marks and an half, I gave ſix Marks to the Works of the aforeſaid Church, for the Health of my Soul; wherefore it is my Will, that the aforeſaid *Richard* be wholly anſwerable to the ſaid Prior and Convent of *Wenlock*, for the ſaid Mony, and that he fully and ſolidly pay to them, and their Church aforeſaid, the abovemention'd Mony. In Teſtimony whereof I have affix'd my Seal to the preſent Writing. Theſe being Witneſſes, *Roger* of *Pyneleſdon*; *Roger* Parſon of *Stirchly*; *Thomas le Mercer*; *Peter* the Son of *Peter* of *Caleweten*; *Richard Chamberlain*; *Walter Bon Valet*; and others.

The Seal appending in green Wax imperfect.

Compoſition between Simon *Dean of* Brug *and the Convent of* Wenlock, *about the Church of* Dudinton.

BE it known to all the Sons of our Holy Mother the Church, who ſhall ſee or hear theſe Letters, that there was a Cauſe depending between *S.* Dean of *Brug*, and the Prior and Convent of *Wenlock*, about the Church of *Dudinton*, the which our Lord Pope *Celeſtin* the Third, committed to the Lord *H.* Biſhop of *Lincoln*, *R.* Deacon of *Lincoln*, and *W.* Archdeacon of *Norfolk*, to be canonically decided. But after much Altercation, and many Propoſals on both Sides, at length the Contention was, by common Conſent of the Parties, adjuſted by an amicable Compoſition, in this Manner. That the Prior and Convent of *Wenlock* ſhall pay two Pieces of Gold yearly at the Feaſt of St. *Michael* by the Way of Tranſaction to the Dean of *Brug* and his Succeſſors; ſo that the Church aforeſaid of *Dudintun* ſhall for ever remain to the Prior and Convent of *Wenlock* free and quit, without any reclaiming and exaction, except the Payment of the two Pieces of Gold aforeſaid. And to the End that this Compoſition ſolemnly ordain'd as aboveſaid, by the common Advice of the Parties, between the Dean of *Brug*, and the Church of *Wenlock*, may for ever remain valid and unſhaken, it is confirm'd by the Authority of this Writing, and of the Seals of both Parties. Theſe being Witneſſes, *R.* Archdeacon of *Glouceſter*; Maſter *Erard* Canon of *Glouceſter*; *Matthew*, Prior of *Wellebec*, *Adam* and *John* Maſters; *Philip* of *Beggeſour*; *Hugh de Brug*; *Warin* of *Burwardeſley*; *Warin* of *Wililey*; *Philip* of *Lanley*; and many more.

The Seal to this laſt, and no Date to it but only the Pontificate of Pope Celeſtin *the Third, abovementiond, ſhews it to have been between the Years* 1191 *and* 1198.

The Catalogue of ſome of the Priors of this Monaſtery of Wenlock, *out of Mr.* Willis's *Collections*, &c.

Willis's Hiſt. of Abbies, Vol. II. p. 192, and 335.

1. PETER DE LEIA was promoted from this Dignity, *Anno* 1176, to the See of St. *David*'s.

2 JOSBERTUS occurs Prior, *Anno* 1198. He was alſo Prior of *Daventry* and *Coventry*.

3. AYMO, Prior, *Anno* 1268.

4. JOHN

4. JOHN TUBBE occurs Prior in the Beginning of *Edward* the First's Reign, *viz.* About the Year 1277. His Successor was

5. HENRY BONVILLE *Anno* 1291, and 1297. The next I find is

6 WILLIAM BRUGGE, on whose Resignation, *Anno* 1437, 16 *Henry* 6.

7. PETER BARRY was admitted Prior. The next I find is

8. JOHN STRATTON, to whom succeeded

9. JOHN SHREWSBURY, *Anno* 1470.

10. JOHN WENLOCK occurs Prior of *Wenlock*, *Anno* 1485, in the Time of *Henry* the Seventh.

11. RICHARD SINGAR, to whom succeeded

12. ROWLAND GACEWELL, elected in *July* 1527, Predecessor to the last Prior.

13. JOHN CRESSAGE, alias BAYLIS, who surrendring this Convent *January* 26, 1539, had a Pension of 80 *l. per Annum* assign'd him. The Arms of this Monastery were, *Azure, three Garbs, Or, in Pale a Crosier, Argent.*

HATFIELD-PEVERELL

Priory in Essex, *says* Newcourt, *in* Hertfordshire *the* Monasticon.

IT is needless to repeat here what is said of this Monastery in the *Monasticon*, Vol. I. p. 330, and in the *English* Abridgment thereof, p. 42.

Newcourt, Vol. II. p. 316.

Under King *Henry* the Third, this Monastery was most Part consum'd by Fire; for thus I find it in *Matth. Paris Auctar Addit*, 244. "In the Year 1231, "the Cell of St. *Alban*, at *Hatfield*, was burnt down, "on the 17th of the *Kalends* of *April*, with the Tow-"er and all the adjacent Offices, saving only the Pres-"bytery, with the Vestments, Chalices, *&c.* also the "Barns and Granary. All the other Utensils, *&c.* pe-"rish'd in the Fire".

In the Reign of King *Henry* the Eighth, there was a Suit at Law, between this Prior and Convent, and the Abbat and Convent of *Bileigh*, about the Tithes of certain Lands here and in the neighbouring Parish of *Ulting*. More of it may be seen in the *Monasticon* where it speaks of the Abby of St. *Alban*.

The Annual Revenues of this Priory were valu'd at the Dissolution, at 60 *l.* 14 *s.* 11 *d.* ½ *per Annum*, according to *Dugdale*; *Speed* said 83 *l.* 19 *s.* 7 *d.* after which, King *Henry* the Eighth, in the 29th Year of his Reign, granted to *Giles Leigh*, the Manor, the Site of the Priory, and the Cemetery of *Hatfield Peverell*, as also the Rectories, not only of this Parish Church, but that of *Assignton*; and in 1 and 2 of *Philip* and *Mary*, the Premisses were in *Alleyn*, and the Advowson so continu'd, till *Anno* 1638 inclusive; but after the Restoration, this Advowson was in the *Thompsons* for several Turns, till 1682, and then *Henry Blaney* was instituted, at the Presentation of *Francis Townsend*, Esq;

RICHARD SNOWDAL, was the last Prior here, says Mr. *Willis*, and has no more concerning this House.

HORKESLEY

Priory of Cluniacks, *in* Essex.

THE *Monasticon*, Vol. III. p. 30. has the Foundation Charter of this Monastery, and three Charters of Confirmation of Grants to the same; the Substance whereof is in the *English* Abridgment, p. 244.

This Priory was one of those design'd for erecting of Cardinal *Wolsey*'s Colleges at *Oxford* and *Ipswich*; rated at the Suppression 27 *l.* 7 *s.* 11 *d. per Annum.* *Speed.* *Newcourt*, Vol. II. P. 335.

After the Dissolution, the Site hereof was in *Roger Parker*, to whom the Manor of *Horkesley-Parva* was alienated by *John Huddleston*, in the first Year of Queen *Mary*, which *Roger*, by Licence, alienated the Messuage, call'd the Priory in *Horkesley-Parva*, to *Robert Ball*, in the first and second of *Philip* and *Mary*, who held the same *in capite*; and 19 *Eliz.* had Licence to alienate it, and the Tithes of *Little* and *Great Horkesley* to *John Ball*, Sen. and Jun. who had the Disposal of it, but it is now in *Husbands*.

Another Priory is plac'd by Sir *William Dugdale*, *Mon. Angl.* Vol. I. p. 604. in one of these *Horkesleys*; where the Church and Manor are given by *Roger* Earl of *Shrewsbury*, to the Abbat of St. *Martin de Froarno* in *Normandy*, founded by him there. Now I fancy, the said Church and Priory of *Horseleigh*, plac'd by him in *Essex*, was not in *Essex*, but in *Gloucestershire*; for,

First, the same Author in his Baronage of *England*, Tom. I. p. 26. says, that the Possessions this *Roger* Earl of *Shrewsbury*, which was *Roger de Montgomery*, had in *England*, were of vast Extent, as appears by the Conqueror's Survey; and then names the several Counties wherein they lay, and their Number, *viz.* in *Wiltshire* three, *&c.* and in *Glocestershire* one, probably the Manor, or Lordship of *Horselegh*, or *Horsley*, in the Hundred of *Longtre* in that County; but names not *Essex* for one of them. Next, because in that Place, in *Monasticon*, mention is made of divers Inquisitions about the Priviledge of *Horselegh*, taken before the King's Escheator in *Glocestershire*, thus, "And for as much as it appear'd by several Inquisiti-"ons taken before *William Aunsell* our Escheator in "the County of *Glocester*, that the Priory of *Hors-"legh*, &c.". So that I conceive, with Submission to such as are better vers'd in Antiquity, Sir *William Dugdale*, and Mr. *Tanner*, who follows him in his *Notitia Monastica*, p. 61. mistake in placing this Priory of *Horselegh*, or *Horsley*, in the County of *Essex*.

PRITTLEWELL

Priory of Cluniacks, *in* Essex.

WAS founded by *Robert de Essex*, call'd *Robert Fitz-Swain*, Son of *Swain* of *Essex*, in the Reign of *Henry* the Second, to the Honour of St. *Mary*, for *Cluniack* Monks, and by him subjected as a Cell to the Abbat of *Lewes* in *Sussex*; which being a Priory alien, was with the several Cells belonging thereto, *Prittlewel* being one, by King *Edward* the Third, in *Newcourt*, Vol. II. p. 472.

in the 47th Year of his Reign, denizen'd, or made native.

See the Foundation of this Priory in the *Monaſticon*, Vol. I. p. 619, and in the *Engliſh* Abridgment, p. 79.

Soon after the Founding of this Priory, *Thomas Becket*, Archbiſhop of *Canterbury*, became a great Favourer thereof, as appears by his Charter.

" *Thomas*, by the Grace of God, humble Miniſter " of the Church of *Canterbury*, to all the Sons of the " holy Church, to whom this preſent Writing ſhall " come, greeting. The Charge of the Office we " have undertaken admoniſhes us to provide for the " Peace and Tranquility of the Servants of God, " with very watchful Care. Therefore it is, that we " place under God's, and our Protection, the Monaſ- " tery of St. *Mary* of *Prittlewell*, with it's Chapels " of *Sutton* and *Eaſtwood*, and with all the Tithes " of the Town of *Middleton*, and all the parochial " Rights of the ſame Town; likewiſe the Churches " of *Rayleigh*, or *Ragele*, and *Thunderſley*, andboth " *Shoberies*, and *Canweden*, *Wykeford*, *Stook*, *Clave-* " *ring*, with all their Appurtenances, *&c.*"

Which was afterwards ſeconded by *Hubert Walter*, one of his Succeſſors, thus,

" And we, not undeſervedly following the Foot- " ſteps of the afore nam'd glorious Martyr *Thomas*, " our Predeceſſor, in this particular, do with like " Favour take under God's and our Protection, the " aforeſaid Monaſtery of *Prittlewell*, and the Brethren " there ſerving God, with all their Goods and Poſ- " ſeſſions. And we do by this preſent authentick " Writing confirm to the ſaid Brethren, all the Churches " above mention'd, as they are rightly conferr'd on " the ſaid Monaſtery, with all Things to it juſtly ap- " pertaining.

This Priory of *Prittlewell*, was held to be a Cell to the Priory of *Lewes*, till in the Year 1518, ſays *Weaver*, when a great Contention aroſe between the two Houſes, inſomuch, that *John*, Prior of *Prittlewell*, would not pay one Mark to the Prior of *Lewis*, in Token of Subjection.

This Priory, whoſe Revenues did not amount to more than 155 *l.* 11 *s.* 2 *d. per Annum*, according to *Dugdale*; or at moſt but to 194 *l.* 14 *s.* 3 *d.* as *Speed* has it; was with all the reſt, under the Value of 200 *l. per Annum*, ſuppreſs'd, by Act of Parliament, in 27 *Henry* VIIIth, who two Years after, in the 29th Year of his Reign, granted the Site of it to Sir *Thomas Audley*, to be held in *Capite*; after whoſe Death, *Thomas Audley*, his Brother, by Licence obtain'd it in 5 *Edward* VIth, and alienated it to *Richard* Lord *Rich*, Anceſtor of the late Earls of *Warwick*, in whom it continu'd till for want of Iſſue Male, it came among Coheireſes.

The Catalogue of ſuch Priors of Prittlewell; *as are to be met with.*

1. WILLIAM, occurs Prior of this Monaſtery between the Years 1213, and 1226.

2. SIMON DE WALTHAM, *May* 12, 1241. The King, at Preſentation of the Prior of *Lewes*, accepted him to be Prior, notwithſtanding the Patronage of the ſame was then in the King, the Honour of *Eſſex*, being in his Hands. *Pat.* 25. *Henry* IIId. m. 6.

3. WILLIAM, was the next Prior of *Prittlewel*, on whoſe Reſignation,

4. NICHOLAS DE COKEFELD, Prior of *Cliff*, was preferr'd to this Priory, and had the Temporalities, *May* 16, 1218. *Pat.* 9. *Edward* Iſt.

5. PETER DE MONTELLIER, upon the Death of *Cokefeld*, was made Prior, by *John*, Prior of *Lewes*; and had his Temporalities, *October* 24, 1290. *Pat.* 18. *Edward* Iſt.

6. HENRY DE FAUTRARIJS, had the Temporalities, *May* 4, 1308. *Pat.* 1. *Edward* IId. and was ſucceeded by

7. GILES DE SEDUNO, who had his Temporalities, *July* 1, 1309. *Pat.* 2. *Edward* IId.

8. THOMAS DE SHELMESTROD, had his Temporalities, *July* 1, 1310. *Pat.* 3. *Edward* IId. Theſe two are thus plac'd by *Newcourt*, and yet Mr. *Willis*, who tells us he takes his Catalogue from that Author, makes but one of the two, joyning the Chriſtian Name of the one to the Surname of the other, and calling him *Giles de Shelmesford*; but as Mr. *Newcourt* quotes the Patents for both: I cannot but think the Miſtake to lye in the Tranſcribing, or Printing of Mr. *Willis*'s Catalogue from the other, Mr. *Willis*, who ever punctually quotes his Authors, naming none in this Place, for this Difference.

9. WILLIAM DE ANMUMACO, or AUMUMACO, or AVERNUS, had his Temporalities, *April* 20, 1311. *Pat.* 4. *Edward* IId. He had Letters of Protection, *March* 14, 314. *Pat.* 8. *Edward* IId. p. 1.

10. JAMES DE CUSANCICA, had his Temporalities, *December* 1, 1316. *Pat.* 10. *Edward* IId. p. 2.

11. GUICHARD DE CHENTRIACO, preferr'd by the Prior of *Lewes*, *March* 24, 1360. *Pat.* 35. *Edward* IIId. p. 2.

12. FRANCIS DE BANGIACO, Prior, *October* 2, 1361. *Pat.* 35. *Edward* IIId. p. 3.

13. JOHN ESTON, was Prior in 1513. and the laſt in this Catalogue, which thus appears very imperfect; but is the beſt we have hitherto.

STANESGATE

Priory of Cluniacks, *in* Eſſex.

Newcourt, Vol. II. p. 558.

WITHIN the Precincts of the Pariſh of *Staneſgate*, on the Brink of the River, that runs from *Maldon*, near *Ramſey*, ſtood this Priory of the ſame Name of *Staneſgate*, dedicated to St. *Mary Magdalen*, for *Cluniack* Monks, a Cell to the Abby of *Lewes* in *Seſſex*; by whom founded I have no where read, more than what *Speed* tells us in general, and as to the Time, it appears to be in, or about the Year 1176, by the Grant of that Year, made of certain Tithes, to the Nuns of *Clerkenwell*, by the Prior and Convent hereof, which is all the *Monaſticon* has concerning this Monaſtery, and is to be ſeen, Vol. I. p. 623. and in the *Engliſh* Abridgment p. 80.

In 28 *Henry* VIIIth, upon an Exchange between the ſaid King, and Sir *William Weſton*, Prior of St. *John* of *Jeruſalem* in *England*, &c. the Site hereof and all Oblations, *&c.* and alſo to the Pariſh Church of *Steeple* belonging, the Vicar's Portion only excep-

ted, with the Advowson of the said Church, were by Indenture, by Sentence definitive, and by Act of Parliament the same Year, united to the Hospital of St. *John*; by which Sentence promulgated by *Thomas Barret*, Doctor of Laws, Commissary to Bishop *John Stokesley*, Bishop of *London*, *July* 14, 1537, it was decreed, "That the said Prior and his Brethren, "should pay to the said Bishop and his Successors, "and upon the Vacancy of the said See, to the Dean "and Chapter of St. *Paul's*, and their Successors, for "their Indemnity, a Pension of 4 *s.* 8 *d. per Annum*, "and 3 *s.* 4 *d.* to be distributed among the Poor of the "Parishes of *Steeple* and *Rainham*, then also appropria-"ted to the said Hospital, and by the said Sentence, "it was farther also decreed, That because several of "the Inhabitants of *Stanesgate*, near the said Priory, "to the Number of five Tenements, did use to go "to the Conventual Church there, as to their Parish "Church, to hear divine Offices, and to participate "of the Sacraments and Sacramentals, before the "Dissolution thereof, they should for the future, come "to the Parish Church of *Steeple*, and be accounted "there, as Parishioners of the said Church; and the "Vicar of *Steeple* and his Successors, were for ever "to administer unto them, as to their Parishioners; in "Compensation whereof, and in Lieu of all Tithes "and Oblations, due from the said Inhabitants of "*Stanesgate*, and their Tenements, the said Prior and "Convent and his Brethren, and their Successors for "ever, were to pay to the said Vicar and his Succes-"sors, an annual Pension of ten Shillings, by equal "Pensions, at the Feasts of St. *Michael*, and the *An-"nunciation* of the blessed Virgin, in the Parish "Church of *Steeple*, with this Proviso, that if the "Vicar of *Steeple*, or his Successors, should at any "Time neglect, or refuse to Administer the Sacra-"ments to the said Inhabitants, then it should be "lawful for the Bishops of *London* to assign such other "Parish Church, for the said Inhabitants, as he "should think fit, as also provided, that if the said "Prior and his Brethren, or their Successors, should "think fit, to Minister the holy Things, by a Chap-"lain of their own, in the Parish Church of *Stanes-"gate*, if there shall be any, or in a Chapel hereafter "erected in the Site of the said Priory, that then this "annual Pension of ten Shillings, as to the Vicar of "*Steeple*, should cease".

This Priory of *Stanesgate*, at the Dissolution was valu'd at 400 *l.* 8 *s.* 6 *d. per Annum*, by *Speed*, and was one of those granted by *Henry* VIIIth, in the 20th Year of his Reign, to Cardinal *Wolsey*, for erecting his Colleges in *Oxford* and *Ipswich*; but falling again into the King's Hands, upon his Conviction, he granted the same to the Prior, *&c.* but before they had an Opportunity to perfect it, their Hospital likewise was suppress'd.

After this, *Rich* and *Mildmay* appear Patrons, and so presented, alternatively, as the Priors and Convent did before them.

The Manor of *Stanesgate*, and the Rectory of *Steeple*, were granted to *Edward Mordant*, by *Henry* VIIIth, in the 35th Year of his Reign, *in capite*, who next Year after, by the King's Licence, alienated to Sir *Richard Rich*, by which the Family came to be entitl'd to that Moiety of the Advowson, which did belong to the Priory of *Stanesgate*; and I presume, the other Moiety of the same, which did belong to *Bickenacre*, came to the *Mildmays*, by Grant or Purchase from the Crown.

LENTON.

Priory of Cluniacks, *in* Nottinghamshire.

THE *Monasticon*, Vol. I. p. 645. has the Charter of King *Edward* the IId, reciting the Foundation Charter, and the Donations of many, and confirming the same to this Monastery; as also the Charter of King *Henry* the Ist, confirming the Foundation and Grants of *William Peverel*, and that it ever continue to the Order of *Cluni*. I will here add what I find in *Thoroton's Nottinghamshire* concerning the same.

At *Lenton*, so nam'd probably from the River *Len*, or *Line*, upon which it stands, *William Peverel* founded a Monastery in Honour of the *Holy Trinity*, for love of the Worship of God, and the common Remedy of the Souls of King *William* (the Conqueror) and Queen *Maud*, and of their Children, and of their and his own Parents; and for the Health of King *Henry*, and Queen *Maud* his Wife, of *William* their Son, and *Maud* their Daughter, for the State of his Kingdom, and for the Health of his own Soul, and of *Adeline* his Wife, and of his Son *William*, and all his own Children, and gave it to God and the Church of *Cluni*, and to *Pontius* the Abbat and his Successors; yet so that it should be free, paying a Mark of Silver yearly as an Acknowledgement. Page 218.

To this Monastery he gave the Town of *Lenton*, with Appurtenances, except four Mills, whereof he held two in his own Demesne, and his Wife *Adelina* the third, and *Herbert* his Knight the fourth; the rest of the Mills were the Monks, and properly seven; likewise *Radford*, *Morthon*, *Kichton*, with their Appurtenances and whatsoever he had in *Newtorpe* and *Papelwich*, in Wood and Plain, and in other Things; likewise *Blacowell* in the *Peak*, with the Appurtenances; likewise *Corthahall*, in *North Hantesyre*, with the Wood and all Appurtenances, except the Fee of one Knight, and the Land of *Thurstin Mantell*; likewise two Parts of the Tithes of his Demesnes, of all Things which could be Tithed, *viz.* in *Blideesword Northanteseir*, with a Country Fellow holding a Virgat, or *Yard-land*, to gather up the Tithes. In *Doston* likewise (*Northunt*) in *Newbot*, likewise in *Tideswell* (*Derb.*) likewise in *Bradewell*, *Badecowell*, *Houalaw*, *Esseford*, *Wrinmill* and *Hulme*. Two Parts of the Tithes of his Demesne Pastures in the *Peake*, namely, *Sachaleros*, *Ferneley*, *Darnehal*, *Quatford*, *Buchestanes*, *Sirebroch*, *Stafdon*, *Cudal*, *Erchill*, *Chaldelaw*, *Dunningestede*, *Chelmardon*, *Stanredal*. The whole Tithe of *Colts* and *Fillyes*, where he should have *Harace*, in the *Peak*, or any other on his Demesne Pastures. The whole Tithe of his Lead, and of his Venison, or Hunting, as well in Skins as Flesh, and the whole Tithe of the Fish, of his Fishing at *Nottingham*. He likewise gave, by the Concession of his Lord King *Henry* the Ist, the Church of St. *Mary*, of the *English* Borough of *Nottingham*, with the Land and Tithes and Appurtenances; the Church of St. *Peter*, and the Church of St. *Nicholas*, likewise in *Nottingham*; the Churches of *Radeford*, *Lindebey* and *Langar*, in this County, with Land and Tithes and other Appurtenances, and a Villain holding a Virgat of Land. The Church of *Foteston*, in *Leicestershire*, with a Virgat of Land. The Churches of *Herleston*, *Corthohal*, *Irencester* and *Rissenden*, in *Northanteseire*, with a Villain holding it. He likewise granted to this Mo-

Monaſtery whatſoever his Men ſhould beſtow on it, for the Remedy of their Souls, *viz.* Two Parts of all the Tithes of their Demeſnes of whatſoever could be tithed. The firſt of theſe was *Avenellus*, Anceſtor of the preſent Earl of *Rutland*, who granted it out of his Demeſnes in *Haddon*, and is *Methedweplotk* and *Maniax*; *Safred* in *Empingham*, and in *Baſeford*, and *Robert* the Son of *Pagan* in the ſame Town likewiſe; *Robert de Heriz*, in *Hesburne*, and in *Oſtecropht*; *Godefrid* and *William*, in *Ernesby*; *Norman de Montfaltred*, in *Aſebech* and in *Chillwelle*, and in *Horpall*; *Rogerius Erito*, in *Walenthon* and in *Kalahal*; *Gocelinus* in *Wathenoch*; and *Ralph Malaherbe* in *Aſpeley*; and *Serlo Blund* in *Torp*; and *Erbert* in *Gonolveſton*; likewiſe *Helgot* in *Bareſword*; and in *Cotis Robert de Paviliaco* in *Hocton*; *Walter Flemmength* in *Haureſham*; *Hugh* the Son of *Richard* in *Claindon*; *Norman de* St. *Patric* in *Deresburch*, and in *Blacolweſley*, and in *Roalund*; *Geffry de Heriz* in *Stapelford*; *Adelelmus* in *Langueley*; and *Robert* the Son of *Warner* in *Touethon*; likewiſe *Robert de Moretmeni*, and his Heirs ten Shillings, or ten Shillings yearly Rent, for ever. Of his Gift and Writing were Witneſſes, *Gerard* Archbiſhop of *York*, *Robert* Biſhop of *Lincoln*, *Robert* Earl of *Medlent*, *Simon* Earl of *Northampton*, *Hugh* Sheriff of *Leiceſterſhire* (*Grentmeſnill*) *Robert de Chauz*, *Hugh de Burun*, *Oddo de Boneia*, *Avenellus de Haddona*, and all the reſt of his forenam'd Men.

King *Henry* the Iſt confirm'd all, and granted to the Monaſtery a Fair of eight Days, at the Feaſt of St. *Martin*; and commanded that no Man ſhould Buy or Sell in *Nottingham*, during that Time; and that all coming to the Fair, and returning, ſhould be free from (Law Proceſs) or Plaints. He likewiſe granted them Daily two Cart Loads of dead Wood and Heath in *Beſcowod*, and alſo royal Liberties and Cuſtoms, *viz. Sac*, *Soc*, *Tol*, *Them* and *Infangenthef*, and Quittance from *Scyre* and *Hundreth*, from *Wapentach* and *Treding*, (or Frankpledge) from *Army*, and every Cuſtom, and ſecular Exaction, except *Murder* and *Danegeld*.

King *Stephen* being at *Nottingham*, at the very earneſt Intreaty of *William Peverell*, the Younger, together with *Oddona* his Wife, and *Henry* his Son, confirm'd what *William Peverell* his Father, or *William* himſelf, or any other Benefactors had done to this Priory, of which beſides thoſe already nam'd, *Robert* Earl of *Medlent*, who gave the Churches of *Wiggeſton*, and *Withingſton* in *Leiceſterſhire*, *Hugh de Burun*, who by the Conſent of his Sons *Hugh* and *Roger*, gave the Church of *Horſeley* in *Darbyſhire*, and *Cotegrave* in this County, with a Virgat, or more Land there, with ſome in *Alinton*, given in Exchange for the Church of *Oſſington*, formerly given to this Priory by the ſaid *Hugh de Burun*, and after to the Knights *Templars*, and *Odo de Boney*, who gave two Parts of the Tithe of his Demeſne, and the Churches of *Barton* and *Adinbarow*, were the Chief.

The ſucceeding Kings were not wanting in their reſpective Confirmations, but added more, augmening the Privileges of this Place, ſo that at the Diſſolution it was valu'd at 329 *l.* 15 *s.* 10 *d. Ob.*

King *Henry* the VIIIth, *March* 23, in the 36 Year of his Reign granted to his Servant *Francis Leek*, Knight, many Lands and Tithes in *Darbiſhire*, belonging to ſeveral Monaſteries, and among the reſt ſome Lands and Tithes in *Home*, *Duſton*, *Whitwell* and *Ledwore* in the *Peak*, late belonging to the Monaſtery of *Lenton*, and then in the King's Hands, by Reaſon of the Attainder of *Nicholas Heathe*, laſt Prior of that Monaſtery, lately attaint and convict of High-Treaſon.

Note, *That this pretended High-Treaſon was, no other than his, oppoſing the Supremacy.*

Only the ſquare Steeple was left ſtanding of this Monaſtery, which fell down before the Year 1677, and the Stones of it were employ'd to make a Cauſway thro' the Town, ſo that there is now no Memorial of it ſtanding.

BERMONDSEY

Monaſtery of Cluniacks *in* Surrey.

HAVING before ſhown from *Reynerus*, in the general Account of this Order in *England*, how this Houſe being Alien was made Denizen, I ſhall here only ſubjoin the Priors of the ſame, from Mr. *Willis*.

Priors of BERMONDSEY.

1. PETER was conſtituted firſt Prior, *Anno* 1089. He dy'd *Anno* 1119, the 4th of the *Ides* of *June*, and was ſucceeded by *Hiſt. Abbies*, Vol. II. p. 229.

2. HEREBRAN who dy'd *Anno* 1120, and was ſucceeded by

3. PETER the Second.

4. WALTER. He dy'd *Anno* 1154, and was ſucceeded by

5. CLAREMBALD, who was afterwards, *Anno* 1148, made the firſt Abbat of *Feverſham*.

6. HENRY. In whoſe Election, about *Michaelmaſs* 1189, to the Abbacy of *Glaſtonbury*

7. RICHARD, a *Norman*, was ſubſtituted in his ſtead, on St. *Nicholas*'s Day 1189. He founded St. *Thomas*'s Hoſpital in the Borough of *Southwark*, *Anno* 1213. His Succeſſor, as I conceive, was

8. JOSBERT, who occurs Prior, *Anno* 1227, 12 *Henry* IIId, as does

9. HUGH, *Anno* 1235 and 1245, whoſe Succeſſor.

10. IMBERT occurs Prior, *Anno* 1247, 32 *Henry* IIId, and alſo *Anno* 1252. He held, as I ſuppoſe, this Dignity till the Election of

11. HENRY DE MONTE MAURI, the 12th of *November*, 1272, 57 *Henry* IIId. He govern'd about ſix Years, and was ſucceeded by.

12. PETER DE MONTE STI. VINCENTII, *September* 21, 1278, 7 *Edward* Iſt, and he by

13. HENRY DE BONA VILLA, or BONNE VILLE, Prior of *Wenlock*, elected the 5th of *May*, 1286, 17 *Edward* Iſt. He had the Temporalities reſtor'd him the 20th of *July*, 1287, 18 *Edward* Iſt, as had

14. WILLIAM DE CHARITATE, *October* 5, 1290, 21 *Edward* Iſt, and

15. PETER DE STO. SIMPHORIANO, the 13th of *December*, 1294. He occurs Prior *Anno* 1317, 11 *Edward* IId. The next I met with is

16. RICHARD DENTON, or DUNTON. He occurs Prior, *Anno* 1371, and again 16 *February*, 1390, 14 *Richard* IId, as does

17. ATTELBURGUS, *Anno* 1399, and

18. THOMAS THETFORD, *Anno* 1417. He dy'd *Anno* 1428, but who ſucceeded I find not, for the next in my Catalogue is

19 ROBERT. He occurs *Anno* 1520, and again, *Anno* 1524, and might poſſibly be the ſame as

20. Ro-

20. ROBERT DE WHARTON, the laſt Prior, who held the Biſhoprick of St. *Aſaph in Commendam* with this Convent, which ſurrendring into the King's Hands, *January* 1, 1538, 29 *Henry* 8, he obtain'd a Penſion of 333 *l.* 6 *s.* 8 *d. per Annum*, which I find him poſſeſs'd of, *Anno* 1553, together with his Biſhoprick.

Other Particulars relating to this Monaſtery ſee in the *Monaſticon*, Vol. I. p. 640, and in the *Engliſh* Abridgment, p. 81.

THETFORD
Monaſtery of Cluniacks, *in* Norfolk,

SPOKEN of in the *Monaſticon*, Vol. I. p. 664, and in the *Engliſh* Abridgment, p. 83. Being like all others of this Order at firſt Alien, the Monks, in the Reign of King *Edward* the IIId, petition'd that they might be exempted from foreign Subjection and be made Denizens, as may be ſeen in their Petition here before in the general Account of this Order in *England*, and therefore needs not be repeated.

Mr. *Willis* has no more of it than that *William* was the laſt Prior, and ſurrender'd this Convent to the King, 16 *February* 1540, 31 *Henry* VIIIth.

PONTEFRACT
Monaſtery of Cluniacks, *in* Yorkſhire.

THERE is much concerning this Priory in the *Monaſticon*, Vol. I. p. 648, and in the *Engliſh* Abridgment, p. 82; but having among other Favours receiv'd from Sir *Walter Calverley*, Bart. an Original of a Compoſition made between this Convent, and *John Scot* of *Calverley*, one of the Anceſtors of that worthy Gentleman; as alſo from *Ralph Thoreſby* of *Leedes* in *Yorkſhire*, Eſq; another Compoſition and a Grant of Land to the ſame, I am here oblig'd to take Notice of the ſame, and to refer the Reader for thoſe Charters to the *Appendix*, NUM. CLXXXI, CLXXXII and CLXXXIII.

There occurs nothing elſe to add, but what we have in Mr. *Willis*, which is only this.

JAMES THWAYTS Prior, with ſeven Brethren, and one Novice ſurrender'd this Priory, 23 *November*, 1540, 31 *Henry* VIIIth, and had a Penſion of 50 *l. per Annum* aſſign'd him.

CASTLE-ACRE
Monaſtery of Cluniacks, *in* Norfolk.

THIS Abby has much ſaid of it in the *Monaſticon*, Vol. I. p. 624, and in the *Engliſh* Abridgment, p. 80 Mr. *Willis* ſays no more of it than, that THOMAS laſt Prior, ſurrender'd this Convent to the King 22 *November*, 1538. But Sir *Henry Spelman* gives us an Account of the Poſſeſſors of the ſame after the Diſſolution thus.

Sir *Thomas Cecil*, Earl of *Exeter*, was owner of it, and of the impropriate Parſonage here; he had Iſſue Sir *William Cecil*, Earl of *Exeter*, who marry'd *Elizabeth*, the Daughter and Heir of *Edward* Earl of *Rutland*, and had Iſſue by her (dying, as I take it, in Childbed) his only Son, *William* Lord *Roſſe*.

This *William* Lord *Roſſe* marry'd *Anne*, the Daughter of Sir *Thomas Lake*, and they living together in extreme Diſcord, many infamous Actions iſſued thereupon, and finally a great Suit in the Star-Chamber, to the high Diſhonour of themſelves and their Parents. In this Affliction the Lord *Roſs* died without Iſſue, and the eldeſt Male Line of his Grandfather's Houſe is extinguiſh'd.

Sir *Richard Cecil* was ſecond Son of Sir *Thomas Cecil*, Earl of *Exeter*, and had Iſſue *David*, who marry'd *Elizabeth*, the Daughter of *John* Earl of *Bridgewater*, and is now in Expectation to be Earl of *Exeter*.

His third Son was *Edward Cecil*, Knight, his fourth, and fifth, *Thomas Cecil*, and *Chriſtopher* drowned in *Germany*.

Sir *Thomas* the Grandfather, Earl of *Exeter*, made a Leaſe of this Monaſtery and Impropriation to one *Paine* (as I take it) by whoſe Widow the ſame came in Marriage to Mr. *Humphrey Guibon*, Sheriff of *Norfolk*, *Anno* 38 *Elizabeth*, whoſe Grandchild and Heir *Thomas Guibon* conſum'd his whole Inheritance, and lying long in the Fleet, either dy'd there a Priſoner, or ſhortly after.

Sir *Edward Coke*, Lord Chief Juſtice, marry'd for his ſecond Wife *Elizabeth Hatton*, one of the Daughters of the ſaid Earl *Thomas*, and afterwards bought the Caſtle of *Acre*, with this Monaſtery and Impropriation of his Brother-in-Law Earl *William*, Son of Earl *Thomas*, ſince which Time he hath felt abundantly the Change of Fortune, as we have partly touch'd in *Flitcham* Abby.

WEST-ACRE
Monaſtery of Cluniacks, *in* Norfolk.

THERE is only one very ſhort Charter relating to this Houſe in the *Monaſticon*, Vol. I. p. 619, and in the *Engliſh* Abridgment, p. 79; nor does Mr. *Willis* give us any further Information concerning it than that WILLIAM WINGFEILD, Prior, *William Startway*, and 15 others, ſubſcrib'd to the King's Supremacy, 31 *Auguſt*, 1534, 26 *Henry* VIIIth. He was laſt Prior, and with eight Monks ſurrender'd this Convent, 14 *January*, 29 *Henry* VIIIth, for which this Prior had a Penſion of 40 *l. per Annum* aſſign'd him. To this we here ſubjoin what Sir *Henry Spelman* tells us concerning the Poſſeſſors of this Monaſtery after the Suppreſſion.

This alſo belong'd to Sir *Thomas Cecil*, of whom we have ſpoken above in *Caſtle Acre*; he ſold both it and the Impropriation of *Weſt-Acre* to Sir *Horatio Palavicini*, an *Italian*, that before his coming into *England* *Hiſt. Sacril.* p. 255.

gland had dipt his Fingers very deep in the Treaſure of the Church.

Being, in his Youth, in the Low-Countries (as his Son *Edward* affirm'd to me) he there ſecretly marry'd a very mean Woman, and by her had Iſſue him this *Edward*, but durſt never diſcover it to His Father as long as they liv'd together. His Father being dead, he came into *England*, and here marry'd a ſecond Wife, by whom he had Iſſue his Son *Toby*, and for his Wife's ſake diſinherited him his eldeſt Son *Edward*, and conferr'd all his Lands, with the Abby, and Impropriation of *Weſt-Acre* on *Toby* and his Heirs.

Edward, after the Death of his Father, grows into Contention with his Brother *Toby*, and in a Petition to King *James* accuſes both his Father and his Brother for deceiving, the one of Queen *Elizabeth*, the other, of King *James*, of a Multitude of thouſand Pounds, the Examination whereof was by his Majeſty referr'd unto me among others, and the two Brethren then agreeing among themſelves, the Reference was no farther proſecuted. But Mr. *Toby Palavicini* conſuming his whole Eſtate, ſold the Abby and Impropriation to Alderman *Barcham*, and yet lyeth in the Fleet for Debt, if not lately at Liberty.

OF THE

ORDER

OF TEH

CISTERCIANS.

Of the Original and Progreſs of the Order of the CISTERTIANS, *with the Lives of St.* Robert, *St.* Alberic, *and St.* Stephen, *the Founders thereof.*

HE Original and Progreſs of this Order being very imperperfectly treated of in the *Monaſticon*, Vol. 1. p. 696. and in the *Engliſh* Abridgment of the ſame, p. 86. a more ample and regular Account is here given of it, from the *French* Hiſtory of Monaſtical and Religious Orders lately publiſh'd at *Paris* in 8 Volumes in Quarto, Vol. 5. p. 341. And whereas the *Monaſticon* has but one Cut of the Habit worn by theſe Monks, which repreſents them in their Coul as they went abroad, here are added ſome other Cuts to repreſent their Habit at home, that of the Nuns of the Order, *&c.*

This Order, which has been one of the moſt flouriſhing and moſt illuſtrious Congregations of the Order of St. *Benedict* has juſtly deſerv'd the Praiſes beſtow'd on it by Popes, Emperours, Kings, and celebrated Writers; and tho' the Order has declin'd very much from its ancient Splendor, it is ſtill one of the greateſt Ornaments of the Monaſtick State. St. *Robert* was the firſt Founder of it. He was originally of the Province of *Champagne*, and his Parents were no leſs noble than virtuous. Scarce was he 15 Years of Age, when he became a Religious Man in the Abby of *Montier-la-Celle*, of the Order of St. *Benedict*, where he made ſo great a Progreſs in the Way of Perfection, that ſome Years after his Profeſſion, he was made Prior of that Monaſtery, and afterwards Abbat of St. *Michael de Tonnere*, where he labour'd to reeſtabliſh regular Diſcipline, but without Succeſs, thoſe Monks thwarting his good Intentions.

Certain Anchorites of a neighbouring Foreſt, who had aſſembled in a Deſert Place call'd *Coſtlan*, having heard of the Abbat *Robert*, pray'd him to take upon him to direct them; but the Intreaties of the Prior of his Monaſtery and of ſome ancient Monks, who

who were afraid of losing him, obstructed his complying with those Anchorites, so that he only comforted them by Letters. Those Monks of *Tonnere*, who ought to have improv'd by the wholsome Advice and good Example of their Abbat, liv'd on under so great a Relaxation, that the holy Man lost all Hopes of being able to work upon them to the Glory of God, and therefore left them to return to his former Monastery of *Montier-la-Celle*, that he might there serve God with less Trouble and Uneasiness, choosing rather to obey than to command. But his Merit did not permit him to continue long in that Condition; for he was soon after chosen Prior of St. *Augulphus*, a Monastery depending on that Abby. Some Time after, the Anchorites of *Coulan*, who notwithstanding the Repulse they had met with in their first Request to have this *Robert* for their Superior, were fully resolv'd to submit themselves to his Conduct; to secure the Success, and prevent another Refusal, apply'd themselves to the Pope, of whom they obtain'd a Brief, which directed the Abbat of *Montier-la-Celle* to deliver that holy Man to them, since they had made Choice of him to govern them. The Abbat could not refuse to comply, and *Robert* was well pleas'd to accept of that Order, as well in Obedience to his Superiors, as to satisfy those good Anchorites, and to live with them in Retirement, and remote from the World. He set out accordingly, and arriv'd at the Desert of *Coulan*, where the Eremites inhabiting the Place, and who had su'd for him so earnestly, receiv'd him as an Angel sent by God, to guide them in that Desert. However, that solitary Place being unwholesome, *Robert* led them to the Forest of *Molesme*, where they built themselves little Cells made of Boughs of Trees, and a little Oratory in Honour of the *Holy Trinity*.

The Poverty of those Religious Men was extraordinary at first; they were almost naked and liv'd upon nothing but Herbs and Roots; but several Men of Quality of the Country round about vying to supply them with all Necessaries for their Support, and their temporal Revenue notably increasing, Wealth made them fall into such Relaxation, that the holy *Robert* not being able, either by Intreaties, nor Reproofs to reclaim or keep them to regular Observance, he retir'd to a Desert call'd *Haur*, where there were religious Men, who liv'd in much Unity and Simplicity of Heart. They receiv'd him with extraordinary Affection, thinking themselves very happy in having of him. He work'd among them for his Subsistance, and spent the Time he had to spare from Labour in Prayer and Meditation; which Sort of austere, holy and edifying Life, prevail'd with those Religious Men to choose him for their Abbat; but he did not govern them long, for those of *Molesme* repenting for that they had been the Occasion of his going away, made use of the Authority of the Pope, and of the Bishop of *Langres* to oblige him to return to them, to govern them as Abbat, as he had done before. This fell out as they desir'd; but as their Repentance was only grounded on temporal Views, for they had not prosper'd so well since his Absence, their false Penitence was unfruitful, and Regularity was no better observ'd.

However some of the Religious Men observing, that their Customs and Manners were not suitable to the Rule of St. *Benedict*, which they daily heard read in the Chapter, and which they had promis'd to observe, began first to discourse about the same in private, complaining of their own Unfaithfulness, and seriously endeavour'd to apply some proper Remedy. This being bruited abroad in the Community, the other Monks who had no such Zeal, ridicul'd these, and us'd all Sorts of Means to divert them from their Design; but the more zealous, never regarding them, earnestly begg'd of God in their Prayers to conduct them to some Place, where they might faithfully perform their Vows, being sensible, that it would be a Difficult Task for them to succeed therein, as long as they continu'd in the Company of those who would not be reform'd.

They would not undertake any Thing without the Advice of their Abbat, pursuant to the Rule, which prohibits doing any Thing without his Leave. Accordingly, they repair'd to *Robert*, and told him, that they had resolv'd, with his Leave to withdraw to some solitary Place, where they might without any Let perform what they had vow'd to God. The holy Abbat did not only commend their Design, but promis'd to assist and bear them Company; and to the End that nothing might be done without the Authority of Superiors, he went with six of the most zealous Monks to *Lyons*, to the Archbishop *Hugh*, Legat of the holy See, and told him, that they were resolv'd exactly to practise the Rule of St. *Benedict*, begging to that End his Assistance, and the Protection of the Holy See, and particularly Leave to depart from *Molesme*, where they could not perform what they design'd, by Reason of the Relaxation which was among the greater Number of the Monks of that Abby. The Legat granted their Request, and gave them Letters Patents to that Effect, wherein he advis'd, and by the Pope's Authority enjoyn'd them to persist in their holy Resolution. The Six that bore the Abbat Company in that Journey, were *Alberic*, *Odo*, *John*, *Stephen*, *Letald* and *Peter*.

Returning to *Molesme*, and having pick'd out those that were most zealous for regular Observance, they set out being 21 in Number, and went to settle in a Place call'd *Cisteaux*, five Leagues from *Dijon*, in the Diocese of *Chalons*. That was a Desert cover'd with Woods and Brambles, water'd by a little River, rising from a Fountain about a League distant, call'd *sans fonde*, that is, bottomless, because they have never been able to find the Bottom of it, and which has this Quality, that when there is Rain it decreases very visibly, and when there is much Drought it overflows. Some are of Opinion, that the Name of *Cisteaux* was given to that Place, on Account of Cisterns found there. Those Religious Men began to grub up that Solitude, and took up their Lodging in little Cells they made of Wood, with the Consent of *Walter*, Bishop of *Chalons*, and of *Raimond* Viscount of *Beaume*, who were Lords of the Soil. They settled there on the 21st of *March* 1098, being St. *Benedict*'s Day, which that Year fell on *Palm-Sunday*. That Place was so barren, that the Archbishop of *Lyons*, believing they could not be able to subsist there, without the Assistance of some powerful Persons, writ to *Eudo* Duke of *Burgundy*, exhorting him to favour them. That Prince being mov'd by the Account the Archbishop gave of their Poverty, and edify'd by their Zeal, at his own Cost finish'd the Building of their Monastery which they had begun, and for a long Time supply'd them with all Necessaries for the Support of Life. He also gave them much Land and Abundance of Cattle, and the Bishop of *Chalons* gave *Robert* the pastoral Staff as Abbat, erecting that new Monastery into an Abby.

The following Year 1099, some Religious Men of *Molesme*, with the Consent of their new Abbat *Godfrey* went to *Rome*, and complain'd to Pope *Urban* the IId. then presiding in the Council held there at that Time, saying, that Religious Observance was quite lost in their Monastery, and that on Account of *Robert*'s withdrawing himself they were become odious to the great Men and to their Neighbours, for which

Reaſon they intreated his Holineſs to compell him to accept again of the Government of their Monaſtery, for the redreſſing of all thoſe Evils. The Pope yielding to their Importunity, and adhering to the Advice of the Biſhops that compos'd the aforeſaid Council, writ to the Archbiſhop of *Lyons*, to draw *Robert*, if it were poſſible, from his Solitude and ſend him back to his Monaſtery of *Moleſme*; if not, ſo to order it, that thoſe who lov'd Solitude, who it was likely were his Neighbours to whom they were become odious, might remain undiſturb'd, and that thoſe who were in the Monaſtery ſhould live regularly. The Archbiſhop of *Lyons* having receiv'd this Letter from the Pope, (*which may be ſeen in the* Monaſticon, *Vol.* 1. *p.* 696.) and being ſollicited by the Abbat *Godfrey*, and by the Monks of *Moleſme*, aſſembled four Biſhops, *Norgauld* of *Autun*, *Walter* of *Chalons*, *Bertraud* of *Macon*, *Pons* of *Bellay*, and all their Suffrages. There were alſo preſent three Abbats, *Peter* of *Tournus*, *Jorenton* of *Dijon* and *Goſſeran* of *Aiſnai*, with *Peter* the Pope's Chamberlain, to whom having imparted his Holineſs's Letter, he by their Advice writ to *Robert*, Biſhop of *Langres*, acquainting him, that he had reſolv'd to reſtore the Abbat *Robert* to the Church of *Moleſme*, upon Condition, that before his Return thither, he ſhould go to *Chalons*, to reſtore to the Biſhop the paſtoral Staff he had receiv'd, when he had promis'd him Obedience, of which Obedience he ſhould releaſe him, as in like Manner *Robert* ſhould releaſe the Monks of the *New Monaſtery*, ſo that of *Ciſteaux* was then call'd, of that Obedience they had promis'd him as their Abbat, and that he ſhould alſo permit all thoſe of the *New Monaſtery*, that were willing to follow him, to return with him to *Moleſme*, upon Condition, that for the future they ſhould neither draw away nor receive one another, any otherwiſe than as St. *Benedict* allows of the Receiving of the Monks of a known Monaſtery. He then ſignify'd to that Prelat, that when *Robert* had perform'd what has been ſaid, he ſhould be ſent back to him to be again made Abbat of *Moleſme* upon Condition, that if he ſhould again quit that Church without ſufficient Reaſons for ſo doing, he ſhould have no Succeſſor appointed him whilſt *Godfrey* liv'd. As for the Abbat *Robert*'s Chapel, and all the reſt he had brought from *Moleſme*, he order'd that all ſhould be left to the Brothers of the *New Monaſtery*, excepting a Breviary, which they ſhould keep till Midſummer, to tranſcribe it, with the Conſent of the Monks of *Moleſme*.

Robert ſubmitted to all that was requir'd of him, he diſcharg'd the Monks of *Citeaux* from the Obedience they had promis'd him, either in that Place or at *Moleſme*, and the Biſhop of *Chalons* diſcharg'd him of the Cure of that Church, which he had committed to him. Thus he return'd to *Moleſme*, with ſome Religious Men that were willing to follow him, finding themſelves rather inclin'd to the Monaſtical and ſolitary Life. The Biſhop of *Chalons* gave *Robert* a Certificate to the Biſhop of *Langres*, of his having abſolv'd him, as well of the Government of the new Monaſtery, as of the Obedience he had promis'd him. That Saint govern'd the Monaſtery of *Moleſme* almoſt nine Years longer, and dy'd in 1108.

When *Robert* had left *Citeaux* to return to *Moleſme*, St. *Alberic* ſucceeded him in the Government of that new Monaſtery, and was choſen Abbat in the Year 1099. He had taken the Habit in the Monaſtery of *Moleſme*; and when St. *Robert* went thence to retire into the Deſert of *Haur*, *Alberic*, whom he had made Prior, undertook the Government of that Monaſtery in his Abſence. He labour'd in vain, as St. *Robert* had done, to bring the Religious Men again to obſerve the Rule; but they inſtead of regarding, inſulted him, and proceeded ſo far as to caſt him into a dark Priſon; whence being deliver'd ſome Time after, he alſo left the Place to retire to a Deſert, like St. *Robert*; and he return'd not to that Monaſtery, till he heard that the Religious of that Monaſtery had again claim'd their own Abbat. When the ſame Abbat left them again to retire into the Deſert of *Citeaux*, he was one of thoſe that bore him Company thither, and by his Zeal and Fervour merited to be made Prior of that new Monaſtery.

No ſooner was he choſen Abbat than he ſent two of his Religious, *John* and *Ilbol*, to Pope *Paſchal* the IId. to put his Church under the Protection of the Holy See. He promis'd them Letters of Recommendation to the Pope from the Archbiſhop of *Lyons*, the Biſhop of *Chalons*, and two Legats of his Holineſs that were then in *France*, who ſignify'd to the Pope, that the Religious Men of *Citeaux*, had not quitted *Moleſme* or remov'd to that new Monaſtery on any other Account than to lead there a more mortify'd Life, and more retir'd according to the Rule of St. *Benedict*, and to remove themſelves from the Cuſtoms ſome had introduc'd, contrary to the Intention of the Rule, the Weight whereof ſeem'd to them too great to be born. They intreated him by his Authority to eſtabliſh that new Monaſtery, and to confirm what had been done by his Predeceſſor *Urban* the IId. Theſe Recommendations had their deſir'd Effect, and Pope *Paſchal* by a Bull of the Year 1100, took that Monaſtery under his Protection.

Alberic and his Religious Men, being thus authoriz'd and confirm'd by the Pope, drew up the firſt Statutes of the *Ciſtercians*, which were properly only Rules for that Abby (that holy Man being unacquainted with the Deſign God had, to make that Monaſtery the Head of a moſt renowned Order.) Accordingly, thoſe Rules, in the firſt Hiſtories of that Order have no other Title, than, *The Inſtitutions of the Monks of* Citeaux *come from* Moleſme. Among other Things, it is there expreſs'd, that they ſhall exactly obſerve the Rule of St. *Benedict*, that they ſhall cut off all Cuſtoms contrary to that Rule, which had been by Abuſe brought into ſome Monaſteries, as Furs and rich Skins, ſuperfluous Habits, Ornaments of Beds, Variety and Plenty of Meat, the Uſe of Fat Bacon, and other the like Extravagancies contrary to the Rule. They alſo reſolv'd to have Lay-brothers wearing their Beards, with the Biſhop's Permiſſion, who ſhould be treated like themſelves, only excepting that they ſhould not be religious Men, and to accept of ſuch Lands, Vineyards, and Meadows, as ſhould be freely offer'd them, as alſo of Lakes as well for Mills for their own Uſe, as to furniſh Fiſh, and having ſettled Farms in ſome Places, they order'd that Lay-brothers ſhould be ſent thither, to take Care of them, and not Religious Men, becauſe, according to the Rule, Religious Men were oblig'd to reſide in the Monaſtery, there to addict themſelves to Prayer and the Service of God. The Habit of theſe Religious Men was of a Tawny Colour, like that of the Religious at *Moleſme*; but they pretend, that the holy Virgin appearing to St. *Alberic*, ſhe gave him a white Habit, and that from that Time they chang'd their Tawny Habit into White, only retaining the Tawny Scapular, and that in Memory of that Miracle they kept in that Order a Feſtival of the Deſcent of the Bleſſed Virgin, which *Chriſoſtome Henriques* has ſet down in his *Kalendar* on the 5th of *Auguſt*, under this Title, *The Deſcent of the Bleſſed Virgin* Mary *at* Ciſteaux, *and the miraculous changing of the Habit from Black to White, under the moſt Holy Abbat* Alberic. But in ſaying, that they had Black Habits before, he does not agree with the other Hiſtorians of this Order, who

who pretend that their Habits were of Colour Tawny or Brown, as *Angelus Henriquez* obſerves, who adds, that when the Religious Men of this Order went abroad into the Country, they wore Mantles and Coules of a Grey Colour, for which Reaſon they were call'd in *Germany, Grey Monks*. St. *Alberic*, either on Account of this Apparition, or out of his Devotion to the Holy Virgin, put his Monaſtery under the Protection of the Queen of Angels, for which Reaſon this Order was afterwards particularly dedicated to her.

That Holy Abbat having govern'd *Ciſteaux* for the Space of nine Years and an half, dy'd in the Year 1109. and had for his Succeſſor St. *Stephen*, the 3d Abbat and principal Founder of this Order. His Surname was *Harding*, and he was an *Engliſh* Man. His Zeal for Religious Obſervance had mov'd him to follow St. *Alberic* into the Solitude, when he quitted *Moleſme*, and he return'd not with him to that Monaſtery, till they had recall'd St. *Robert* to it. When St. *Alberic* was choſen Abbat of *Ciſteaux* he was made Prior. Tho' the Auſterity of Life practis'd there had obſtructed the Number of the Monks increaſing under his Predeceſſor, he nevertheleſs ſlackn'd nothing of thoſe Auſterities, the Love he had for Poverty, caus'd him to compoſe Rules, which teſtify'd how much he valu'd that Virtue. He would have it appear even upon the Altars, in the Ornaments of the Church, and the ſacred Veſtments, which are us'd at the moſt Auguſt of our Myſteries; for he prohibited Gold or Silver Croſſes, and allow'd of none but painted Wood. He retrench'd the great Number of Candleſticks, and retain'd but one and that of Iron. He condemn'd rich Cenſers and allow'd only of one of Copper or Iron. The Chaſubles were to be only of Fuſtian or Linnen. He retrench'd the Uſe of Copes, of Dalmaticks and of Tunicks. The Stoles and Maniples were to be only of Cloth, without any Gold or Silver; and he allow'd the Chalices to be of Silver gilt, as alſo the Quills or Pipes, but never of Gold.

There are two Things to be obſerv'd in theſe Rules; the firſt is, that they ſeem to condemn the Cuſtoms that were crept into *Cluni*, where all that was for the Uſe of the Church was not only coſtly, as to the Materials, but alſo Majeſtick in Regard to the beautiful Workmanſhip, and the Grandeur of many Things which ſeem'd to be of no Uſe but only to adorn the Church, ſuch as a certain Crown or Circle of Gold, of Silver, or of Copper, which bore a great Number of Candleſticks, which Crown hung in the Middle of their Choir, and Branches of Candleſticks, of ſo extraordinary a Magnitude, that St. *Bernard*, in his Apology to Abbat *William*, calls them Trees ſet up in the Midſt of the Churches, remarkable for nothing but the great Quantity of Metal there was in them, the Beauty of their Workmanſhip, and the many Stones, ſet in them, which made them glitter no leſs than the Candles ſtanding in them; the which Candleſticks that Saint condemns, as well as thoſe Crowns, and the other rich Moveables, calling them all uſeleſs and ſuperfluous Things, which only ſerve to take off the Devotion and Reſpect due to Churches, by Reaſon of the Attention being rather apply'd to admire their Beauty and Magnificence, than to offer to God the Sacrifice of Praiſe, and fitter to ſuggeſt Vanity than the Contempt of the World, and Repentance of Sins. That which gives us Cauſe to believe that the ancient Religious of *Ciſteaux* intended by thoſe Rules to condemn the Magnificence of *Cluni*, is, that beſides the great Plainneſs or Poverty of their ſacred Ornaments, one of their principal Rules was, that they ſhould have only an Iron Candleſtick in their Church, as it were by that to declare, that the aforeſaid great Crown, and thoſe Branch Candleſticks were uſeleſs and contrary to Poverty.

The ſecond Remark is, that the Rule, which directed, that the Quill or Pipe, through which thoſe who were to communicate under both Kinds, receiv'd the precious Blood, ſhould be only of Silver gilt; whence may be eaſily concluded, that though the Communion under both Kinds was then aboliſh'd, the Order of *Ciſteaux* ſtill kept up that Cuſtom, for thoſe that ſerv'd at the Altar; which it is likely continu'd till the Year 1437; for *Martin de Vargas*, Author of the Reform in *Spain*, having conſulted Pope *Eugenius* as to that Affair, as well as in Relation to ſome other Difficulties, *Lewis Barbo* Biſhop of *Treviſa*, Founder of the Congregation of St. *Juſtina* of *Padua*, whom the Pope had commiſſion'd to decide the ſame, ordain'd that the Religious *Ciſtertians* of that Obſervance in *Spain*, ſhould no longer communicate under both Kinds, not even thoſe who ſerv'd at the Altar, and that the Prieſts, in Regard to the Elevation of the Chalice, ſhould conform to the *Roman* Cuſtom, in not ſhowing the Chalice to the People, till after the Elevation of the Hoſt; which farther ſhows that the Order of *Ciſteaux*, was not therein conformable to the *Roman* Church.

The Number of the Religious Men at *Ciſteaux* decreaſing by the Death of thoſe whom God call'd to himſelf, and none offering themſelves to fill their Places, St. *Stephen* deſpair'd of leaving a Succeſſion; for not only the Auſterity of Life was ſo rigid in that Monaſtery, that none car'd to undergo ſo heavy a Yoke; but the Poverty alſo was ſo extreme during the firſt Part of that Abbat's Government, that the Religious were ſometimes forc'd to live upon Alms. But God extended the Bowels of his Mercy, and heard the Prayers of his Servants, inſpiring St. *Bernard* in the Year 1113, and 33 of his Companions to embrace that Penitent Life. They repair'd to *Ciſteaux* to deſire the Habit, were receiv'd with much Joy, and gave to the World ſuch Teſtimonies of their Virtue, that ſeveral Perſons repenting of their Sins, renounc'd the World, and reſolv'd after their Example to follow the ſame Courſe of Life, to the End they might by that penitent Life expiate their paſt Diſorders. The Number of theſe new Diſciples was ſo great that St. *Stephen* perceiving his Monaſtery was not large enough to receive them all, began to think of erecting new ones. The firſt he founded in the Year 1113, was that of *la Ferte*, in the Dioceſe of *Chalons*, where he appointed *Bertrand* Abbat. The next Year he founded *Pontigni*, in the Dioceſe of *Auxerre*, and ſent St. *Hugh* to govern it. *Clairvaux*, in the Dioceſe of *Langres*, being built in 1115. St. *Bernard* was the firſt Abbat thereof; and that ſame Year *Arnaud*, Brother to *Friderick*, Archbiſhop of *Cologn*, was ſent to *Morimond*, in the ſame Dioceſe of *Langres*, to found a new Settlement. The Order increas'd farther in 1118, by the founding of four other Monaſteries, which were *Prully*, *la Cour-Dieu*, *Trois-Fontaines* and *Bonnevaux*; and the following Year 1119, *Bouras*, *Fontenay*, *Cadovin*, and *Maran* were alſo founded. Then St. *Stephen* formed thoſe Monaſteries into one Body, and deſigning to unite them in the Bonds of Charity, and Uniformity of Obſervance, to the End they might ſupport one another, he, with the Abbats and ſome religious Men of thoſe Monaſteries drew up the firſt Statutes of the Order, which he call'd, *The Charter of Charity*, which in five Chapters contains all the neceſſary Rules for the Eſtabliſhment and Government of that Order, and for maintaining of Regularity, Unity, Dependance and Charity.

The firſt Chapter of that Charter ordains the literal Obſervance of the Rule of St. *Benedict*, without any

Comment, or Diſpenſation, as it was obſerv'd at *Ciſteaux*. The ſecond regulates the Power of the Abbats; the Power of the Abbat of *Ciſteaux* over the Monaſteries of *la Ferte*, *Pontigny*, *Clairvaux*, and *Morimond*, which are it's firſt four Daughters; and that of the Abbats of thoſe four firſt Monaſteries, over the Abbat and Monaſtery of *Ciſteaux*. The third regulates the Manner of holding general Chapters, the Power of thoſe Chapters, the Obligation of the Abbats to be preſent at them, the Manner of deciding Differences therein, and the Cauſes, for which they may be abſent. The fourth regulates the Elections of Abbats, the Authority of the next immediate Father at the Time of the Vacancy and of the Election, the Qualifications of the Electors, and of thoſe that are to be Elected. The fifth and laſt treats of the Reſignation and Depoſition of Abbats, and even of the Abbat of *Ciſteaux*, of the Cauſes and Reaſons for which he may be depos'd, of the Perſons that may depoſe him, and the Method of proceeding to ſuch Depoſition.

When this Statute was drawn up, St. *Stephen* preſented it to the Biſhops, who had Monaſteries of the Order in their Dioceſes, for them to approve of the ſame; they freely did it, and renounc'd the Right they had of Viſitation and Correction, and that of preſiding at the Elections of Superiours, and of confirming them; and on their Parts, St. *Stephen* and his Brethren promis'd, that they would not found any Abby in the Dioceſe of any Biſhop, till ſuch Biſhop had ratify'd and confirm'd that Decree paſs'd between the Monaſteries of *Ciſteaux*, and the others of the ſame Order, to avoid all Diſcord and Scandal between the Biſhops and the Religious. After this Confirmation of the Biſhops, St. *Stephen* had alſo recourſe to Pope *Calixtus* the IId, to obtain the like of him, which he granted him the ſame Year 1119, as did *Eugenius* the IIId, by his Bull of the Year 1152, wherein all the Articles of the aforeſaid Statute are inſerted; and after his Example, ſeveral of his Succeſſors, as *Anaſtaſius* the IVth, *Adrian* the IVth, and *Alexander* the IIId, granted their Bulls, wherein they again approve of thoſe Rules.

It is ſurprizing to ſee the mighty Progreſs this Order made. Fifty Years after it's Inſtitution, there were 500 Abbies of it, and at the general Chapter held in the Year 1151, a Decree was paſs'd to prohibit the admitting of any more, to avoid increaſing their Number, which thoſe religious Men already thought too exceſſive. However that Decree was made in vain; for an hundred Years after there were above 1800 Abbies of that Order, moſt of which had been founded before the Year 1200. St *Bernard* alone having founded about ſixty, all of them fill'd with religious Men drawn out of *Clairvaux*.

This great Progreſs is to be aſcrib'd to the Sanctity of the religious Men of this Order, who on Account of their exemplary Lives were admir'd by all the World; ſo that all Perſons thinking it an Honour to enjoy ſuch holy Souls, and looking on it as an Happineſs to have Friends ſo powerful in the Sight of God, they had Places to ſettle in, offer'd them in all Parts. That ſtrict Obſervance which they practis'd, was ſtill in it's full Vigour in the Monaſteries of that Order, about the Middle of the 13th Century, when the Cardinal *de Vitry* writ his Weſtern Hiſtory; for ſpeaking of thoſe religious Men, he ſays, that all the Church of JESUS CHRIST was full of the high Reputation and Opinion of their Sanctity, as it were with the Odour of ſome divine Balſame, and that there was no Country or Province, wherein this Vine loaded with Bleſſings, had not ſpread forth it's Branches. And deſcribing their Obſervances, he ſays, that they neither wore Skins, nor Shirts, nor ever did eat Fleſh, unleſs in grievous Sickneſs, and that they did neither eat Fiſh, nor Eggs, nor Milk, nor Cheeſe, but only upon extraordinary Occaſions, and when given them in Charity. That their Lay-brothers who liv'd in their Farms about the Country, from the Abby, drank no Wine. That the Choir religious Men and the Brothers lay only upon Straw Beds, in their Tunicks and Couls. That they roſe at Midnight, and ſpent the reſt of the Night, till break of Day, in ſinging God's Praiſes; and that after having ſung Prime and Maſs, and confeſs'd their Faults to the Chapter, they ſpent all the Day in Labour, Reading, or Prayer, without ever giving Way to Sloth, or Idleneſs; and that in all thoſe Exerciſes, they obſerv'd ſtrict and continual Silence, excepting the Hour they allow'd for ſpiritual Conference. Their Faſts were continual, from the Feaſt of the *Exaltation* of the *Holy Croſs* till *Eaſter*; and they exercis'd Hoſpitality towards the Poor with extraordinary Charity.

Under the Pontificate of Pope *Urban* the IVth, there began to be ſome Diviſions in this Order, in Relation to *The Charter of Charity*, which ſome interpreted in Favour of themſelves, to the Prejudice of others, who gave it another Meaning. That Pope appointed *Nicholas*, Biſhop of *Troyes*, *Stephen*, Abbat of *Marmoutier*, and *Godfrey de Baujeu*, of the Order of St. *Dominick*, Confeſſor to the holy King, St. *Lewis*, to decide that Difference. But that Pope dying before the Deciſion, *Clement* the IVth, who ſucceeded him, thought fit to hear the Matter himſelf; and to prevent in Time the ill Conſequences that might enſue of thoſe Diviſions, he order'd the Abbat of *Ciſteaux*, the four firſt Abbats, and ſeveral other Abbats and religious Men of this Order, to attend him at *Perouſe*, to be inform'd from their own Mouths of the Occaſion of the Difference; and having heard them, he in the Year 1265. regulated all Difficulties, interpreting and altering ſomething in the Charter of *Charity*, in what related to the Management and Government of the Order, and the Juriſdiction of Superiors, adding alſo ſome new Rules; but he alter'd nothing in the Obſervances.

This Conſtitution of the Pope, call'd in the Order *Clementin*, was accepted of by the Abbats at *Perouſe*, and afterward by all the Order unanimouſly. In the Year 1289, it was ordain'd in a general Chapter, that a Compilation ſhould be made of all the Ordinances of the famous general Chapters from the Inſtitution of the Order to that Year, by which it appears that the Spirit of the firſt Inſtitutions had been preſerv'd till that Time. They therein threaten with Excommunication all ſuch as had obtain'd any Privileges or would make uſe of them. They forbid ever ſpeaking there of Food, or to make the leaſt Mention of eating Fleſh, and they condemn any one that ſhould preſume to name it, to faſt that Day on Bread and Water, and to be diſciplin'd in the Chapter. The Abbats and the religious Men of the Order, whether they travell'd or were at their Farms, or other Dependances of the Order, were to keep the Faſts preſcrib'd by the Rule, as much as thoſe that remain'd in the Monaſtery. In regard to eating of Fleſh, they were oblig'd to keep to the Rule of St. *Benedict*, and none was to eat any except in the Infirmary, except ſuch as were going ſome long Voyage by Sea. It was alſo to be baniſh'd the Infirmary from *Septuageſima* till *Eaſter*, and it was not to be eaten on any *Saturday* throughout the Year, nor any other thing dreſs'd with Hog's-Lard; and this was to be obſerv'd even by thoſe who were oblig'd to eat in the Monaſteries of another Order, or in any Place whatſoever out of the Infirmary, and particularly in the Monaſteries of Nuns,

Nuns, and thoſe who had tranſgreſs'd this Law were to be depriv'd of Wine for the Space of one Day. They were not to give Fleſh to the Biſhops, or other Perſons that came to viſit them, tho' they were not of the Order, either within the Encloſure of the Monaſtery, or in the Houſes adjoyning to it; and they were not to permit either ſecular or religious Perſons to come to live near their Church Yards, and there to eat Fleſh. All Abbats that ſhould give or cauſe any Fleſh to be given to any Perſon whatſoever, within the Encloſure of the Monaſtery, or the Houſes adjoyning, excepting the Poor and the Sick, ſhould beg Pardon at the general Chapter and be ſeverely puniſh'd; and as for the Officers, and other religious Men, and Lay-brothers, who ſhould commit that Fault, they ſhould faſt on Bread and Water all *Fridays*, till next general Chapter.

It was in the 14th Century, that ſome Monaſteries and Colleges began to ſlacken in the Spirit of Fervour of the firſt Fathers of the Order; for relaxing by Degrees from the primitive Obſervance, under Colour of ſome Diſpenſations and Privileges, contrary to the Rules of the Order of St. *Benedict*, they did eat Fleſh on certain Days, left off ſome Faſts, and inſenſibly fell into greater Liberty. But Pope *Benedict* the XII, who had been a religious Man of this Order, and Abbat of *Fond Froide*, being plac'd in St. *Peter's* Chair, in the Year 1334, reſolv'd to redreſs that Abuſe, and others that had crept into this Order; and for this Reaſon he ſummon'd the Abbat of *Ciſteaux* and the four prime Abbats of the Order to appear before him at *Pont de Forgue*, in the Dioceſe of *Avignon*, where he then was. They all went except the Abbat of *Pontigni*, and after ſeveral Conferences upon that Subject, he made a Conſtitution, that ſame Year 1334, containing many Regulations for this Order. Among other Things he forbids all the Abbats, and other religious Perſons, eating of Fleſh, or other Food dreſs'd with Fleſh, either out of the Monaſteries, or other Conventual Places of the Order, or in the Monaſtery in particular Rooms, or in any other Place, excepting the common Infirmary; repealing the Licenſes of eating Fleſh, which ſome Abbats and religious Men ſaid they had obtain'd of the Holy See, which could not but give Scandal; and that if any religious Man, or Lay-brother tranſgreſs'd that Prohibition, for every Time he had eaten Fleſh, he ſhould faſt three Days upon Bread and Water, and ſhould each of thoſe Days receive Diſcipline in the Chapter. If any Abbat committed the ſame Fault, he ſhould not undergo the Diſcipline, but ſhould obſerve the ſame Faſts: That it ſhould not be in the Power of any Perſon to diſpenſe with any of thoſe Penalties or Part thereof; and that if any one hapned to relapſe often into the ſame Fault, after having been canonically warn'd, and not amending, he ſhould be render'd incapable of all Offices and Employments in the Order.

This Conſtitution of the Pope, commonly call'd *Benedictin* in the Order, was receiv'd and accepted in the ſame, as may be ſeen in the ſecond Compilation of the Ordinances of general Chapters, made by Authority of the Chapter held in the Year 1350, which was call'd, *The new Conſtitutions*. All the Abbats of the Order are therein Ordain'd, to keep in their Monaſteries the Statutes and Ordinances of Pope *Benedict* for the Reformation of the Order, and to cauſe them to be exactly obſerv'd, and to be bound up with the Rule, and the Book of Definitions. Theſe Regulations remov'd the Abuſes that were crept into the Order; but it was only for a Time; for they afterwards increas'd, and the Diſorders were ſo great in the Year 1390, that the general Chapter, held that ſame Year, thought themſelves oblig'd to redreſs the ſame. That alſo was but for a ſhort Time; for the general Chapters which follow'd after that, were ſo far from authoriſing thoſe Regulations, that they allow'd the religious Men a Property. For that in the Year 1396, gave poſitive Commiſſion to the Abbat of *Fontenay*, to repair to the Abby of *Cheſery*, to ratify a Contract made between the Abbat of that Monaſtery and the Community thereof, by which he aſſign'd each of thoſe religious Men, a Sum of Mony for their Cloathing. That in the Year 1399, directly allow'd a religious Man of the Abby of *Miroir*, to enjoy, during his Life, ten Acres of Land, which he had procur'd, as he ſaid, of his Relations. That in the Year 1400, ratify'd and confirm'd the Leaſe of a Farm, made by the Abbat and the Community of the Abby of *Bonneval* to a religious Man of the ſame Abby; whereby the Farm of *Laudrins*, belonging to that Monaſtery, was yielded up to him, and the Abbat and Community forbid to take it from him.

Till then the Order had always continu'd united, and tho' ſpread abroad through all Parts of the World, it had been always ſubject to the Superiors that were in *France*; but ſome religious Men in *Spain*, who had retain'd the Spirit of the Order, deſigning to ſecure themſelves againſt the impending Storm, made a Sort of ſeparate Body, forming a Congregation, of which *Martin de Vargas* was the Founder, in the Year 1426; and the like was done by others ſeveral Years after.

The Diſorders ſtill continuing, Pope *Eugenius* the IVth, having receiv'd Complaints from *France* and *Spain*, by his Conſtitution of the Year 1444, order'd the Abbat of *Ciſteaux*, and the other Abbats and religious Men of the Order, to clear themſelves of what was laid to their Charge, and to give better Example; which they could no otherwiſe do than by amending their corrupt Manners; and if need were to draw up new Conſtitutions; and Pope *Nicholas* the Vth, in the Year 1448, commanded them to apply themſelves with more Care and Diligence than they had done before to reforming of their Monaſteries, and for the future to cauſe the apoſtolical Conſtitutions, and the Obſervances of general Chapters to be better obſerv'd therein.

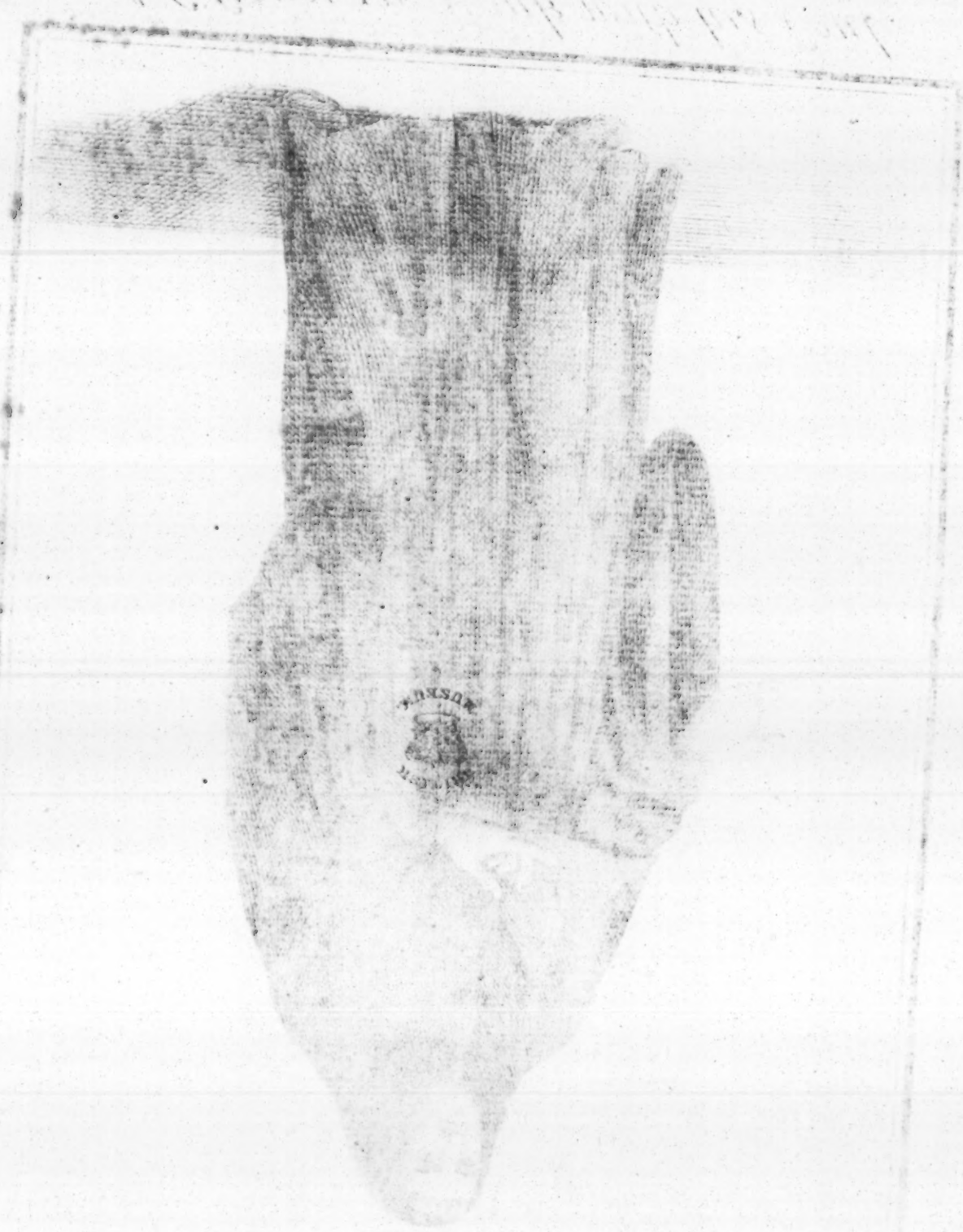
Thoſe Remonſtrances of Popes were of no Effect, at a Time, when the Wars which afflicted ſeveral Provinces, hindred the Abbat of the *Ciſtercian* Order, from correcting the Abuſes that had been brought into their Monaſteries. The Fury of War, and the Inſolence of the Soldiers, who ſpar'd not the Churches of the Lord, committing a thouſand Enormities, towards Prieſts and Virgins employ'd in ſinging God's Praiſes, oblig'd moſt of the religious Men and Women of this Order, to quit their Monaſteries to take Shelter in the Towns; and thoſe Wars which laſted many Years, afterwards occaſion'd ſo great a Dearth, and ſuch ſcarcity of all Things neceſſary for the Support of Life, that it oblig'd many religious Perſons to eat Fleſh, which they could better get than other Things. Others more conſciencious, abſtain'd; but they refus'd the Employments of Cellerer, Procurator, and other Offices, that oblig'd them to go out of the Monaſtery, becauſe, whereſoever they went, either in the Country, or in Towns, they could meet with nothing common but Fleſh, which was forbid them. Thus the Eſtates and Revenues of the Monaſteries were ruin'd for want of the neceſſary looking after them; and ſtill the Want encreas'd, and many religious Perſons fell Sick, for want of Suſtenance, and thoſe that continu'd in Health were ſo weak, that neither of them were able to obſerve their Rules, or Statutes.

The

The general Chapter meeting, and being ſenſible of the Impoſſibility of obſerving Regularity during ſuch miſerable Times, intreated *Imbert* of *Ciſteaux*, and Dom *John de Cirei*, Abbat of *Maizieres*, to undertake a Journey to *Rome*, to beg the Pope, that he would be pleas'd to apply ſome Remedy to all thoſe Evils, by granting ſome Diſpenſation from that great Abſtinence to which they were oblig'd by their Rule and Conſtitutions. Thoſe two Abbats went to *Rome*, in the Year 1475, Pope *Sixtus* the IVth then governing the Church. They had Audience of the Pope, when *Imbert* repreſented to him the miſerable and deſolate State of the Monaſteries, the Difficulty of Meat ſuitable to their perpetual Abſtinence, and the Diſorders the ſame occaſion'd, ſince, notwithſtanding the good Example of the moſt Zealous, and nowithſtanding the Oppoſition and Remonſtrances of the Superiours, many religious Men took the Liberty of eating Fleſh, without troubling themſelves about the Penances impos'd by the Bull of Pope *Benedict* the XIIth, on thoſe that ſhould preſume to eat it. Pope *Sixtus*, upon that Abbat's Information, reiterated the Prohibitions and Penalties mention'd in the Bull of Pope *Benedict*, againſt thoſe that ſhould preſume to eat Fleſh without Leave and Diſpenſation; but conſidering thoſe Difficulties, and that the Law of Nature takes Place of all other Laws, by apoſtolical Authority, he by his Bull gave full Authority to the general Chapter, and to the *Ciſtercian* Abbats, to diſpenſe with the Religious of that Order, who ſhould ask Leave according to Conſcience, with the Abſtinence from Fleſh, in Caſe of Neceſſity, as often as it ſhould be needful. Abſolute Neceſſity had oblig'd that Abbat to beg this Diſpenſation, and he ask'd it only for ſo long as the Neceſſity ſhould require, hoping that the former Obſervance might be reſtor'd as ſoon as the Time would permit. As ſoon as he return'd from *Rome* with that Bull, he was importun'd by ſeveral particular religious Men, and even by whole Communities, deſiring a Diſpenſation from Abſtinence, on Pretence of Neceſſity. Soon after, he took another Journey to *Rome*, where he dy'd. *Dom John de Cirey*, who ſucceeded him, to rid himſelf of the Importunities he found on all Hands, in Relation to the Diſpenſation, caus'd the general Chapter to be aſſembled in the Year 1481, where the Bull of Pope *Sixtus* the IVth being examin'd, it was left to the Conſciences, Judgment, and Diſcretion of the particular Abbats, Viſitors, and other Superiors to exerciſe the Power granted by that Bull, to diſpenſe without any Scruple with the Abſtinence from Fleſh enjoyn'd the Religious, when there ſhould be Occaſion.

But the general Chapter, which had left it to the particular Abbats to grant that Diſpenſation, was ſoon ſenſible, that it was no other than a Source of Confuſions, which would occaſion much Scandal, and might increaſe to the Ruin of the Order; for ſome over indulgent Abbats granted the Licence too eaſily; others too rigid abſolutely refus'd it, and yet treated their Communities very ill; which occaſion'd much Muttering. In one and the ſame Convent, ſome did eat Fleſh, others Fiſh, Eggs, and Pulſe; and this Variety occaſion'd among them Hatred, Diviſions, Parties, and Combinations. For this Reaſon, and to take away the Occaſion of ſo great an Evil, ſo oppoſite to Charity, and to brotherly Unity, after Report thereof made with all due Formalities to the Preſident, and Definitors of that ſame Chapter, and after mature Deliberation, they ordain'd, by a Decree of the Year 1483, That Uniformity as well in Diet and Habit, as in other Methods of Living ſhould be obſerv'd in all Monaſteries of the Order, of both Sexes; that they ſhould, to that End, have Fleſh allow'd three Times a Week at Dinner, *viz.* on *Sundays*, *Tueſdays*, and *Thurſdays*; and that to this Purpoſe there ſhould be a Place apart from the Refectory built in every Monaſtery.

If there had been no other Irregularities in the Order, it might have been hop'd, that after this Ordinance the Scandal would have ceas'd, Peace and Unity would have been reſtor'd, and that thus, after the Example of their Predeceſſors, they would have become the ſweet Odour of JESUS CHRIST, but there were ſome Monaſteries, in which the religious Men liv'd after ſuch a licentious Manner, that the Words of the *Pſalmiſt* might be apply'd to them, that they had intermix'd with the World, all the Cuſtoms whereof they had learnt; that they idoliz'd their own Paſſions, and that they were become a Scandal; ſo that the Sovereigns, in whoſe Dominions they were ſettled, not able to bear ſuch Irregularities, ſollicited Pope *Innocent* the VIIIth to ſuppreſs them. Others thought it enough to deſire that Pope to cauſe them to be reform'd. This oblig'd that Pope, in the Year 1487, to order the Superiors, that after holding the general Chapter, they ſhould make an exact Viſitation of all the Monaſteries of the Order, and reform them; but that Pope was not obey'd. The Evil daily increaſing, *Charles* the VIIIth, King of *France*, made freſh Inſtances to the Pope, to prevail with him to uſe Means more effectual than the ordinary, to reform that Order, and not to rely on the general Chapters, and the ordinary Viſitations of the prime Abbats. The Method then made uſe of was to call an extraordinary Aſſembly of the Abbats of the Order, at *Paris*. It was accordingly held at the College of the *Bernardins*, in the Year 1493, and there Articles of Reformation were drawn up; which, among other Things, ordain, That Abbats ſhall quit the ſecular Pomp and Vanity they us'd in appearing abroad, the Superfluities and Exceſs of their Train, and Habits, and that they ſhould not be permitted to hold two Abbies of the Order without the Leave of the general Chapter; that for the Future every private Monk ſhould not receive his Bread, his Wine, and his Pittance apart; but that they ſhould all eat in their Refectory together; that every Abbat, within 15 Days after his Return to his Monaſtery, under the Penalties impos'd on ſuch as held any in Property, ſhould take from all the religious Perſons, whatſoever they poſſeſs'd as their own, either in Cattle, Vineyards, Lands, Gardens, or Granges, whether they held them in Farm, or for Life, and that all Revenues ſhould be return'd to the publick Purſe. That the Gates of the Monaſteries ſhould be ſhut exactly at the appointed Hours, to prevent going in and out at ſuch Hours, as were not agreeable to Regularity and good Example. That no Women ſhould any more go into regular Places, unleſs they were very great Ladies, or ancient Women to take Care of the Baſs Court, and of the Dairy. That the religious Men ſhould not go about the Country any more without their regular Habit, or at leaſt not without a Cloak, and an Hood over it; that they ſhould no more go to publick Entertainments, to Shows, or Taverns; and ſhould not carry offenſive Weapons, and if there were any Occaſion to defend themſelves againſt Dogs, they ſhould be ſuch Weapons as became the religious Gravity. That no religious Man ſhould be Godfather, or have he or ſhe Goſſips, or be tolerated to utter any Oaths, or indecent Words. That, purſuant to the Ordinances of Pope *Benedict* the XIIth, the Chimney of the Chambers in the Dortors, or Dormitories ſhould be pull'd down, and that for the future they ſhould have no Feather-



p. 29.

A Cistercian Monk with his Coul.

Feather-Beds, Quilts, Sheets, nor Linnen Shirts, but only Woollen. As for the Abſtinence from Fleſh, that they ſhould conform to the Cuſtom introduc'd into moſt Monaſteries, where they did eat no Fleſh on *Mondays*, *Wedneſdays*, *Fridays*, and *Saturdays*, throughout the Year. The Confirmation and Execution of theſe Articles, were referr'd to the next general Chapter to be held at *Ciſteaux*; but they were ſo far from being receiv'd, that ſome religious Men, under hand, procur'd a Decree to be paſs'd by the Parliament of *Dijon*, upon a Remonſtrance preſented by the Sollicitor General of that Parliament, by which thoſe Articles were made Void, as having been made at *Paris*, contrary to the Statutes of the Order, and the Decrees of the Court, which enjoyn, that the general Aſſemblies of the Order be held at *Ciſteaux*. Thus theſe Articles had no Effect, and the general Reform of the Order was not accompliſh'd till the Pontificate of Pope *Alexander* the VIIth.

However ſeveral Monaſteries, which were deſirous of nothing but Regularity and good Order, had Recourſe to the Power of Princes, for exempting themſelves from the Juriſdiction of the firſt Abbies of the Order; of this Number were the Monaſteries of *Tuſcany*, and *Lombardy*, who with the Aſſiſtance of *Lewis Mary Sforza*, Duke of *Milan*, compos'd a ſeparate Congregation, in the Year 1497, after the Example of that of *Caſtile*, and others did the like afterwards. *Dom John de la Barriere*, Abbat of *Noſtre-Dame de Feuillans*, began that Reform in *France*, which has been ſince call'd by the Name of that Abby. *Dom Denis l'Argentier*, Abbat of *Clairvaux*, erected another Reform in *France*, by the Name of the *Strict Obſervance*, and ſo others.

Thus much may ſuffice of all the Order in General, which for above a Century was ſo powerful, that it govern'd almoſt all *Europe*, both in Spirituals and Temporals. It alſo did great Service to the Church, by means of the eminent Men it produc'd. Thoſe religious Men were employ'd by the Pope to convert the Hereticks call'd *Albigenſes*..

Some Authors ſay, there have been ſix Popes of this Order, but it will be an hard Matter to find any more than *Eugenius* the IIId, and *Benedict* the XIIth. There have been of it about 40 Cardinals, a great Number of Archbiſhops, Biſhops, and famous Writers. Several Kings and Queens have preferr'd the Habit of this Order before their royal Robes and Crowns. Several Princes and Princeſſes have follow'd their Example; and in only the Monaſtery of *Trebnitz*, in *Sileſia*, they reckon above 40 Princeſſes of *Poland* that have taken the Habit there. That which ſtill adds to the Honour of this Order is, that the Military Orders of *Calatrava*, *Alcantara*, and *Monteſa* in *Spain*, and thoſe of *Chriſt*, and *Avis* in *Portugal*, are ſubject to it.

The Abbat of *Ciſteaux* is the only Head, and Superiour General, and Father of the *Ciſtercian* Order, which Dignity has been diſputed with him, and he was maintain'd therein by a contradictory Decree, of the King's Council of State of the 19th of *September* 1681; but his Power is more limited than that of the other Generals of Orders; for he cannot very often do any thing without the Conſent of the general Chapter. He is firſt Councellor, as ſoon as Abbat, in the Parliament of *Dijon*, and ſits among the States of *Burgundy*. There have been 58 of them to this Time, 24 of which Number are reputed as Saints and holy Men. *John de Cirey* the 42d Abbat, obtain'd of Pope *Innocent* the VIIIth, that the Abbat of *Ciſteaux*, and his Succeſſours, might make all the Religious of the Order, Sub-Deacons and Deacons, and that the firſt four Abbats, might confer the ſame Orders, on thoſe only that had proceeded from them. This Abby has 26 immediate Daughters, which are call'd *Of it's Generation*, which have produc'd others, and it's immediate Generation extends to *France*, *Spain*, *Savoy*, *Flanders*, *England*, and *Denmark*.

The general Chapter is always held at *Ciſteaux*, and us'd to meet about *September* yearly; but that being too often for the Abbats that were remote, the Abbats of *Ireland*, *Scotland*, and *Sicily*, were oblig'd to come to it but once in four Years, thoſe of *Syria* and *Paleſtin*, once in ſeven Years; thoſe of *Norway*, *Greece*, *Livonia*, and *Hungary*, once in three Years; and ſo there were certain Times appointed for thoſe of *Galicia*, *Portugal*, *Leon*, *Caſtile*, *Navarre*, *Aragon*, *Catalonia*, *Frizeland*, and other Provinces. The *French* Abbats were not permitted to go thither with any more than two Servants, and two Horſes, and the other Abbats of foreign Countries, two Servants and three Horſes; only the four firſt Abbats are excepted, with thoſe of *Savigni*, and *Prulli*, who may go to *Ciſteaux* with four Horſes, and take their Secretary along with them. Only the *Latin* Tongue is ſpoken in the general Chapters, and in that of the Year 1242, it was decreed, that if any one ſhould happen to be choſen, who could not ſpeak the *Latin* Tongue, his Election ſhould be void, and the Electors and Perſons preſiding at the Election, ſhould be kept with Bread and Water for a long Time. That Chapter leaves nothing unpuniſh'd, ſo that if any one has committed a Fault, he is to accuſe himſelf of the ſame, and if he does it not, another proclaims, that is, impeaches him, and the Abbat impoſes the Penance.

The Abbat of *Ciſteaux* in Conjunction with the Definitors, judges of, and regulates all Affairs propos'd in the Aſſembly; they compoſe the Court of the general Aſſembly, and in thoſe Definitors is plac'd the whole Authority of the general Chapter. The Abbat of *Ciſteaux* firſt names four of thoſe Definitors, out of his peculiar Generation; the firſt four Abbats, preſent each of them five Abbats of their Generations, and he chooſes four of each, which, with the four by him choſen of his own Generation, make up the Number of 20, and each of thoſe four firſt Abbats, and the Abbat of *Ciſteaux*, being alſo Definitors, the whole Number of them is twenty five.

Formerly there were frequently Cardinals, Archbiſhops, and Biſhops, in that Chapter. Pope *Eugenius* the IIId, thought fit to honour it with his Preſence in the Year 1148. Princes had ſo great an Eſteem for it, that they took it for an Honour to contribute towards the Expences of thoſe that attended it. *Richard* the Iſt, King of *England*, to that End gave to the Abbey of *Ciſteaux*, the Church of *Scardeburg*, and all it's great Revenues, to defray the Expences of the general Chapter, during the firſt three Days of the five it ſate. *Alexander* the IId, King of *Scotland*, following the Example of the King of *England*, ſoon after gave 20 *l.* Sterling, for the Expence of the fourth Day, and *Bela* the IVth, King of *Hungary*, gave four Churches, and all their Revenues, towards the reſt of the Charge. In ſhort ſeveral Princes and Noblemen, made Application to this general Chapter, to recommend to it the Succeſs of their moſt important Affairs, and deſire to partake of the Prayers of the Religious of the Order.

Their Habit is a white Robe, in the Nature of a Caſſock, with a black Scapular and Hood; their Garment is girt with a ſlack Girdle of Wool; in the Choir they have over it a white Coul, and over it a Hood, with a Rochet hanging down round before to

the Waſte, and in a Point behind to the Calf of the Leg; and when they go abroad, they wear a Coul, and a great Hood all Black, which is alſo the Choir Habit, in the Houſes where they have Colleges. The Lay-brothers are clad in dark Colour, their Scapular hangs down about a Foot in length before, and is rounded at the Bottom; their Hood is like that which the Prieſts wear over their Coul, excepting the Difference of the Colour. In the Choir they wear a Cloak or Mantle reaching to the Ground, of the ſame Colour as the Habit. The Novices that are Clerks, wear the ſame Habit in the Choir; but it is all white; their Scapular is not of the ſame Length in all Places; for in ſome Places it reaches down only half way the Thigh, and in others half way the Leg, and in others as low as the Habit.

The Cut of a Ciſtercian *Monk, which is in the* Monaſticon, Vol. I. p. 695, *being very defective, we have here given two Cuts to ſhow the different Habits of this Order.*

Of the Original of the Ciſtercian *Nuns.*

Hiſt. des Ordr. Monaſt. *&c.* Vol. V. 373.

THE Hiſtorians of the *Ciſtercian* Order do not agree about the Original of the Nuns of this Order. Some of them, as *Brito, Barnabe de Montalvo, Chriſoſtom Henriques*, and ſome others, give St. *Humbelina*, Siſter to St. *Bernard*, the Honour of the Inſtitution thereof. On the other Hand *Angelus Manriquez* deſigning to carry up their Original, ſome Years beyond that Saint's retiring, pretends that they were founded by St. *Bernard*, and that they have more Right than the religious Men to call that holy Doctor their Father, and to bear his Name. *Dom le Nain*, a Monk of *la Trape*, in his Hiſtory of the *Ciſtercian* Order is of that Opinion, as is *Monſieur Baillet*, and Father *Philip Bonani* of the Society of *Jeſus*, in his Catalogue of religious Orders. This laſt, to back his Opinion, refers the Reader to what is ſaid by *Manriquez* in his Calendar of the *Ciſtercian* Order on the 21ſt of *Auguſt*; which is a plain Miſtake, for *Manriquez* is not the Author of that *Calendar*, or Martyrology, but *Henriquez*, who therein poſitively ſays, that St. *Humbelina* was the Founder of the *Ciſtercian* Nuns. *In* France, *the Depoſition of our moſt bleſſed Mother* Humbelina, *Siſter to St.* Bernard, *who being wonderfully converted by him, inſtituted a moſt rigid Life, and began the Reformation of the* Ciſtercian *Nuns, by the Inſpiration of the divine Spirit.* And in the Hiſtory he has publiſh'd particularly concerning the Original of thoſe Nuns, under the Title of *Lilia Ceſtertij*, &c. Speaking of St. *Humbelina*, he ſays, that after ſhe had reſolv'd to devote herſelf to God, and to renounce the World, ſhe retir'd into the Monaſtery of *Juilly*, which was then of the Order of St. *Benedict*; *She repair'd to* Juilly, *a Monaſtery, at that Time belonging to the Order of St.* Benedict; but that afterwards ſhe perſuaded the Nuns of that Monaſtery to embrace the *Ciſtercian* Reform; that ſhe gave Notice thereof to the Abbat of *Ciſteaux*, by means of the Nuncio, who was in *France*; that the Abbat conſented to it, and by that means the Monaſtery of *Juilly* became of the *Ciſtercian* Order.

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Manriquez, who, as has been ſaid, is not of that Opinion, endeavours to diſcredit it, and to that Purpoſe makes Uſe of the Authority of *William*, Abbat of St. *Thierri* at *Rheims*, St. *Bernard*'s intimate Friend, whoſe Life he writ, whilſt that Saint was yet living, unknown to him, which he could not finiſh, becauſe he dy'd before that Holy Doctor. But that firſt Writer of St. *Bernard*'s Life does not remove the Difficulty there lies between thoſe Doctors, nor does he make good the Opinion of *Manriquez*; for he only ſays, that in the Year 1113, being the 15th after the Foundation of the Abby of *Ciſteaux*, St. *Bernard*, with 30 Companions, enter'd into it, to undergo the light Yoke of JESUS CHRIST, under the Direction of St. *Stephen*, and that ſeveral of that Saint's Companions being marry'd, and their Wives having alſo reſolv'd to leave the World to devote themſelves to God, a Monaſtery of Nuns was at the Requeſt of St. *Bernard* founded at *Juilly*, in the Dioceſe of *Langres*. This is all that Writer ſays; ſo that *Manriquez* cannot thence deduce any Thing to prove his Aſſertion. All the Certainty there is, according to that Author, is that the firſt Monaſtery was founded at *Juilly*, and that it bore that Name; tho' ſome learned Authors, among whom are *Monſieur le Maitre*, *F. le Nain*, and *Monſieur Baillet*, in the Life of St. *Benedict*, which they have writ, tell us, that that Monaſtery was call'd *Billette*, upon the Authority of ſome Manuſcripts, wherein we read *Villetum*. But beſides, that in other Manuſcripts we read *Julleium*, and beſides the Authority of *William* Abbat of St. *Thierry*, of whom we have already ſpoken, F. *Mabillon*, who has made ſo learned an Enquiry into the Monaſtical State, and particularly the Order of St. *Benedict*, poſitively ſays, that Monaſtery was call'd *Juilly*; we ought therefore to acquieſce in the Teſtimony of the Abbat *William*, who, as has been ſaid, was contemporary with, and a Friend to St. *Bernard*, and in the Opinion of F. *Mabillon*, to be preferr'd before the others. But the greateſt Difficulty is to know whether thoſe Nuns were ſubject to the Laws of *Ciſteaux*; which the ſame Author makes out to us, giving us the Original and Foundation of that Monaſtery; which ought to ſolve all the Difficulties that can occur in Relation to its Inſtitution; he ſays thus, *Milo*, Earl of *Bar*, granted that Monaſtery, that is *Juilly*, to the Abby of *Moleſme*, that it might be a Place of Retreat for Religious Women, that ſhould live there under Subjection to the Abbat of *Moleſme*, which Abbat ſhould appoint them four of his Monks to direct them; whence it is eaſy to conclude, that the Monaſtery of *Juilly* was not of the *Ciſtercian* Order, ſince it was ſubject to that of *Moleſme*, which always was of the Order of St. *Benedict*, and that it would have been more natural to ſend Monks of *Ciſteaux* to *Juilly*, if thoſe Nuns had been of their Order, than to ſend *Benedictin* Monks to it, under whoſe Direction they were; ſince according to F. *le Nain*, the venerable *Peter*, who was one of the firſt that went from *Moleſme*, was Prior of thoſe ſame Monks, when St. *Humbelina* dy'd, not at the Monaſtery of *Billette*, as he ſays, but at that of *Juilly*. In fine, to decide this Difficulty it is enough to ſay, that the firſt Monaſtery of Nuns of that Order, was not founded at *Tart*, in the Dioceſe of *Langres*, till the Year 1120, by St. *Stephen*, and not by St. *Bernard*, as appears by the General Chapters of the Nuns of that Order in *France*, which were formerly held at *Tart*, as the moſt ancient Abby of the Order.

Cardinal *James de Vitry*, in his Hiſtory of the *Weſt*, tells us, that the Auſterity practis'd by the Religious Men of this Order, at the firſt Inſtitution thereof, would not allow the Women, who are tenderer than Men,

A Cistercian Monk without his Coul.

A Cistercian Nun.

Men, at firſt to undergo ſo heavy a Yoke; but that in Proceſs of Time there were ſome ſo generous as to undertake that auſtere Courſe of Life. It is true, that during the firſt 25 Years after its Inſtitution, there was no Monaſtery of Nuns of this Order; but after that of *Tart* had been founded by St. *Stephen*, in the Year 1120, as has been ſaid, there were ſeveral others founded in *France*, as thoſe of *Fervaques* in the Dioceſe of *Noion*, founded in the Year 1140; that of *Blandech* in the Dioceſe of St. *Omer*, in 1153; and *Montreuil les Dames* near *Laon*, in 1164, *&c.* The Number of theſe Monaſteries increas'd ſo very much afterwards, that, if we may believe the Hiſtorians of this Order, there were 6000 of them.

Henriquez, who, as has been ſaid, affirms that St. *Humbelina* was the Foundreſs of theſe Nuns, not having been able, as he ſays, to learn what Rules that Saint preſcrib'd to them, ſets down the Conſtitutions of the *Bernardin Recolet* or *Bare-foot* Nuns of *Spain*, which he ſuppoſes to have been form'd from the ancient Obſervances practis'd by the firſt Nuns of the *Ciſtercian* Order. Thoſe Obſervances are very auſtere, yet they do not come near thoſe that were practis'd by the firſt *Ciſtercian* Nuns of which *Herman de Laon* gives an Account, ſpeaking of the Nuns of the Monaſtery of *Montreuil les Dames*, for he ſays, they wore neither Linnen nor Linings, that they were not only employ'd in ſewing and ſpinning, but that they went into the Woods to grub up the Briers and Thorns; that they work'd continually; that they obſerv'd much Silence, and that they in all Things imitated the Monks of *Clairvaux*.

Among all the Monaſteries of Nuns of this Order, that of St. *Mary* the Royal, near the City of *Burgos*, commonly call'd, *las Huelgas de Burgos*, is the moſt famous, as well on Account of the Magnificence of its Structure, and the great Revenues it enjoys, no Nobleman in *Spain* having more or ſo many Vaſſals as this Monaſtery, as for the Extent of that Abbeſs's Spiritual Juriſdiction, not only over twelve other Monaſteries that are ſubject to it, but alſo over the *Brothers Hoſpitallers of Burgos*, and over a great Number of Canons, Curates, Chaplains, and other Perſons. This famous Monaſtery having been built by *Alphonſo* the 8th, King of *Caſtile*, in the Year 1187, was by him given to the *Ciſtercian* Nuns, having caus'd ſome to be brought from the Monaſtery of *Tulebras*, one of which whoſe Name was *Michol*, or *Miſol*, was appointed Abbeſs of that new Monaſtery. *Sancha*, Daughter to the King of *Aragon*, who was the third Abbeſs, had been one of the firſt Nuns. *Conſtance*, Daughter to the Founder, having taken the Habit there, ſucceeded immediately next to *Miſol*, and afterwards ſeveral Daughters of Kings and Princes became Nuns there.

King *Alphonſo*, not ſatisfy'd with having given great Poſſeſſions to this Monaſtery, would alſo have it diſtinguiſh'd from others by ſome particular Prerogatives. He, in the Year 1188, ſent the Biſhop of *Siguenza* to the general Chapter at *Ciſteaux*, to obtain Leave, that the Abbeſſes of the Kingdoms of *Caſtile* and *Leon* might alſo hold a General Chapter among themſelves, which was granted him; and purſuant to that Licence ſuch General Chapters were held at *Burgos*, till the Council of *Trent* having expreſly forbid Nuns ever going out of their Encloſure, the ſame was on that Account diſcontinu'd.

The Example ſet by the King of *Caſtile* was ſoon follow'd by other Princes, who obtain'd of the Abbat of *Ciſteaux*, the like Licence of holding General Chapters of their own Monaſteries. The Habit of the *Ciſtercian* Nuns is a white *Tunick* or Robe, a black Scapular, and Girdle. In the Choir moſt of them wear Coules, others only Mantles, and the Lay-Siſters have their Habits of a dark Colour. The Novices are clad in white.

There has been a great Number of Saints and holy Women of this Order; which Number would be ſtill much greater, if we would allow of all thoſe to whom their Hiſtorians aſſign it; but they muſt retrench ſome of them.

We have here given one Cut to ſhow the Habit of theſe Nuns.

Several Popes having granted ſpecial Privileges and Immunities to this Religious Order, their ſeveral Bulls may be ſeen in the *Appendix*, Vol. 2. under the following Numbers. The Bull of Pope *Innocent* the IVth. to exempt theſe Monks from anſwering before the Ordinary when accus'd of any Crime, NUM. CLXXXIV. The ſame Pope's Bull forbidding any Perſon to excommunicate the Friends, Servants, or Benefactors of the *Ciſtercians*, NUM. CLXXXV. The Bull of Pope *Alexander* exempting theſe Monks from being viſited by any but their own Abbats, NUM. CLXXXVI. The ſame Pope's Bull exempting theſe Monks from entertaining of Prelates, NUM. CLXXXVII. The ſame Pope's Bull exempting them from paying Tithes of their Cattle, NUM. CLXXXVIII. The ſame Pope's Bull forbidding the *Ciſtercians* to confeſs to any but their own Order, NUM. CLXXXIX. The ſame Pope's Bull exempting them from any Contributions to Prelates, NUM. CXC. The Bull of Pope *Innocent* the IVth. exempting them from being ſummon'd to Chapters, or before Courts, on Account of Contracts or Offences, NUM. CXCI. The Bull of Pope *Alexander* the IVth. confirming the laſt above, NUM. CXCII. The Bull of Pope *Honorius* exempting them from Payment of Tithes, NUM. CXCIII. Another Bull of Pope *Alexander* the IVth. exempting them from the Payment of Tithes, NUM. CXCIV. The Bull of Pope *Boniface* ſtill about Tithes, NUM. CXCV. Another of Pope *Innocent* the IVth. to exempt them from being ſummon'd to Chapters, *&c*, NUM. CXCVI. Another of Pope *Honorius* the IIId. forbidding Legates Apoſtolick to excommunicate, ſuſpend or interdict them, NUM. CXCVII. Another of the ſame Pope authorizing them to receive Perſons that are free, NUM. CXCVIII. Another of Pope *Innocent* the IVth. to the *Ciſtercians* in *England* about Tithes, NUM. CXCIX. Another of Pope *Honorius* the IIId. that the *Ciſtercians* in *England* be not oblig'd to travel above two Days Journey from their Monaſteries on Account of any Tryals, NUM. CC.

A Catalogue of the Learned Men of the Order of the CISTERCIANS *in* England.

1. TRUSTAN or TRUSTIN, for his ſingular Virtue, from a private Prieſt preferr'd to the Archbiſhoprick of *York*, in his old Age reſign'd his Archbiſhoprick, and became a *Ciſtercian* Monk, having himſelf before founded the firſt Monaſtery of that Order in *England* at *Rippon* in *Yorkſhire*, which was call'd *Fountains*. He writ, *Of the Original of the Monaſtery of Fountains*; *Of his own Primacy to Pope* Calixtus *the* IId. *Againſt* Anſelm *the younger*, &c. He dy'd at *York* in 1139. or 1140. 2.

2. HENRY, *Ciſtercian* Monk of *Saltre*, in *Huntingdonſhire*, where he was born and excellently educated, partly in his Monaſtery, and partly by *Florentian* an *Iriſh* Biſhop, and *Gilbert* Abbat of the *Ciſtercians*, improv'd in Literature and the Rules of a good Life; and being himſelf inſtructed, was wont to teach others, that the Fear of God is the Beginning of Wiſdom; and perceiving that Men were generally ſooner deter'd from Vice by the Fear of Puniſhment, than the Love of Virtue, he therefore moſtly inculcated the Pains which follow'd an ill Courſe of Life, and the Loſs of Heaven for the ſame. For this Reaſon he writ, *St. Patrick's Purgatory*; and *Of the Pains of Purgatory*. I know of no other Works of his; but he flouriſh'd in 1140.

3. GERVASE of the PARK, ſee him among the learned *Benedictin* Monks, NUM. XC.

4. RICHARD FASTOLPH, of *Yorkſhire*, *Ciſtercian* Monk and at Length Abbat of *Fountains*, wonderfully belov'd by St. *Bernard* of *Clairvaux*, and *Henry Murdack*, Abbat of *Fountains*, on Account of his Sanctity of Life and eminent Learning; wherefore when *Murdack* was preferr'd to the Archbiſhoprick of *York*, he took Care to have him choſen Abbat in his Stead, as *Leland* has collected from *Hugh* of *Kirkſtall's* Work of the Original of the Monaſtery of *Fountains*. The Writings he left behind him were, a Book of *Homilies*, and one of *Muſick, or Harmony*. He flouriſh'd in 1150.

5. WILLIAM of RIEVAL, *Ciſtercian* Monk in the Abby of *Rufford*, highly commended by our Hiſtorians for his great Knowledge in Hiſtory and other Sciences; but he either writ little, or elſe what he did write is loſt, and yet he is by *Richard* and *John* of *Hexam*, *Randal Higden*, *William Horman* and others mention'd among our principal Writers. We have no other Title of any of his Works but one which is, *The Hiſtory of the* Engliſh. He is ſaid to have liv'd till the Year 1160.

6. JOHN SERLO, from his Profeſſion ſurnam'd the Grammarian, was Brother to the pious and learned *Ralph* Abbat of *Parſhore*; but being too much addicted to the Study of Grammar, advanc'd leſs in others. Of a Canon of *York* he became a *Ciſtercian* Monk at *Fountains*, and afterwards Abbat there. He was great in Body, Mind and Wit. *Boſton* and *Leland* inform us that he left theſe following Works, *Of the War between the King of Scotland and the Barons of England*, in Latin Rhimes; *Of the Difference of Words*; *Of the Death of Sumerlede King of Man*; *On the Lord's Prayer*; *Of Diſſyllables*; *Of equivocal Words*; *Of Words that have but one Meaning*. He liv'd in 1160.

7. EALRED or ELRED, born of noble Parents, and from his tender Years educated in the Fear of God, and good Studies, from his Youth learn'd to bear the Yoke of our Lord, always leading an innocent Life, and void of Guilt. His Piety and Learning increaſing with his Years, he became a *Ciſtercian* Monk, in which ſolitary Courſe of Life he ſo much addicted himſelf to divine Contemplation, that he ſhin'd among his Companions, like the Moon among the Stars. Nor did he nevertheleſs neglect the Study of the Scriptures or the Knowledge of other Sciences, Being ſingularly adorn'd with Virtue, he was choſen Abbat of *Rieval*. Not long after, his Fame ſpreading abroad, *David*, King of *Scots* admitted him to his Familiarity; but he avoided all worldly Honours, and ſome time refus'd being made a Biſhop, that he might have the more Leiſure for Contemplation and preaching the Word of God. He diligently imitated St. *Bernard* in his Writings, Words, Actions, and all the Method of his Life; meek, mild, humble, modeſt, pious, temperate, chaſt, and a wonderful Lover of Peace. Many Authors are Witneſſes of his Writings, under theſe following Titles. *The Life of St.* Edward, *King and Confeſſor*; *the ſame in Verſe*; *Of his Miracles*; *Of the Life and Behaviour of ſome Kings of* England; *the Life of* David *King of* Scots; *A Lamentation on his Death*; *the Life of St. Ninian, Biſhop*; *the Life of St.* Margaret *Queen of* Scots; *the Miracles of the Church of Hagulſtad*; *the State of the ſame*; *Chronicles from* Adam; *A Chronicle of the War of the Standard*; *Of a certain Miracle*; *Of the Foundation of the Monaſteries of St. Mary at York, and Fountains*; *many Homilies and Sermons*, and very many other Pieces of Piety and Divinity. Note, that ſome of his Writings are confounded with thoſe of *Edilred*, Abbat of *Wardon*, by Reaſon of the Likeneſs of the Names and their Religious Profeſſion; but he of *Wardon* flouriſh'd long after this, that is in 1220; whereas this of *Rieval* chang'd this Life for a better in 1166.

8. WALTER DANIEL, a *Ciſtercian* Monk of *Rieval*, and excellent Diſciple of *Ealred* the good Abbat of that Monaſtery, always endeavouring to imitate his Maſter in the Practice of Virtue, and advancing in Literature; ſo that he at leaſt equall'd him in both Reſpects, and in his Writings treated of the ſame Subjects as he had done, ſeeming therein rather to exceed than fall ſhort of him. All his Works are ſaid to have been formerly moſt carefully preſerv'd in the Library of *Rieval*, as *Leland* teſtifies, the Titles of them were theſe, *Of the Conception of the Bleſſed Mary*; *Of her Virginity*; *Of true Friendſhip*; *Of the Burden of the Beaſts of the South*; *Of the decent Form of a Virgin*; *an Hundred Homilies*; *Epiſtles*; *an Hundred Sentences*; *upon the Words, He was ſent*; *On ſome Places in Holy Writ*. He dy'd and was bury'd in the Monaſtery of *Rieval* in 1170,

9 ODO SKIRTON, *Ciſtercian* Monk and Doctor of Divinity, having finiſh'd his Studies at home, went over to *Paris* to improve himſelf. He was an eloquent Orator, a deep Philoſopher, a ſubtile Diſputant, and an excellent Preacher, being well vers'd in all Sciences. He tranſlated *Æſop* into *Latin*, and made Comments upon it; his other Works were, *Sixty Parables*; *another Piece of Parables*; *Homilies of three Sorts*; *A Penitential*; *A Sum*; *A Work of Parts*; *Relations*. He flouriſh'd in 1181.

10. ROGER, *Ciſtercian* Monk at *Ford* in *Devonſhire*, a worthy Admirer of Piety and Learning, ſays *Leland*. After having ſucceſsfully apply'd himſelf to good Literature at home, he went over into the *Netherlands*, where he continually improv'd. At that Time all *Europe* was fill'd with the Fame of St. *Elizabeth*, Abbeſs of Nuns in the Monaſtery of *Schonange*, in the Dioceſe of *Treves*. This *Roger* therefore thought he could not better employ himſelf than in writing of her, and accordingly by the Information of *William* Abbat of *Savignac*, he writ, *The Revelations of St. Elizabeth*; alſo *Of the* 11000 *Virgins ſlain at Cologn*; *The Praiſe of the Bleſſed Virgin Mary*, and ſome other Works; flouriſhing in 1181.

11. BALDWIN of *Devonſhire*, born at *Exeter* of mean Parents, was ſo great a Proficient in Literature, that he kept a publick School with great Applauſe; but he was much more reſpected for his courteous Behaviour and virtuous Life. Afterwards being admitted among the Clergy he ſtill daily improv'd, ſo as to be made Archdeacon of that City. But he having more Eſteem for Divine Contemplation than worldly Honours, reſign'd that Dignity and became a *Ciſtercian* Monk. There he entirely devoted himſelf to reading of the Scriptures, and Divine Speculations, at the ſame Time being moſt obſervant of regular Diſcipline.

His

His Piety and Virtue growing up to an immenſe Degree, at Length became known to all abroad as well as at home, he was therefore firſt choſen Abbat of *Ford*, then Biſhop of *Worceſter* and laſtly Archbiſhop of *Canterbury*. The Titles of his Works are theſe, *Of the Body and Blood of our Lord*; *Of the Sacrament of the Altar*; *Of the Sacraments of the Church*; *Of the Commendation of the Faith*; *Of Orthodox Dogmas*; *Of the Sects of Hereticks*; *Of the Unity of Charity*; *Of Love*; *Of the Prieſthood of John Hircanus*; *Of the Erudition of Giraldus*; 33 *Sermons*; *On the Hiſtories of Kings*; *Againſt Henry of Wincheſter*; *The Praiſe of Virginity*; *Of the Angel's Meſſage*; *Of the Croſs*; *Of Mythology*; *The Poem of Devotion*; *Epiſtles*, and ſeveral other Things. He dy'd at *Tyre* in *Syria*, and was there bury'd in the Year 1193.

12. MAURICE SOMERSET, *Ciſtercian* Monk of the Monaſtery of *Ford*, had his Learning at *Oxford*, ſays *Leland*, and returning to his Brethren, did not hide his Talent from them, but taught what he had learn'd, for the common Benefit of them all. For his Virtue and Erudition he was choſen Abbat of *Fountains*; but at length, being more deſirous of Quiet and improving himſelf, than ambitious of Honour, he reſign'd that Dignity. His Writings are, *Of the Pontifical Scheme*; *Epigrams and other Verſes*. He flouriſh'd in 1193.

13. NICHOLAS WALKINGTON, *Ciſtercian* Monk, in *Kirkham* Monaſtery, which being a retir'd Place in the North of *England*, he there wholly addicted himſelf to God and heavenly Things; for he had learn'd polite Literature, the liberal Sciences, and all profane Philoſophy before he came into the Monaſtery. His Compoſitions were, *Of Virtues and Vices*; *The Hiſtory of Walter Eſpec*, *&c.* He flouriſh'd in the Year 1193.

14. ADAM, *Ciſtercian* Monk of *Dore* Monaſtery near *Hereford*, ſpent his youthful Years ſucceſsfully in profitable Studies, and was skilful in Poetry, Philoſophy and Muſick, all which being enhanc'd in Value by much Piety, he was choſen Abbat of his Monaſtery. About that Time there were many Contentions between the ſecular Clergy and the Monks; upon which Occaſion, *Sylveſter Giraldus*, a learned and conſiderable Man among the Clergy, writ a Book, which he call'd, *The Mirror of the Church*, in which he reproves ſome Abuſes of the Monks, and among the reſt charg'd the Order of the *Ciſtercians*; whereupon this *Adam*, to defend the Honour of his Brethren, publiſh'd a Book in Verſe, which he entitul'd, *An Anſwer to Giraldus's Mirror*. He alſo writ Rudiments of Muſick, and other Things of that Nature, and flouriſh'd in the Year 1200.

15. GILBERT HOILAND, bred up in Virtue and Literature from his tender Years, afterwards became a *Ciſtercian* Monk under St. *Bernard*, whom he endeavour'd to imitate in all Things, and was at laſt choſen Abbat of *Swineſhed* in *Lincolnſhire*, where he inſtructed his Monks by his Example. He was a great Divine, and much addicted to Divine Contemplation. *Sixtus Senenſis* ſays, he writ 48 moſt elegant Sermons, on three Chapters of the *Canticles*, beginning where St. *Bernard* had left off, becauſe he then dy'd; and having gone ſo far he alſo dy'd. This Work is uſually join'd to that of St. *Bernard*, but under the Author's Name, as it is in the *Paris* Edition of 1602. In which Work, he ſo exactly follows the Stile and Spirit of St. *Bernard*, that had he left the ſame without his Name, all Men would have judg'd it to have been St. *Bernard*'s. The Titles of his other Works are, *On the Pſalms*; *On St. Matthew*; *On the Epiſtles of St. Paul*; *On the Revelation*; *Theological Sentences*; *Of the State of the Soul*; *The Life of St. Bernard*; *Several Homilies*; *Epiſtles*; *Of the Fall of the Devil*, *&c.* He flouriſh'd in 1200.

16. JOHN FORDON, or FORDEHAM, Monk of the *Ciſtercian* Order, and Abbat of the Monaſtery of *Ford*, a Man moſt learned in all ſacred and profane Literature, from his very Youth diſcover'd an excellent Diſpoſition towards Learning, and bearing the Yoke of CHRIST, and when of riper Years made it his Buſineſs to give a good Example to all Men. For his extraordinary Virtue and ſingular Knowledge he was choſen Confeſſor to King *John*. *Leland* much commends his Application to Study, and at the ſame Time bemoans the Loſs of many of his learned Writings. He follow'd *Gilbert of Hoiland* as he had done St. *Bernard*, and beginning where he left off writ, *An Hundred and twenty Homilies on the Canticles*; *An Introduction to the Lamentations*; *On the Lamentations*; *Expoſitions on Jeremy*; *Ordinary Leſſons*; *Of the treble Croſs*; 12 *Sermons*; *The Life of St. Wolfric, Prieſt*; *Of the Contemners of the World*; *the Actions of King John*; *Scotiſh Chronicle*; *Tracts*, *&c* and flouriſh'd in 1210.

17. WALTER MORGAN, born in *South Wales*, ſtudy'd long in *England*, and afterwards became a *Ciſtercian* Monk, laſtly, for his Virtue and Erudition, choſen Abbat of the Monaſtery of *Morgan* in his own Country, highly commended by *Leland*, his Works were, *Of terreſtrial Animals*; *Of Birds*; *Poems on ſeveral Subjects*. He flouriſh'd in 1219.

18. HUGH KIRKSTED, whom *Leland* calls *Kircoſtal*, a *Ciſtercian* Monk, pious and learned, who wonderfully delighted in his Profeſſion and Rule, and was moſt zealous for the Honour of his Brethren. At the ſame Time with him liv'd one *Serlo* of *York*, of a very great Age, and familiar with thoſe Monks, with whoſe Aſſiſtance and Information, *Hugh* committed to writing, and reduc'd into excellent Order, in one Volume, a large Account of the Actions of the *Ciſtercians* in *England*, moſt of which *Leland* affirms, he ſaw at *Rippon* in *Yorkſhire*. The Titles of his Works are theſe, *The Original of the Monaſtery of Fountains*; *The Hiſtory of the Acts of the* Ciſtercian *Monks*. He flouriſh'd in 1220.

19. CADUCAN, a *Briton*, renown'd for his ſingular Piety, and great Knowledg in all Sciences, and more particularly in Divinity, for which he was made Biſhop of *Bangor*; but he was ſo entirely addicted to divine Contemplation, that he reſign'd his Biſhoprick, and became a *Ciſtercian* Monk, in *Dore* Monaſtery in *Herefordſhire*, where he ſpent the reſt of his Life, in holy Meditation, and ſinging of Pſalms by Day and Night. Yet did he not forget his Studies, as appears in *Leland*, for he writ, *The Mirror of Chriſtians*; *Homilies*, and ſome other Books, and at length dy'd, and was bury'd in his ſaid Monaſtery, in the Year 1225.

20. RALPH COGGESHAL, bred from his Youth to Literature, and ſometime Canon of *Barnwell*, as *Stow* ſays, afterwards became a *Ciſtercian* Monk, adorn'd with ſingular Endowments of Nature, of incredible Frugality and Parcimony, temperate, chaſte, humble, modeſt, of an unblam'd Life, and much Learning, which gain'd him the Affections of all Men, and accordingly he was choſen Abbat of the Monaſtery of *Cogſhal* in *Eſſex*. Being plac'd in which Dignity, he omitted not reading and meditating on the Scripture, and peruſing and writing Hiſtory. He made accurate Additions to *Radulphus Niger*'s Chronice, and treated of the Emperours, and of the Kings of *France* and *England*, beginning at the Year of our Lord 1113, and continuing the ſame to 1228, where he ended, perhaps with his Life; for about that Time, having govern'd the Monaſtery 12 Years, he reſign'd

all publick Buſineſs, and led a private Life, ſtrugling with Diſeaſes till his Death. Titles of his Works are, *Additions to Radulphus Niger*; *A Chronicle of the Holy Land*; *Upon ſome Viſions*; *Sermons*, &c. He liv'd very ſickly till 1228.

21. JOHN GODARD, a *Ciſtercian* Monk, where he apply'd himſelf to the Study of the Mathematicks, and writ, *Of Mathematical Subjects*; *Of the triple Method of Computation*; and flouriſh'd in 1250.

22. JOHN ENGLISH, *Ciſtercian* Monk, Doctor of Divinity of *Paris*. At that Time Learning was much neglected among the *Ciſtercians*, which being obſerv'd by *Stephen Lexington*, an *Engliſhman*, Abbat of *Clairvaux*, he erected a School at *Paris*, which he call'd *Cadmeian*, and ſent Monks thither, and this *John* was among them Profeſſor of Philoſophy firſt, and afterwards of Divinity, and he performing his Duty very notably, improv'd himſelf, and inſtructed his Brethren. *Peter Vincentinus*, of the Order of St. *Dominick*, informs us, that this Man always held, and by ſolid Arguments corroborated, the Opinion of St. *Thomas* of *Aquin*, concerning the Virgin *Mary*'s being conceiv'd in Original Sin. He writ, *On the Canticles*; *Sermons on the Goſpels*; *Scholaſtick Lectures*; and other Things, and flouriſh'd in 1270.

23. GILBERT MAGNUS, or the Great, by ſome ſurnam'd the *Divine*, a *Ciſtercian* Monk, and at length General of that Order, a Man of a ſharp Wit, ſolid Judgment, and good Memory, by which Helps he arriv'd at an high Degree of Learning; being an excellent Poet, an able Rhetorician, a ſublime Philoſopher, a renowned Hiſtorian; famous for his Sermons, wherein he endeavour'd to imitate St. *Gregory* the Great, and St. *Bernard*, and laſtly a profound and ſolid Divine. After he had viſited the *Engliſh* Univerſities, he repair'd to thoſe of *France*, and particularly *Paris* and *Toulouſe*, where he ſtudy'd, diſputed, read and writ; ſearch'd the Libraries, turn'd over the beſt Books of all Sorts, collected what was moſt remarkable in them, digeſted the ſame, and publiſh'd many Things for the Benefit of Poſterity, the Titles whereof are theſe, *Commentaries on ſeveral Texts of Scripture*; *On the Pſalter*; *Theological Diſtinctions*; *Collections of Doctors*; *Sermons*; *For the Chriſtians againſt the Gentils, in Elegiack Verſe*; *What a Monk is*; *Sermons on the Oracle of Cyril the Greek Carmelite*; *Of the Nature of Things*; *Epiſtles*; *Hiſtory*. At length he dy'd, and was bury'd at *Toulouſe*, about the Year 1280.

24. NICHOLAS STANFORD, *Ciſtercian* Monk, if we may rely on *Leland*, who concludes him to have been ſo, becauſe there is no Memory to be found of him, out of the Libraries of that Order. The ſame *Leland*, who read ſome of his Works, comments on them all, admiring his ſound Doctrine, and elegant Style, and thinks him worthy of the Title of a moſt celebrated Author. All we find of him is, *Morality on Geneſis*; and *Sermons*. *Leland* thinks he flouriſh'd about the Year 1310.

25. RICHARD STRADLEY, became a *Ciſtercian* Monk at *Hereford*, where he advanc'd ſo much in Virtue and Learning, that he was an Example to them all, and was therefore choſen their Prior, being always averſe to earthly Things, and intent on thoſe of Heaven, ſpending Nights and Days in Contemplation, rather attending to nouriſh his Soul, than to feed his Body, as *Leland* teſtifies. He writ, *Commentaries on the Goſpels*; *On the Lord's Prayer*; *On certain Texts of Scripture*; and *Homilies*, and flouriſh'd in 1336.

26. ROGER SWINSHED, commonly ſurnam'd *Calculator*, *Ciſterian* Monk, in the Monaſtery of *Swinſhed*, from which he took his Name, in *Lincolnſhire*. A Man of ſo ſharp and piercing a Wit, that ſcarce any one of his Time equall'd him in the Sciences he profeſs'd; and ſo great a Searcher into Nature, that he was therefore envy'd by Perſons of a meaner Capacity, for he enter'd into many Things, which they could ſcarce perceive the Superficies of, and invented many Things, which after they were diſcover'd thoſe could not comprehend. He found out many Things in the Mathematicks, which no Man had diſcover'd before him, and few after him could underſtand. He writ, *Commentaries on the Maſter of the Sentences*; *On Ariſtotle's Ethicks*; *Of Heaven and the World*; *Deſcriptions of Motions*; *Of the Motion of Heaven and the like*; *On the Cabaliſtical Art*; *Of Intention and Remiſſion*; *Of Diviſions*; *Of Inſolubles*; *Logical Sophiſms*; *Ephemerides*; *Mathematical Commentations*; *Aſtronomical Calculations*; *Introduction to Calculation*; *Calculations with Queſtions concerning Reaction*. He flouriſh in 1350.

27. ADAM of CHESTER, *Ciſtercian* Monk, Doctor of Divinity at *Oxford*, and at length made Abbat of *Rewley*, in the Suburbs of that City, a continual Reader, indefatigable, inſatiable as to Literature, ſpending the Nights as well as Days in Study, whereby he attain'd to much Knowledge in ſeveral Sorts, and had therefore much Correſpondence with learned Men throughout *England* and *Scotland*. His Works were, *Caution to be us'd againſt Hereſy*; *A Dialogue of Reaſon and the Soul, to the Scots*; *For the Monaſtical Order*; *Defiance of thoſe who are exempt*; *Epiſtles*. He flouriſh'd in 1368.

28. WILLIAM SLADE, *Ciſtercian* Monk, in *Buckfaſt* Monaſtery in *Devonſhire*, moſt ingenious, ſays *Leland*, at ſophiſtical Cavils; collected Grapes from Thorns; for tho' he knew little beſides Philoſophical Subtleties, yet was he for his Learning made Abbat of this Monaſtery, and in that Dignity he render'd his Name, which before had been unknown, famous by the Buildings he erected, and the Books he publiſh'd, which were, *On the Maſter of the Sentences*; *Flowers of Morality*; *Queſtion in Ariſtotle of Morals*: *On Ariſtotle's Phyſicks*; *Queſtions concerning the Soul*; *On the Univerſals*; and flouriſh'd in the Year of our Lord 1380.

29. WILLIAM REMINGTON, or RIMSTON, *Ciſtercian* Monk of the Monaſtery of *Sallay*, Doctor of Divinity of *Oxford*, employ'd his great Learning in detecting and confuting the Errors, and Cavils of the *Wickliffiſts*, and writ, *A Dialogue between a Catholick and an Heretick*, which is ſaid to have been long preſerv'd in the *Engliſh* Libraries; *Againſt the Wickliffiſts*; *Catholick Concluſions*; *To a certain Anchorite*; and flouriſh'd in 1390.

30. JOHN GRIFFIN, a *Welſhman*, *Ciſtercian* Monk, of the Monaſtery of *Hall* in *Worceſterſhire*, being a notable Preacher publiſh'd in *Latin*, *Summer* and *Winter Sermons*, and flouriſh'd in 1550.

Other Ciſtercians *learned Men and Writers, leſs known, as is the Time when they liv'd.*

31. GEOFFRY ROMEWAL, *Ciſtercian* Monk, famous in his Time for Piety and Erudition, when he had gone through all his Courſes in the Schools, yet never ceas'd to learn and inſtruct others, either teaching in the

the Schools, or preaching. However we have nothing of his but *Learned Sermons*, ſaid to have been once printed in *London* by *Rainer Wolf*. When he flouriſh'd appears not.

32. JOHN BROMPTON, *Ciſtercian* Monk, and for his Worth choſen Abbat of *Jorval*, is ſaid to have writ much, but nothing that I find remains, beſides a *Chronicle*.

33. MICHAEL SMALFELD, *Ciſtercian* Monk, left behind him as a Teſtimony of his Learning, *The Sum of Chriſtian Doctrine*, which is all we know of him.

34. RICHARD MELCHESHAM, *Ciſtercian* Monk, after he had paſs'd through the Schools, dedicated his whole Time to Writing and Preaching; but nothing is come down to us of his, beſides Sermons.

35. ROBERT BRIDLINGNON, *Ciſtercian* Monk, writ *Upon the Apocalypſe*.

36. THORALD, *Ciſtercian* Monk of *Rieval*, and Abbat there. I find not any Titles of his Writings, tho' *Leland* ſays they were many. He flouriſh'd in the Year 1216.

Of the CISTERCIAN *Monks, in* England.

Reynerus, p. 160.

THE firſt Monaſtery of this Order in *England*, was that of *Waverley*, built, in the Year 1129, by *William Gifford*, Biſhop of *Wincheſter*. (*ſee it in the* Monaſticon) Tho' theſe Monks follow'd the Rule of St. *Benedict*, yet were not they call'd by the *Engliſh*, *Benedictins*, but *White Monks*; whoſe Order or Congregation wonderfully increas'd, as well in Sanctity as in Number of Houſes, concerning the which, let us hear *Peter* of *Blois*, Archdeacon of *Bath*, a learned and magnanimous Man, but very often ſomewhat more unjuſt than he ſhould be, in his Writings, towards the Regulars, eſpecially the *Benedictins*. He, in his Manuſcript Hiſtory, not yet publiſh'd, ſpeaks thus, "*Walter Eſpec*, a noble Perſon, and once Diſciple to *Stephen Harding*, who perſuaded and puſh'd on *Robert* to bring about the *Ciſtercian* Reformation, built the Monaſtery of *Kirkham*, of the *Ciſtercian* Order, the which, ſcarce yet known by Fame in *England*, by the Favour of the glorious King *Henry*, he brought into theſe Parts, receiving the Brothers from the moſt noble Monaſtery of *Claravallis*, by the Hands of the Holy and Beloved of God *Bernard*. They coming into *England*, in the Year from the Incarnation of our Lord 1122, obtain'd a Place in a deep Valley, on the Bank of the River *Rye*, whence the Monaſtery had the Name of *Ryeval*, &c.

A Catalogue of all the Monaſteries of Ciſtercians *there were in* England, *in the Reign of King* Edward *the Firſt, when he granted his Protections to them, and all other Monaſteries.*

Ib. in *Appendix*, p. 62.

THE Abbat of *Miraval*.
The Abbat of *Rewley*, near *Oxford*.
The Abbat of *Stratford*.
The Abbat of *Sibeton*.
The Abbat of *Boxley*.
The Abbat of St. *Edward* at *Lettely*.
The Abbat of *Holm Coltram*, and *Caldre* in *Coupland*.
The Abbat of *Beaulieu*.
The Abbat of *Buldwas*.
The Abbat of *Vaudey*, or God's Vale.
The Abbat of *Baſingſtoke*.
The Abbat of *Belleland*.
The Abbat of *Dore*.
The Abbat of *Revesby*.
The Abbat of *Stanlow*.
The Abbat of *Rughford*.
The Abbat of *Fountains*.
The Abbat of *Comb*.
The Abbat of *Gerudon*.
The Abbat of *Flexle*.
The Abbat of *Cogeſhal*.
The Abbat of *Hickeſtal*.
The Abbat of *Louth-Park*.
The Abbat of *Salley*.
The Abbat of *Rieval*.
The Abbat of *Woburn*.
The Abbat of *Joreval*.
The Abbat of *Waverley*.
The Abbat of *Stonley*.
The Abbat of *Ford*.
The Abbat of *Donkeſwel*.
The Abbat of *Hayles*.
The Abbat of *Vale Royal*.
The Abbat of *Melſa*, or *Meaux*.
The Abbat of *Cumbermere*.
The Abbat of *Tame*.
The Abbat of *Tiletey*.
The Abbat of *King's Wood*.
The Abbat of *Stanley*.
The Abbat of *Saltry*.
The Abbat of *Rupe*.
The Prioreſs of *Apleton*.
The Abbat of *Billeſden*.
The Abbat of *Bivedon*.
The Abbat of *Newenham*.
The Prioreſs of *Cotum*.
The Abbat of *Wardon*.
The Abbat of *Bordeſley*.
The Prioreſs of *Swyne*.
The Abbat of *Pont-Robert*.
The Abbat of *Quarrere*.
The Abbat of *Swineſheved*.
The Abbat of *Rickwal*.
The Abbat of *Rockland*.
The Abbat of *Buckfaſt*.
The Prioreſs of *Lekeburn*.
The Abbat of *Newenham*.
The Abbat of *Metham*.
The Abbat of *Saltry*.
The Abbat of *Crokeſden*.
The Abbat of *Gerwedon*.

In all 62 Monaſteries of both Sexes; yet the *Monaſticon* makes mention of 92, perhaps many might be erected after the Reign of King *Edward* the Iſt, when

when this Catalogue was made, as has been ſaid above.

WAVERLEY

Monaſtery of Ciſtercians, *in* Surrey.

THIS Abby having been juſt above mention'd, as the firſt of the Order in *England*, after referring to the *Monaſticon*, Vols. p. 703, and Vol. II. p. 912, and to the *Engliſh* Abridgment, p. 87 and 223, for a farther Account of it, we will only here give the Names of ſuch Abbats as are to be found, as Mr. *Willis* has publiſh'd them, collected from the *Annales Waverlenſes*, in *Gale*'s *Hiſt. Ang. Scrip.* Vol. II.

Abbats of WAVERLEY.

Hiſt. Abb. Vol. II. p. 235.

1. JOHN was the firſt Abb. He dy'd the Year of the Foundation of this Convent, *viz.* 1128, and was ſucceeded by

2. GILBERT. He was preſent at the Tranſlation of St. *Erkenwald*, in St. *Paul*'s Church. 18 *Cal. December*, 1148. His Succeſſor was

3. HENRY, who dying, *Anno* 1182

4. HENRY the IId. DE CICESTRIA, a Monk of of this Houſe, was elected Abbat. He reſign'd *Anno* 1187, and was ſucceeded by

5. CHRISTOPHER Abbat of *Bruerne*, the ſame Year, when there were in this Convent 120 Converts, and 70 Monks. In his Time, *viz.* 6 *Non. October*, 1194, *William Maldut* was bury'd before the Door of the Chapter-houſe of this Abby. His Succeſſor was

6. JOHN the IId. He dy'd at *Merton* 16 *Cal. October*, 1201. His Succeſſor was

7. JOHN the IIId, Cellerar of this Abby. In his Time, *viz. Anno* 1203, the Monks of this Convent were forc'd to repair to other Convents, for want of their due Suſtenance, occaſion'd by a Famine in the Land. In which Year alſo *William de Bradewatere* begun the new Foundation of St. *Mary*'s Church at *Waverley*, 14 *Cal. April. Anno* 1210, thoſe of the *Ciſtercian* Order were much perſecuted, and this our Abbat oblig'd to fly by Night, and the Religious were diſpers'd throughout all *England*, and this Convent plunder'd and left Deſolate. He dy'd the *Non.* of *Auguſt*, 1216, and was ſucceeded by

8. ADAM, the Subprior, in the Year 1218. He caus'd the great Bell of this Convent to be brought hither, before which Time here was only one Bell. He reſign'd, *Anno* 1219, and was ſucceeded by

9. ADAM the IId, Abbat of *Geradon*. In his Time, *viz. Anno* 1222, dy'd *William* Rector of *Bradewater*, Founder of the new Church of this Convent, and was bury'd under the South Wall on the Outſide of the ſaid Church. During his Government great Inundations hapned, which much annoy'd, and damag'd this Houſe. He reſign'd, *Anno* 1236, and was ſucceeded by

10. WALTER GIFFORD, Abbat of *Bitleſden*, in the County of *Bucks*. He appointed on the *Nativity* of our Lord, and *All Saints* Days, Candles to burn at each Altar, from Morning to Night. In his Time, *viz. Anno* 1238, the Body of *Peter de Rupibus*, Biſhop of *Wincheſter*, was bury'd at *Wincheſter*, and his Heart in this Church. And the Year following, the great Bell of this Convent was purchas'd, and was knell'd firſt on *Eaſter* Day. Round it were theſe Lines,

Dicor nomine quo tu Virgo domeſtica Chriſti ;
Sum Dominæ præco cujus tutela fuiſti.

He dy'd, *Anno* 1251, and was ſucceeded by

11. RALPH, Abbat of *Dunckwell*, heretofore of *Tinterne*. In his Time, *viz. Anno* 1262, *William*, Abbat of *Ford*, was bury'd in the Chapter-houſe of this Convent : And the following Year one *Maud* was bury'd in the Infirmary Chapel of this Convent, the ſecond of the *Ides* of *February*. She was a great Benefactor to this Houſe, in bequeathing all ſhe had to the ſame. Growing infirm, he reſign'd, *Anno* 1267, and was ſucceeded by

12. WILLIAM DE LONDON, a Monk of this Convent ; and he, as I conceive, by

13. WILLIAM DE HUNGERFORD. He reſign'd, *Anno* 1275, and was ſucceeded by

14. HUGH DE REUBENORUM, *alias* LEUKENOR, Monk of this Houſe, on St. *Edmund*'s Day. In his Time, *viz. Anno* 1278, this Conventual Church was dedicated to the Virgin *Mary*, by *Nicholas de Ely*, Biſhop of *Wincheſter*, on St. *Matthew*'s Day ; near two Years after which this Biſhop was interr'd in this Church, on the 14 *Cal. March*, 1280, and within three Days after, his Heart was depoſited at *Wincheſter*. This Abbat dy'd 15 *Cal. April*, 1285, and had for his Succeſſor

15. PHILIP DE BEDWINDE, who receiv'd the Benediction in the Cathedral Church of *Wincheſter*, *Eaſter* Day following. In his Time, *viz.* 19 *Cal. April*, 1290, the Lady *Johanna Ferre* dy'd ; and on the 17th of the ſaid Month, being *Palm-Sunday*, was bury'd in this Conventual Church, before the Altar of the Virgin *Mary*. When he dy'd I find not, neither who were his Succeſſors, only I meet with

16. ROBERT Abbat here, *Anno* 1335, and then

17. JOHN the IVth, occurs Abbat, *Anno* 1533, a little before the Diſſolution.

KIRKSTALL

CISTERCIAN *Abby in* Yorkſhire.

THERE is ſo much ſaid concerning this Abby in the *Monaſticon*, Vol. I. from p. 854 to 862, and in the *Engliſh* Abridgment of the ſame p. 99, that it may ſeem ſuperfluous to add any more concerning it, but what we have here to ſay, being partly of a different Nature, and all very conſiderable, will be a valuable Improvement. This ſtately Monaſtery being dedicated to the bleſſed Virgin, her Image with our Saviour in her Arms was upon the Seal of the Convent, with this Inſcription T. QUID PATE----UNA VALET. By the Ruins it appears to have been a ſtately Fabrick. There were at the Eaſt End of the Church

B. Cole sculp.

THE RUINS OF KIRKSTAL ABBY.

BRITISH MUSEUM

Church ſeven Altars, as appears by the diſtinct Chapels, three on each Side of the High Altar; but to what Saints dedicated I cannot learn, nor is there any Aſſiſtance from the Chronicle of *Kirkſtall*, as it is call'd, in Sir *John Cotton*'s famous Library, which was only ſo denominated, becauſe it once belong'd to *Kirkſtall* Library, but has nothing in it relating to the ſame. The Roof has been off the Church ever ſince the Diſſolution of the Houſe; but the *Dorter*, or *Dormitory*, and ſome other Places that have been converted to private Uſes, are cover'd. The Tower alſo which was built in *Henry* the VIIth's Time, is perfect, the Stone ſmooth and good. Whatever was the primitive State of the Place) for the *Ciſtercian* Monks always founded their Monaſteries in Places that had never before been cultivated or inhabited) it was afterwards a moſt pleaſant Seat, adorn'd with Gardens, Dovecotes, *&c.* and whatever was either for Uſe or Ornament, and all conveniently ſeated on the Banks of a delicate River, calm and clear, which perhaps has contributed to the general Miſnomer of the Place, which is frequently call'd *Chriſtall*, inſtead of *Kirkſtall*, not only by the Vulgar, but ſome Perſons of more liberal Education, and by that Name printed in the beſt Maps that were ever made for the County. Some Hiſtorians alſo, and particularly *Baker*, *Bale*, and *Selden*, confound this Place, with *Kirkſtede* in *Lincolnſhire*, as may be ſeen in the *Monaſticon*; and the Animadverter on *Baker* has not taken Notice of this Error. The true Name being *Kirkſtall*, from *Kirk* a Church, and *Stall* the Seat. The Draught of the Ruins of this famous Monaſtery is here annex'd, for the Satisfaction of the Curious.

Having giving this ſhort Deſcription of the Monaſtery, we next proceed to the Catalogue of it's Abbats, with what Account is to be had of their Lives, and ſhall then make a conſiderable Addition of Popes Bulls, Charters of Kings, Donations, the Surrender of the Abby, and other Particulars not mention'd by Sir *William Dugdale*, or Mr. *Dodſworth*.

ABBATS *of* KIRKSTALL.

THE *Monaſticon*, Vol. I. p. 854. in the Hiſtory of the Foundation of this Monaſtery, mentions only *Alexander*, *Ralph*, *Lambert*, and *Helias*, whom he makes the fourth, but in the Manuſcript, communicated by that learned Antiquary *Ralph Thoresby*, of *Leedes* in *Yorkſhire*, Eſq; I find *Turgſius* the fourth Abbat, and *Helias* the fifth. I ſhall therefore give them in the ſame Order I find them in the ſaid Manuſcript, ſaying the leſs of the firſt of them, in regard that ſo much is ſaid of him in the *Monaſticon*.

MS. *Rlaph Thoresby* of *Leedes*, in *Yorkſhire*, Eſq;

1. ALEXANDER, Prior of *Fountains*, was the firſt Abbat of *Kirkſtall*, and underwent all the Toils and Difficulties of a new Foundation, coming from his ſettled Monaſtery to eſtabliſh this with 12 Monks, and 10 Lay-brothers on the 14th of the *Calends* of *June*, in the Year 1147, *Henry Murdac*, who had before been Abbat of *Fountains*, being then Archbiſhop of *York*, and a great Favourer of this new Monaſtery. *Alexander* govern'd the Monaſtery 35 Years, a true Abbat not only in Name but in Reality, and being in a good old Age, dying was ſucceeded by the Venerable

2. RALPHY HAGETH, before Monk of *Fountains*, Prior of the ſame Place, a religious Man, and renown'd for all Sanctity, a Lover of Juſtice, and moſt zealous for his Order. Being made Abbat, he began to act vigorouſly according to his Power, having indeed a good Will, but not ſo much regarding the Poverty of the Houſe, much extending himſelf beyond what a ſmall Competence would allow. He found the Houſe neither very wealthy, nor involv'd in Debt, and likely to do well and proſper in it's Way, if Providence were not wanting. He wanted not Temptations in his Government, God, as is believ'd, ſo ordering, that he might learn by a little how to act in greater Matters. Many Tribulations came upon him, Contentions abroad, Apprehenſions at home, Mortality among the Cattle, Tearing away of his Poſſeſſions, Want of Neceſſaries, Scarcity of Victuals. About this Time was taken away the Grange of *Mickleth-wayte*, the greateſt and beſt Support of the Monaſtery, for King *Henry* being ill adviſ'd by his Councellors, in Hatred to *Roger Mowbray*, cauſ'd them to be diſpoſſeſs'd, that Grange having been before of his Fee, and he gave the Grange, with it's Appurtenances, and all the Fee of *Collingham* and of *Bardſey*, to *Adam Bruis*, in Exchange for the Caſtle of *Danby*, which the ſaid King had before taken from him. There was therefore no ſmall Trouble among the Brethren; ſome interpreting the unlucky Events of Things according to their Fancies, charg'd all croſs Accidents, and the whole Misfortune of the Houſe on the Abbat, blaming him for the Loſs of the Grange, and their being robb'd of ſome ſacred Veſſels, *viz.* a Gold Chalice, and the Text of the Goſpels, which he with a good Intention had given to gain the King's Favour, and recover the Grange; but his Conſcience being clear he patiently bore whatſoever was caſt upon him, and by his greater Faith overcame the Aſſaults of adverſe Fortune. At length, the Monks were diſpers'd about into the neighbouring Houſes of the Order, as well by reaſon of the Difficulties they were reduc'd to by Poverty, as chiefly becauſe they hop'd by theſe Means to incline the Prince to Compaſſion; but this was in vain, for the King's Heart was hardned, and he always protracted that Affair with empty Promiſes, till being ſnatch'd away, the Abbat loſt all Hopes, and he the Power of ſhewing Mercy. The Abbat therefore coming to himſelf, rely'd on the Advice of his Brethren, and moderated the Expences as was requiſite, he more diligently manag'd the Affairs of the Houſe; nine Years he liv'd at *Kirkſtall*, continually ſtrugling with the Difficulties of Poverty, and being thence tranſlated, took upon him the Government of the Church of *Fountains*. His Succeſſor was

3. LAMBERT, a Man of extraordinary Innocency and Simplicity, and one of them that were ſent out of the Houſe of *Fountains*, under the Abbat *Alexander*; having been 42 Years in the Order, he never had any Hand in their temporal Affairs, but always leading the Life of the Cloiſter, ſate with *Mary* at the Feet of our Lord, to hear the Word of him. When made Abbat, he order'd no temporal Affairs of himſelf, but commiting all to God, rely'd on the Advice of the Brethren, and the Lord was with him. There was in thoſe Days Peace among the Brethren, with virtuous Concord, a Sufficiency in Temporals, in Spirituals a pious and religious Emulation. But that he might not want ſome Temptation for his Advantage, it happen'd that a certain Knight, by Name *Richard* of *Eland*, claim'd to himſelf the Grange of *Clivacher*, and the Abbat underſtanding that the Knight juſtly claim'd it, he reſign'd the ſaid Grange to his Patron *Robert Lacy*, having the Village of *Akerington* given him in Exchange. This Village, removing the Inhabitants, he converted into a Farm or Grange, to ſerve

so the Use of the Monastery, if he had possess'd it in Peace, but some wicked neighbouring Inhabitants, whose Predecessors had formerly been possess'd of *Akerington*, by the Instigation of the Devil, burnt the Grange with all it's Furniture, and cruelly murder'd three Lay-brothers, *viz. Norman*, *Umfridus*, and *Robert*, who manag'd the Grange. The Abbat griev'd at this unlucky Accident, recommended the Souls of the Deceas'd to God, and committed their Bodies to the Grave. Then repairing to *Robert Lacy*, the Patron of his House, he recommended his Cause to him with Tears. That noble Man being provok'd by such great Presumption, took in Hand the Malefactors, and banish'd not only them but all their Relations, till falling down at the Abbat's Feet, by Permission of the Lord *Robert Lacy*, they made Satisfaction to God and the Brethren, for so enormous a Sin; they also swore to abjure the said Grange, for themselves and their Successors, resigning to God, and the Monks, all the Right they had therein, and giving Mony over and above for the Damage they had there done. Peace being made with their Adversaries, the Abbat rebuilt the Grange that had been destroy'd, and having firly finish'd all Things, he also finish'd his Course in a good old Age, the 30th Year of his Stewardship. Upon his Death succeeded

4. TURGSIUS, Abbat of holy Memory, a Man of singular Abstinence, and most severe Chastiser of his Body, being always cloath'd in Sackcloth, to suppress the unlawful Motions of the Flesh by harsh cloathing, carrying in his Mind those Words of the Gospel, *They that wear soft cloathing are in Kings Houses*. His Garment at all Times was but one Coul, and one Tunick, without any Addition, he had no more in Winter and no less in Summer. Thus he yielded to neither Season, so that you would neither think him to be chill'd with the Cold, nor inflam'd with the Heat. In the Dead of Winter, when the Sharpness of the Cold was most vehement, he never took care for any Defence against the Hardness of the Weather, he would not wear Socks upon his Feet, nor permit Straw to be laid for him to lye on. He stood at the Night Watches, when we having double Garments on were almost frozen stiff, as if he felt no uneasiness, and we say that he repell'd the Cold of the Season with the Ardor of the inward Man. No Man pleasanter than he, none more temperate; he never tasted Wine, unless in those Parts where no other Drink can be found. There is no need to talk of Flesh, Fish he permitted to be set before him, for the Sake of those that sate by him, only to look at, not to eat. He was frequently weeping, and in Compunction, when discoursing he seldom refrain'd from Tears; never at the Office of the Altar without Devotion, never said Mass without Tears, whereof he shed so great a Flood, that he did not seem to weep but to rain down Tears, in so much that the sacerdotal Vestments he wore, could scarce be us'd by any other. Having spent nine Years at *Kirkstall*, and returning to *Fountains*, he made an happy End, and rested in Peace. The *Monasticon* wants this Abbat, and makes his Successor the Fourth, whom the learned Mr. *Brown Willis* has also follow'd; but this is as we have found it in the ancient Manuscript above mention'd, and so we proceed to his Successor.

5. HELIAS, of worthy Memory, formerly Monk of *Rupe*, an industrious Man and well vers'd in Temporal Affairs, having taken upon him the Charge of the Government, had enough to do according to Time and Place, to gather what had been scatter'd, and to preserve what had been gather'd, and the Lord was with him. Nor did he want Tribulation at his first Promotion; for the noble *Roger Lacy*, Patron of the Monastery, being ill advis'd by some Persons, conceiv'd so much Anger against the said Abbat, that he would not vouchsafe to see nor admit him into his Presence; but the Lord, in whose Hand are the Hearts of Princes, and their Counsels, assuag'd his Passion and Rancour, and converted it into perfect Favour and Affection, for he afterwards was very familiar and intimate with the Abbat, and not a little promoted the Affairs of the House. The Abbat therefore relying on the Grace of God and his Patronage, had Recourse to King *John* about the Grange of *Micklethwaite*, which his Father King *Henry* had formerly taken from the Monks. He was assisted by *Roger Lacy*, Constable of *Chester*, and all the great Men of the Court, who were his Friends; but the King would not by any Means consent to grant the Grange, unless he would take the Manor, an Appurtenance whereof it was, to farm as a Fee. Being reduc'd to this Necessity, he took the aforesaid Grange, with the Manors of *Collingham* and *Bardsey*, to farm as a Fee at the King's Hand, paying yearly fourscore and ten Pounds, as the King's Charter testifies. In his Days the Sock of *Adle* was added to the Monastery of *Kirkstall*, and the Town of *Allerton*, *viz.* Half a Knight's Fee, with some other Places. In his Time also was taken away the Grange of *Hoton*, by the Violence of King *John*, and the Land of *Thorpe*, granted to one *Laurence*, Clark of *Witon*.

6. RALPH of NEWCASTLE succeeded him, and dy'd in the Reign of King *Henry* the IIId, on the 9th of the *Ides* of *April*.

7. WALTER was the next, in the Reign of King *Henry* the IIId, and dy'd on the 2d of the *Ides* of *October*.

8. MAURICE succeeded, in the Year 1222, and dy'd in the Year of our Lord 1249, on the 7th of the *Calends* of *April*, in the Reign of King *Henry* the IIId.

9. ADAM succeeded him on *Friday* sevennight after *Easter*, the same Year.

10. HUGH MIKELAY was created the 17th of the *Calends* of *April*, 1259, and dy'd on the *Calends* of *June*, 1262, in the Reign of King *Henry* the IIId. His Successor was

11. SIMON, created the 15th of the *Calends* of *June* the same Year, dy'd the 13th of the *Calends* of *March* 1269, and the 53d of King *Henry* the IIId. He was succeeded by

12. WILLIAM LEEDES on the 2d of the *Nones* of *March*, being then a *Thursday*, the same Year, and was Abbat till the *Assumption* of the blessed Virgin *Mary*, in the Year of our Lord 1275. After whom

13. GILBERT DE COTLES was created on the Morrow after the Octave of the *Assumption* of the blessed *Mary*, the same Year, was Abbat three Years, one Month and four Days. He was also created a second Time, on the second of the *Ides* of *December*, and was Abbat till the Feast of St. *Peter ad Vincula* 1280. Then

14. HENRY KARR was chosen, on the Eve of St. *Andrew* the Apostle, the same Year. And next

15. HUGH GRIMSTON was creatd on the Day of St. *Lambert* Bishop, in the Year of our Lord 1284, and dy'd in the Year 1304, on the *Calends* of *May*, the 32d Year of the Reign of King *Edward* the First. The State of the House of *Kirkstall* at the Time of the Creation of the Lord *Hugh Grimston*, Abbat, on the Day of St. *Lambert* Bishop and Martyr, *Anno Domini* 1284, Imprimis, Draught Oxen 16, Cows

Cows 84, Yearling and young Bullocks 16, Aſſes 21, Sheep none. The Debts which are certainly due, by Recogniſance made before the Barons of the Exchequer, 4402 *l.* 21*s.* 7*d.* (Note, *That the* 21*s. are ſo in the Manuſcript, that is thus* XXI s. *perhaps there may be one* X *too much, and then it would be but* 11 s.) Beſides the Writings, lying in the Cuſtody of the Society, of *James de Fiſtolis* of 500 Marks; beſides one Writing, in the Hands of the Abbat of *Fountains*, of the Abbat *Henry* of 50 Marks; beſides 59 Sacks of Wool, and 9 Marks due to *Bernard Talde*; and beſides the Acquittances, in the Hands of *John Saclden*, for 340 Marks. In Teſtimony whereof we the Brothers, and *Henry* call'd Abbat of *Fountains*, have affix'd our Seal to theſe Preſents.

The Sum of all the Debts 5248 *l.* 15*s.* 7*d.* beſides 59 Sacks of Wooll.

16. JOSEPH BRIDESAL, ſucceeded *Hugh Grimſton*, in the Year of our Lord 1304.

Thus far we have follow'd the Manuſcript of Mr. Thoresby; *we muſt now borrow the following Abbats from the ſecond Volume of that great Antiquary* Browne Willis, *Eſq*;'s Hiſtory of Abbies, *p.* 276, *they are as follows.*

Mr. *Willis* makes *Joſeph Brideſal*, laſt above mention'd, the 15 Abbat, the Reaſon of the Diſagreement has been above ſhown to be his omitting, as the *Monaſticon* does, *Turgſius* the fourth Abbat. And now again, Mr. *Willis* ſays that this *Joſeph Brideſal* was ſubſtituted Abbat in the Room of *Hugh Grimſton*, who he alſo tells us was created Abbat in the Year 1304, and either dy'd or ſurrender'd the ſame Year, whereas it appears by the aforeſaid Manuſcript of Mr. *Thoresby*, that *Grimſton* was elected Abbat in the Year 1284, and dy'd in 1304. Thus Miſtakes ſeem to be rectify'd, and we go on with Mr. *Willis*'s Catalogue, wherein the next Abbat is

17. ROGER DE LEEDES, confirm'd Abbat the 15th of *December*, 1349. He was ſucceeded by

18. WILLIAM GRAYSON, and he by

19. THOMAS WYMBERSLEY, confirm'd in this Abbacy the 6th of *April*, 1468, vacant by the Death of his Predeceſſor *Grayſon*. *Here muſt of neceſſity be another Error, for* Roger Leedes *is ſet down confirm'd in the Year* 1349, *then ſucceeds* William Grayſon, *and next to him this* Thomas Wymberſley *in* 1468; *by which the two Abbats* Leedes *and* Grayſon *muſt be made to hold that Dignity from* 1349 *to* 1468, *that is for the Space of* 119 *Years, which is not only improbable but almoſt impoſſible; ſo that in all likelyhood the Catalogue muſt be there imperfect.* But we will proceed to the next, who was

20. ROBERT KELYNBECK, elected 21 *Auguſt* 1499. He preſided not above two Years, and was then ſucceeded by

21. WILLIAM STOCKDALL, on the 10th of *December*, 1501, and he by

22. WILLIAM MARSHALL, on the 5th of *December*, 1509, and he by

23. JOHN RIPLEY the 21ſt of *July*, 1528, the laſt Abbat; whoſe Name, I alſo conceive, was *Browne*, for one *John Browne* is ſaid to have ſurrender'd this Convent, 22 *November*, 1540, 31 *Henry* VIIIth, and to have had a Penſion of 66 *l.* 13*s.* 4*d. per Annum*, aſſign'd him at the Diſſolution, which he enjoy'd, *Anno* 1553.

Thus Mr. Willis *of this laſt Abbat; where he found his Surrender to have been made by the Name of* Brown, *I know not; but will now here give the Copy of the ſame as I have it from Mr.* Thoresby, *with the following Title, the Surrender itſelf tranſlated from the* Latin.

A Copy of the Surrender of Kirkſtall *Abby with all the Rights and Members to King* Henry *the VIIIth,* November 22*d in the* 31*ſt Year of his Reign,* Annoq. Dom. 1540. *lent me by my honoured Friend* Richard Thornton, *Eſq.*

TO all the faithful of CHRIST to whom this preſent Writing ſhall come, We *John Rypeley*, Abbat of the Monaſtery of *Kirkſtall* in the County of *York*, and the Convent of the ſame Place, everlaſting Greeting in our Lord. Know ye, that we the aforeſaid Abbat and Convent, by our unanimous Aſſent and Conſent, with ſteady Minds, of our certain Knowledge, and proper Motion, and certain juſt and reaſonable Cauſes ſpiritualiy moving us, our Souls and Conſciences, have freely and of our own Accord given and granted, and by theſe Preſents do give and grant, ſurrender, deliver and confirm to the moſt illuſtrious and invincible Prince our Lord *Henry* the Eighth, by the Grace of God, King of *England* and *France*, Defender of the Faith, Lord of *Ireland*, and ſupreme Head of the Church of *England* upon Earth, all our Houſe and Monaſtery, as alſo all the Site, Ground, Circuit and Encloſure, and the Church of the ſame Monaſtery, with all our Debts, Chattels, and Moveables, belonging or appertaining to us or the ſaid Monaſtery; as well thoſe we at preſent poſſeſs, or thoſe which are due to us or our ſaid Monaſtery either by Bond, or by any other Cauſe any way whatſoever. Likewiſe all and ſingular Manors, Lordſhips, Meſſuages, Gardins, Curtilages, Tofts, Lands and Tenements, Meadows, Grazings, Paſtures, Woods, Underwoods, Revenues, Reverſions and Services, Mills, Paſſages, Knights Fees, Wards, Marriages, native Villains with all their Followers, Liberties, Franchiſes, Privileges, Juriſdictions, Offices, Courts Leets and of Hundred, Vieu of Frank Pledge, Fairs, Markets, Parks, Warrens, Wine Cellers, Mores, Fiſheries, Roads, Paths, Wharfs, Waſts, Advowſons, Nominations, Preſentations and Donations of Churches, Vicarages, Chapels, Chantries, Hoſpitals, and other Benefices whatſoever, Rectories, Vicarages, Chantries, Penſions, Procurations, Annuities, Tithes, Oblations, and all other and ſingular Emoluments, Profits, Poſſeſſions, Hereditaments whatſoever, as well within the ſaid County of *York*, as elſewhere in the Kingdom of *England*, *Wales*, and the Marches of the ſame, to our ſaid Monaſtery any way belonging, appertaining, annex'd, or incumbent. And all and all Sorts of our Charters, Evidences, Bonds, Writings and Muniments whatſoever that belong or appertain to us, or our ſaid Monaſtery, our Lands or Tenements, or the other Premiſſes with their Appurtenances, or to any Parcel thereof in any Manner, to have, hold and enjoy our ſaid Monaſtery, and the aforeſaid Site, Ground, Circuit and Precinct, and our Church aforeſaid, with all our Debts, Goods and Chattels, as alſo all and ſingular our Manors, Lordſhips, Meſſuages, Lands and Tenements, Rectories, Penſions, and other Premiſſes whatſoever with all and ſingular their Appurtenances, to the ſaid moſt invincible Prince our King aforeſaid, his Heirs, Succeſſors and Aſſigns, to the Uſe of the ſaid Lord our King, his Heirs and Succeſſors for ever. To this

this Behalf, and to all Effect of Law that can or may thence follow; we, as becomes us, do ſubmit ourſelves and our ſaid Monaſtery, with all and ſingular Premiſſes, and all that is ours, whatſoever Way acquir'd; giving and granting, and by theſe Preſents we do give and grant, to his ſaid Royal Majeſty, his Heirs, Succeſſors and Aſſigns, all and all Sort of full and free Faculty, Authority and Power to diſpoſe of us and our ſaid Monaſtery, together with all and ſingular the Manors, Lands and Tenements, Revenues, Reverſions and Services, and ſingular the Premiſſes, with all their Cuſtoms and Appurtenances whatſoever, and to diſpoſe of, alienate, give, paſs, or transfer them at his own free Will and Pleaſure to whatſoever Uſes it ſhall ſeem good to his Majeſty, and we do ratify ſuch Diſpoſitions, Alienations, Donations, Converſions, and Tranſlations, whatſoever Way they ſhall be made by his aforeſaid Royal Majeſty. Moreover we permit, (*here is an unintelligible Expreſſion in the Manuſcript*) to the End that all and ſingular the Premiſſes may be for ever firm, and that all and ſingular the Premiſſes may have their due Effect. And we do renounce and diſclaim, as we have renounc'd and diſclaim'd, all Elections, Suits and Inſtances, and all other Remedies and Redreſſes whatſoever for ourſelves and our Succeſſors, on Pretence of the aforeſaid Diſpoſition, Alienation, Tranſlation and Converſion, and of the other Premiſſes, that is or may be competent, on Account of Deceit, Dread, Fear, Ignorance, or other Matter, wholly laying aſide and quitting all Diſpoſitions, Exceptions, Objections and Allegations, openly, publickly and expreſſly, of our certain Knowledge, and that of our own Accord, and we do recede from them in this Writing. And we the Abbat and Convent aforeſaid, and our Succeſſors will by theſe Preſents warrant and for ever defend againſt all People to our aforeſaid Lord the King, his Heirs, Succeſſors and Aſſigns to the aforeſaid Uſe our ſaid Monaſtery, and all the Site, Ground, Circuit, Precinct, Manſion and Church aforeſaid, and all and ſingular the Lordſhips, Manors, Meſſuages, Gardens, Curtilages, Tofts, Meadows, Grazings, Paſtures, Woods, Underwoods, Lands and Tenements, Revenues, Reverſions, Services, and all and ſingular the Premiſſes, with all their Members and Appurtenances. In Teſtimony whereof we the aforeſaid Abbat and Convent have with our own Hands in our Name ſubſcrib'd to this preſent Writing, and affix'd our common Seal to theſe Preſents. Given in our Chapter-Houſe the 22d Day of the Month of *November*, in the 31ſt Year of the Reign of our moſt invincible Prince and Lord King *Henry* the VIIIth. and in the Year of our Lord 1540.

See the Original Latin *of this Surrender in the Appendix*, NUM. CCI.

Having gone thro' the Catalogue of the Abbats, with the Surrender made by the laſt of them, we now proceed to the farther Particulars relating to the ſame Monaſtery, as we find them in the aforeſaid Manuſcript of Mr. Thoresby. *We have above ſeen, that in the Time of the Abbat* Hugh Grimſton, *that Monaſtery was indebted* 5248 *l.* 15 *s.* 7 *d. an immenſe Sum in thoſe Days. In the aforeſaid Manuſcript is a Letter of the ſaid Abbat* Hugh *to his Monks, giving an Account of the Journey he took to the King to procure his Licence, that there might be an Extent upon all their Lands to ſatisfy their Creditors, reſerving as much as might juſt ſuffice for the Maintenance of the Monks. To inſert this Letter at Length would be tedious and of little Uſe, it will therefore ſuffice to obſerve, that after ſome Difficulties, the King ſent his Letter to* John, *Biſhop of* Ely, *his Treaſurer, directing him to countenance the Abbat and Convent, in adjuſting of Matters for the Payment of their ſaid Debts, and in caſe the Creditors would not accept of ſuch Terms as were reaſonable, then to grant the ſaid Abbat and Convent his Royal Protection, to preſerve their Lands from being enter'd upon, as was uſual in thoſe Days.* Beſides that Favour obtain'd from the King, the Abbat made a Contract with *Henry Lacy*, Earl of *Lincoln*, and Conſtable of *Cheſter*, the Purport whereof will appear by the King's Confirmation of the ſame, which here follows.

The Confirmation of King Edward *the Firſt, of the Contract between* Henry Lacy, *Earl of* Lincoln, *and* Hugh *Abbat of* Kirkſtall, *and the Convent of the ſame.*

EDWARD by the Grace of God King of *England*, Lord of *Ireland*, and Duke of *Aquitain*, to all to whom theſe preſent Letters ſhall come, Greeting. Know ye, that a Contract and Compoſition has been made between our well beloved and truſty *Henry Lacy*, Earl of *Lincoln*, on the one Part, and our beloved in CHRIST, Brother *Hugh*, Abbat of *Kirkſtall*, of the *Ciſtercian* Order, in the Dioceſe of *York*, for himſelf and his Convent of the ſa'd Place, on the other Part, *viz.* That the aforeſaid Earl ackowledg'd, and granted for himſelf and his Heirs, that they ſhould yearly pay to the aforeſaid Abbat and Convent, and their Succeſſors for ever, for the Lands, Tenements, and Revenues of *Akerington*, *Clivather*, and *Huncotes*, in the County of *Lancaſter*, and in *Rondhaye*, *Secrofte*, and *Shadwell*, in the County of *York*, which the ſame Abbat for himſelf and his Convent aforeſaid, and their Succeſſors has releas'd and quitted Claim to the aforeſaid Earl and his Heirs for ever, four ſcore Marks Sterling, to be receiv'd at the ſame Earl's Exchequer at *Pontefract*, at two Terms in the Year, *viz.* for the aforeſaid Lands, Tenements, and Revenues, in the aforeſaid County of *Lancaſter* fifty Marks, *viz.* the one Moiety at the Feaſt of St. *Martin* in the Winter, and the other Moiety at the Feaſt of *Pentecoſt*, the ſame to commence in the Year of our Lord 1293; and for the aforeſaid Lands, Tenements, and Revenues, in the County of *York* aforeſaid, thirty Marks at the aforeſaid Terms by equal Portions, the ſame to commence in the Year 1298; until the aforeſaid Earl or his Heirs, if he (which God forbid) ſhould happen to dye, ſhall give, and by their Deed confirm to the aforeſaid Abbat and Convent, and their Succeſſors for ever, in lieu of the aforeſaid Lands, Tenements, and Revenues, in the County of *Lancaſter*, fifty Marks Sterling of yearly Revenue in the ſame County, to be had and poſſeſs'd to their proper Uſes in pure and perpetual Alms, and of the aforeſaid fourſcore Marks of yearly Revenue to be propotionably given and confirm'd in both Counties, as has been ſaid, he caus'd to have full and peaceable Seiſin, and the royal Confirmation. And farther, that if the aforeſaid Earl or his Heirs, ſhall be deficient in the Premiſſes, it may be law

lawful for the ſame Abbat and Convent, and their Succeſſors to enter upon the aforeſaid Lands, Tenements, and Revenues, as is more fully expreſs'd in the Letters under their Hands, between them made concerning the Premiſſes, which we have ſeen; we holding the ſame as firm and acceptable, do for ourſelves and our Heirs, as far as in us is, grant and confirm the ſame. In Teſtimony whereof, we have caus'd theſe our Letters Patents to be made. Witneſs myſelf at St. *Severe*, the 27th Day of *October*, in the 15th Year of our Reign.

See the Original Latin *of this in the Appendix.* NUM. CCII.

The State of the Abby of Kirkſtall, *at the Viſitation on the* Sunday *next before the Feaſt of St.* Margaret *Virgin, in the Year* 1301.

IMPRIMIS, Draught Oxen 216; Cows 160; Yearlings and Bullocks 152; Calves 90; Sheep and Lambs 4000. The Debts of the Houſe 160 *l.* In Teſtimony whereof we Brother *Richard*, Abbat of *Fountains*, have affix'd our Seal to theſe Preſents, dated, *&c.*

The Protection granted, by King Henry *the Third, to the Abbat and Monks of* Kirkſtall.

HENRY by the Grace of God King of *England*, Lord of *Ireland*, and Duke of *Aquitain*, to all to whom theſe preſent Letters ſhall come, Greeting. Know that we have taken into our Protection and Defence, our beloved in CHRIST, the Abbat and Convent of *Kirkſtall*, of the *Ciſtercian* Order, and all their Men, Lands, Things, Revenues, and Poſſeſſions, and therefore we do enjoyn you that you maintain, protect, and defend the ſame Abbat, and Convent, Men, Lands, Things, Revenues, and all Poſſeſſions; not doing to them, or ſuffering to be done, any Wrong, Offence, Damage, or Grievance; and if any Injury be done them, that you cauſe the ſame to be without Delay, made good to them. In Teſtimony whereof we have caus'd theſe our Letters to be paſs'd to them, to be in Force for two Years. Witneſs myſelf, at St. *Paul's*, *London*, the 12th Day of *May*, in the 45th Year of our Reign.

See the Latin *Original of this, in the Appendix,* NUM. CCIII.

The Protection granted, by King Edward *the Firſt, to the Abby of* Kirkſtall.

EDWARD by the Grace of God King of *England*, Lord of *Ireland*, and Duke of *Aquitain*, to all his Bailiffs and Lieges, to whom theſe Preſents ſhall come, Greeting. Whereas the Abby of *Kirkſtall*, which is of our Foundation, through many ſucceſſive Misfortunes, is oppreſs'd with ſo great a Weight of Debt, that unleſs a ſpeedy Remedy be apply'd, it can ſcarce be eas'd of the ſaid Burden, we being deſirous to provide for the Support of the Monks of the Houſe, we have taken that Houſe into our Hands, and have committed the ſame to the Cuſtody of our beloved and faithful *Henry*, Earl of *Lincoln*, as we have enjoyn'd him, until we ſhall think fit to order otherwiſe, and we have taken into our Protection and Defence, the aforeſaid Monks, and all their Men, Lands, Things, Revenues, and Poſſeſſions; and therefore we enjoyn you that you maintain, protect, and defend the aforeſaid Monks, and all their Things, Revenues, and Poſſeſſions, not doing nor ſuffering to be done to them any Moleſtation, Injury, Damage, or Wrong, and if any Offence be done them, that you cauſe the ſame to be made good to them, without any Delay. In Teſtimony whereof we have caus'd theſe our Letters Patents to be paſs'd, to be in Force for five Years. Witneſs myſelf, at *Weſtminſter*, the 16th Day of *November*, and the 4th Year of our Reign.

See the Latin *of this, in the Appendix,* NUM. CCIV.

The Charter of King Henry *the Second confirming to the Monks of* Kirkſtall *that Place, and many other Grants.*

HENRY King of *England*, and Duke of *Normandy*, and *Aquitain*, and Earl of *Anjou*, to the Archbiſhops, Biſhops, *&c.* and to all his Lieges, *French* and *Engliſh*, Greeting. Know ye, that I have granted, and by this my preſent Charter confirm'd, to God and the Abby of St. *Mary* of *Kirkſtall*, and to the Monks of the *Ciſtercian* Order there ſerving God, for the Health of my Soul, and of the Queen, and of my Heirs, and for the Soul of my Father, and of my Grandfather King *Henry*, and of all my Predeceſſors, the Place itſelf of *Kirkſtall*, which they have of the Gift of *Henry Lacy*, and the Cowhouſe, call'd *Brachenley* near *Rundley*, and the Paſture; of the Gift of *Hugh* Earl of *Norfolk*, *Bernolſwicke*, with all it's Appurtenances, by the Conſent and at the Requeſt of *Henry Lacy*; of the Gift of *William Heddingley*, and his Son *Thomas*, the Land of *Heddingley*, as his Deed declares; of the Gift of *William Rainville*, Eſq; *Eſſeley* with the Lands and Woods and Water, as his Deed declares; of the Gift of *Jaſon Alretune*, and his Son *William*, two Carrucates of Land and one Plow Land at *Alretune*; of the Gift of *Herbert Morville*, and his Son *Richard*, the Land of *Micletutirz* (Mickletwait) with the Aſſent and Confirmation of his Lord *Roger Mowbrey*; of the Gift of *Adam* the Son of *Goſpat*, the Land of *Halefeild*, with all it's Appurtenances, as his Deeds declares; of the Gift of *William Beſade*, and of *William Millerey*, and of *Geoffry* St. *Patrick* all the Land at *Beſaclem*, and in the Sock of *Brantun*, as their own Deeds and Hand-Writings do teſtify; of the Gift of *Adam Fitz-Peter*, and *William Metlelay*, and *Robert Fitz-Hubert*, the Land at *Hoersford*, with the Paſture, as their Deeds do teſtify; of the Gift of *Engelran*, the Forge and Land at *Andeſlaw*, as his Deed expreſſes. Wherefore it is my Will and I ſtrictly enjoyn, that the aforeſaid Monks do hold all the aforeſaid

Lands, and all others reaſonably conferr'd on them, as they were before; as well and peaceably, honourably, freely and quietly as the Donors Gifts do teſtify, with all their Appurtenances, in Wood and Plain, in Meadows and Paſtures, in Aſſarts, in Waters and Lakes, in Ways and Paths, and all Places, with Sack and Sock, and Tol and Tem, and Infangentheef, and all their other Liberties, and free Cuſtoms, and Diſcharges from Shire and Hundred, and Teniantale, and Danegelt, and all Gelds and Platts, and all Suits, Aſſiſes and Subſidies, Scutages, and Works, and all Occaſions, and all earthly and ſecular Service, Exaction; and that they be not diſſeiz'd of any Land, for which they have Deeds, or Writings, upon any Writ, nor impleaded for the ſame, unleſs before me; and that their Men, Horſes and Cattle, and all other Things be quit of Tol, and Paſſage, and all other Cuſtom whereſoever they ſhall come, and that none do on this Account unjuſtly moleſt or diſturb them, upon Forfeiture of 10 *l.* Witneſs *Thomas* the Chancellor.

See the Latin *of this, in the Appendix,* NUM. CCV.

Pope Adrian *the Fourth's Confirmation and Protection.*

ADRIAN Biſhop, Servant of the Servants of God, *&c.* To our beloved Sons *Alexander*, Abbat of *Kirkſtall*, which is in the Dioceſe of *York*, &c. He confirm'd all theſe Donations, and took their Church, and thoſe that belong'd to them under his Protection, and alſo confirm'd certain Compoſitions for Tithes, and other Things made between the aforeſaid Houſe and other Churches; he gave them certain Privileges and Immunities, and forbid all Perſons any way diſturbing or diminiſhing their Poſſeſſions, *&c.*

My Eyes are always on the Lord.

St. *Peter*,
St. *Paul*,
Adrian P.
iiij iiijs.

I *Adrian* Biſhop of the Catholick Church.

See this in the Appendix, NUM. CCVI. *Given in the Year of our Lord* 1155, *the ſecond Year of Pope* Adrian *the Fourth.*

The Bull of Pope Honorius, *confirming the Privileges of the* Ciſtercians.

Taken from St. *Mary*'s Tower, near the Wall at *York*.

HONORIUS Biſhop, *&c.* To our venerable Brothers, the Archbiſhop of *Canterbury*, Cardinal of the Holy *Roman* Church, and the Archbiſhop of *York*, and their Suffragans, and other beloved Sons, Prelates of Churches, in the Provinces of *Canterbury* and *York*, Greeting and Apoſtolical Benediction. Whereas the Abbats of the *Ciſtercian* Order, at the Time of the general Council, did by order of Pope *Innocent*, of happy Memory, our Predeceſſor Decree, that for the future, the Brothers of that Order (to prevent the oppreſſing of Churches upon Occaſion of their Privileges) ſhould pay Tithes to the Churches to whom they were before paid, on Account of the Farms, for Lands that belong'd to others, and that were to be from that Time forward acquir'd, if they till'd them themſelves or at their Charge, unleſs it ſhall be thought fit otherwiſe to compound with the ſame Churches, Our ſame Predeceſſor, who hop'd that the Prelates of the Churches ſhould be more ready and effectual to do them full Right upon their Malefactors, and would more diligently and perfectly obſerve their Privileges, allowing of and ratifying this Decree, he would have and commanded the ſame to be extended to other Regulars who enjoy the like Privileges. But, which with Grief we relate, it prov'd quite contrary, as we have frequently heard by the repeated Complaints of the Abbats of that Order, ſome Prelates of Churches and other Clergymen, boldly contemning their Privileges, and maliciouſly ſtriving to pervert the Meaning of them, do many Ways moleſt them. For whereas it is granted them, that none do preſume to exact or extort Tithes of them, for their new broken up Lands, or their Orchards, or Copſes, or Fiſhponds, or their grazing for Cattle, ſome by a preverſe Interpretation alledging, that this cannot, nor ought to be underſtood any otherwiſe than of ſuch as have been acquir'd before the General Council, they on this Account diſturb'd them with many Exactions. We therefore deſiring, with fatherly Care, to provide for their Quiet, do enjoyn you all commanding by our Apoſtolical Writings, that every one of you do entirely exempt the Abbats and Brethren of the ſame Order, from the Payment of Tithes, as well for the Poſſeſſions had before the General Council, as for the new broken up Grounds, acquir'd either before or after the Council, which they till themſelves in their Perſons, or at their Expence, as alſo for their Gardens, Copſes, Meadows, Paſtures, Woods, Mills, Saltpits, and Fiſheries, and the Food of their Cattle, laying Eccleſiaſtical Cenſure on ſuch as ſhall be refractory without farther Declaration. Given at the *Lateran* Palace, on the 7th of the *Calends* of *July*, in the 6th Year of our Pontificate.

In the Appendix, NUM. CCVII.

The Bull above confirm'd by Pope Innocent.

Taken out of the aboveſaid Tower at *York*.

INNOCENT Biſhop, *&c.* To our beloved Sons the Abbats and Convents of Monks of the *Ciſtercian* Order, in the Provinces of *Canterbury* and *York*, Greeting and Apoſtolical Benediction. You ſignify'd to us, that whereas it is granted to you, by the See Apoſtolick, that none do preſume to exact or extort from you Tithes for your Orchards, Copſes, Meadows, Paſtures, Woods, Saltpits, Mills, Fiſheries, acquir'd either before or after the Council, and for the Food of your Cattle, our venerable Brothers the Archbiſhops, Biſhops, and other Prelates of Churches throughout *England*, being enjoin'd that they ſhould preſerve you and others of the aforeſaid Order in the ſame Kingdom exempt from the Payment of ſuch Tithes; nevertheleſs ſome Prelates of Churches, and Clergymen of the ſame Provinces, alledging, that the ſaid Indulgence does no Way extend

to

to Lands acquir'd after the granting of the ſame, do many Ways moleſt you in this Particular. We therefore believing that the aforeſaid Indulgence ought to be extended to Lands afterwards acquir'd, do by the Authority of theſe Preſents forbid any moleſting you upon this Occaſion, *&c.* Given at the *Lateran* Palace, on the 5th of the *Calends* of *February*, in the firſt Year of our Pontificate.

See this in the Appendix, NUM. CCVIII.

There follow in the above-mention'd Manuſcript of Mr. Thoresby, *many more Deeds, which being all of private Perſons, and moſtly of inconſiderable Value, we ſhall only briefly mention the Subſtance of them as follows:*

William the Son of *Hugh Lelay* gave to the *Knights Templars* ſix Plow-Lands at *Horsford*, with their Tofts, which Gift was confirm'd by his Son *Hugh*; and Brother *Aimeric* of St. *Maura* Miniſter of the *Templars* in *England*, with the Conſent of his Brethren in *Yorkſhire*, reſign'd and quitted Claim to the ſame ſix Plow-Lands to the Abbat and Convent of *Kirkſtall*.

William, the Son of *William*, the Son of *Hugh Lelay*, gave to God and St. *Mary* and the Monks of *Kirkſtall* all the Land he had at *Horsford*, with the Men on it and all their Followers, in perpetual Alms, without any Service or Demand; and *William* the Father of the aforeſaid *William* by his Deed confirm'd the ſaid Gift of his Son. By another Deed, *William*, the Son of *Hugh Lelay* grants to the ſaid Monks two Carucates of Land at *Horsford*. There follows another Deed of *Hugh Lelay*, the Son of *William*, granted by *William* as aforeſaid.

By another Deed *William Lelay* gave to the ſame Convent together with his Body to be bury'd, 10 Plow-Lands, with their Appurtenances at *Horsford*, being all his Land at *Horsford*, except the ſix Plow-Lands he had given to the *Templars*, and which we have ſeen above they alſo gave to the ſaid Monks, with all the Men on them and their Families, and all their Chattels, free from all Service and Demand. *Adam*, the Son of *Adam*, the Son of *Hugh Lelay* gave to the ſame Monks two Carucates of Land at *Horsford*, with Appurtenances within and without the Town. All theſe ſeveral Deeds are without Date, but witneſs'd by many Perſons.

Adam Fitz-Peter gave to the Nuns and Canons of St. *Gilbert* of *Sempringham* at *Haverholm* one Carucate of Land at *Horsford*, and two Carucates of Land and a Mill at *Kikeley*, all which the ſaid Nuns and Canons made over to the Monks of *Kirkſtall*, who were to pay them 4 *l.* a Year for the ſame, and this Contract was confirm'd by the Donor *Adam Fitz-Peter*, which three Deeds may be ſeen where we ſpeak of the Order of *Sempringham*.

Walter Fitz-Nigell of *Horsford* gave to the Monks of *Kirkſtall* eleven Acres and one Rood of Land in the Territory of *Horsford*, and all the Land of *Nethergill*, and one Houſe with a Garden, *&c.*

William Pouill gave to the ſame Monks one Toft in the Town of *Horsford*, with an Houſe ſtanding in it.

Robert Pouell gave, to them two Plow-Lands with their Appurtenances in the Town and Territory of *Horsford*.

Robert the Son of *William Britton* of *Pouill* gave to the ſame Monks half an Acre of Land at *Horsford*.

Vincent Bracewell and his Wife *Sibill* gave to the ſame Monks one Acre of Land in the Territory of *Horsford*.

Ralph Maleverer granted and confirm'd to the ſame Monks all the Land they had at *Horsford* with the Appurtenances belonging to his Fee of the Gift of *Robert Fitz-Hubert* for ever.

Nigell of *Horsford* gave one Eſſart at *Horsford*.

Thomas the Son of *Nigell* of *Horsford*, aſſign'd *Thomas Green* of *Horsford* and his Heirs and Aſſigns to pay for him and his Heirs for ever to the ſame Monks 4 *s.* 6 *d*, out of 5 *s.* the ſaid *Green* and his Heirs were to pay to him and his Heirs for two Plow-Lands.

William Horbery and *John Chapman* granted and confirm'd to the Monks all the Lands, Tenements, Meadows, Woods and Paſtures, with their Appurtenances, which they had in the Town and Territory of *Horsford*, of the Gift and Fee of *Hugh Green*.

Note that this Deed is dated the 7th of *April* in the Year of our Lord 1392, and the 15th of King *Richard* the IId. after the Conqueſt, whereas all the others before have no Dates.

Adam the Son of *William le Vute* gave to the ſame Monks all his Meadows with Appurtenances at *Welkar* ----- in the Territory of *Horsford*.

Adam the Son of *William Huritte* gave two Acres of Land in the Territory of *Horsford*, on the *Eaſt* Side of that Town, at the Place call'd *Windeketecliffe*, with their Appurtenances.

Elizabeth the Daughter of *Thomas Bendy* of *Horsford* gave a Meſſuage, a Toft, and two Plow-Lands, with the Meadows, Woods, and Paſtures, and their Appurtenances.

Roger Cook of *Kirkſtall* gave to the Monks of the ſame Place two Meſſuages and two Plow-Lands and ſeven Acres with all their Appurtenances in the Town and Territory of *Horsford*.

The Charter of King Richard *the* IId. *to the Monks of* Kirkſtall.

RICHARD by the Grace of God King of *England* and Lord of *Ireland*, to all to whom theſe Preſents ſhall come, greeting. Notwithſtanding it has been provided by the common Council of our Kingdom of *England*, that it ſhall not be lawful for Religious Men or others to enter upon any Perſon's Fee, ſo that it may come into Mortmain, without Leave of us and of the chief Lord, by whom the ſame is immediately held; yet of our ſpecial Grace, and in Conſideration of ſix Marks and an half, which our beloved the Abbat and Convent of *Kirkſtall* have paid to us in our Hamper, we have granted and grant Licence for ourſelves and our Heirs, as far as in us is, to *John Maliverer*, Knight, to give and aſſign to the aforeſaid Abbat and Convent one Meſſuage, two Plow-Lands, and three Acres, and 13 Shillings and four Pence of Revenue with their Appurtenances at *Horsford* and *Rowdon*; and *Elizabeth* the Daughter of *Thomas Bendy*, in like Manner one Meſſuage, one Toft, and two Plow-Lands, with their Appurtenances in the ſame Town of *Horsford*, which are held of us; to be had and held by the ſaid Abbat and Convent and their Succeſſors, to find a Taper burning every Day at high Maſs, before the High Altar in the Church of the ſaid Abbat and Convent of St. *Mary* at *Kirkſtall*; and we have likewiſe granted ſpecial Licence to the Abbat and Convent, that they may in Manner aforeſaid receive and hold to themſelves and their Succeſſors, as is aforeſaid, by Virtue of theſe Preſents, the Meſ-

ſuages,

ſuages, Toft, Land, and Revenue aforeſaid with their Appurtenances, the Statute aforeſaid notwithſtanding; it being our Will that the aforeſaid *John* and *Elizabeth*, or their Heirs, or the aforeſaid Abbat and Convent or their Succeſſors, be not therefore any way diſturb'd, moleſted, or any way aggriev'd by us, or our Heirs, the Juſtices, Eſcheators, Sheriffs, or other Bailiffs or Officers whatſoever of us or our Heirs. Saving always, to the chief Lords of that Fee the Services due and accuſtom'd from the ſame. In Teſtimony whereof, we have caus'd theſe our Letters Patents to be made. Witneſs *Edmund* Duke of *York*, Guardian of *England*. At *Weſtminſter*, the 29th Day of *January*, in the 18th Year of our Reign.

See this in the Appendix, NUM. CCIX.

Maud the Daughter of *Hugh Burre*, releas'd and quitted Claim to the Abbat and Monks of *Kirkſtall*, of all Demands or Suits ſhe might have on the Lands and Tenements, *&c.* which her Father *Hugh Burre*, once held in the Town and Territory of *Horsford*. This Releaſe dated at *Kirkſtall* on the Feaſt of the *Aſſumption* of the Bleſſed Virgin *Mary*, in the Year of our Lord 1306.

The Charter of King Edward *the* IIId. *laying down the Boundaries between the Lands of* Bernoldſwick, *belonging to the Monks of* Kirkſtall, *and the Foreſt of* Blackburnſhire.

From the Roles of the Firſt Year of the Reign of King *Edward* the IIId.

EDWARD by the Grace of God King of *England*, Lord of *Ireland*, and Duke of *Aquitain*, to the Archbiſhops, Biſhops, Abbats, Priors, Earls, Barons, *&c.* We have alſo perus'd the Letters Patents which the ſame *Henry* made to the aforeſaid Monks in theſe Words. *Henry Lacy*, greeting. Know ye that theſe are the right Boundaries between *Bernoldeſwicke*, and my Foreſt of *Blackburnſhire*, which I and my Men walk'd over on the Day when I deliver'd *Bernoldeſwicke*, with all its Dependencies to the Monks of the *Ciſtercian* Order to build an Abby, and I aſſign'd the aforeſaid *Berdnolveſwicke*, to be for ever poſſeſs'd by the Monks by theſe ſame Boundaries, *viz.* by the Brook that is call'd *Blackbrook*, and ſo upwards beyond the Moore directly as far as *Gailemers*, and ſo directly to the Head of *Elleſaghe*, and ſo overthwart the Hill that is call'd *Blackowe*, and ſo as far as *Oxgill*, and ſo by *Oxgill* upwards as far as *Pikedlawe*, which is call'd *Alainſet*, and from *Pikedlawe* to the ancient Ditch between *Midhope* and *Colredene*. And to the End that there may not hereafter happen any Contention between the ſame Monks and my Heirs about the ſame Boundaries, I have given them this Deed in Teſtimony of the aforeſaid Boundaries. Theſe being Witneſſes, *Otto Tilly*; *Osbert Archdeacon*; *Jordan Folliot*; *William Almoner*; *Katel Fitz-Ulb*, and his Brother *Gamel*; *Richard Eleghe*; *John Cook*. And we ratifying and allowing of the Precept, Prohibitions, Donation, Conceſſion, Confirmations and Reſignation, do for ourſelves and our Heirs, as far as in us is, grant and confirm them to our beloved in CHRIST the preſent Abbat and Convent of the aforeſaid Place and to their Succeſſors, as the aforeſaid Deeds and Letters do teſtify, and as the ſame Abbat and Convent, and their Predeceſſors hitherto held the aforeſaid Lands, Cow-Ground and Paſture, and as they reaſonably us'd and enjoy'd the aforeſaid Exemptions. Theſe being Witneſſes, the venerable Fathers, *W.* Archbiſhop of *York*, Primate of *England*; *J.* Biſhop of *Ely* our Chancellor; *Henry* Biſhop of *Lincoln* our Treaſurer; *Thomas* Earl of *Norfolk*, and Marſhal of *England* our Uncle; *John Warren* Earl of *Surrey*; *Roger Mortemar*; *John Roſs* Steward of our Houſehold, and others. Given under our Hand at *York*, the 29th Day of *June*, in the firſt Year of our Reign.

See this in the Appendix, NUM. CCX.

The Charter of the 2d Year of King *Edward* the IIId. exempting the Abbat and Convent of *Kirkſtall* from furniſhing the Foreſters of *Blackburnſhire* with Man's-Meat, Horſe-meat and Dog's-meat every *Friday* throughout the Year, which they claim'd as their due, may be ſeen in *Latin* in the *Appendix*, *Vol.* 2. NUM. CCXI. the whole Purport of it being no other than this here mention'd, and it would be needleſs to give all ſuch Deeds in both Languages. See alſo in the ſame *Appendix*, NUM. CCXII. Another Charter of the 4th Year of the ſame King in Favour of the Abbat and Convent of *Kirkſtall*. Next follows in the ſame *Appendix*, NUM. CCXIII. The Deed of *Robert Lacy* confirming all the Donations made by his Father *Henry Lacy* to the ſame Monaſtery. And NUM. CCXIV. is the Deed of *Henry Lacy* confirming to the Monks the Grants made by his Predeceſſor *Henry Lacy*, and reſtoring to them ſome Parcels of Land which had been wrongfully taken from them, and exempting them from furniſhing his Foreſters and their Servants and Horſes with Food every *Friday* throughout the Year, which they unduly claim'd on Account of the Foreſt of *Blackburnſhire*, NUM. CCXV. in the ſame Appendix, is a Leaſe made of Land which is there inſerted as a Specimen of ſuch Leaſes, ſeveral others of the ſame Nature being omitted to avoid being too tedious upon one Abby, and in Regard that they are not ſo material as Donations. Theſe we receiv'd as others above from *Ralph Thoresby* of *Leeds*, Eſq; who ſays they are the Collection of *Richard Towneley* of *Towneley*, in *Yorkſhire*, Eſq.

The following Lines relating to the Lands of this Monaſtery of Kirkſtall, *found in the ſame Manuſcript of Mr.* Thoresby, *continuing the Memory of them, ſince the Diſſolution, and being a Breviate of the Hiſtory before it, may very well be inſerted as not only curious but of uſe.*

The State of the Cauſe of the Perſons being Owners, and Inheritors, of certain Lands, Tenements, and Hereditaments, within the Lordſhip and Manor of Bernoldſwick, *by them and their Anceſtors purchas'd from K.* Henry *the* 8*th, in the latter End of his Majeſty's Reign.*

THIS Town and theſe Lands belonging to the late diſſolv'd Monaſtery of *Kirkſtall*, the Monks there-

thereof being of the *Ciſtercian* Order, or *White Monks*, whether they be diſcharg'd from Payment of any Manner of Tithes, for thoſe Lands being of their own Manure and Tillage, for that the ſame Lands came to that Abby at the very Foundation thereof, being long before the *Lateran* Council.

It is alledg'd by many Hiſtories, and prov'd by Records, that one *Henry Lacy*, being Lord of *Pontefract* (*Anno* 1142) and the third Heir of that noble Family, after the Conqueſt, about the eighth Year of the Reign of King *Stephen*, did begin to build an Abby at *Bernoldſwick* aforeſaid, and about the 13th Year of the ſame King (1148) did remove and tranſlate the ſame to *Kirkſtall*. The Dedication of this Abby was to the Bleſſed Virgin *Mary*, and the Monks wore White, being of the *Ciſtercian* Order aforeſaid.

This Order of Monks came in under Pope *Urban*, *Anno* 5 *William Rufus*, 1095, by one *Stephen Harden*, a Monk of *Shireborn*, an *Engliſhman*.

The *Lateran* Council above mention'd, was holden at *Rome*, under Pope *Innocent* the Third, in the 17th Year of the Reign of King *John*, about the Year of our Lord 1215, wherein it was decreed, that the Lands poſſeſs'd by theſe Monks, before the ſaid Council, ſhould pay no Tithes.

Within five or ſix Years after the ſaid General Council, Pope *Honorius* the IIId, exempted the ſame Monks from paying of Tithes for their Lands broken up after the ſaid General Council. About 64 Years after, Pope *Boniface* the VIIIth, at the Requeſt of the Cardinal of Sta. *Prudentiana*, who was a *Ciſtercian* Monk, granted a farther Indulgence to the ſaid Order, farther exempting them from Paying of Tithes,

In fine, it has been reſolv'd by Council learned in the Law, that the Land purchas'd in Fee of King *Henry* the VIIIth, and occupy'd by the Owners of the Inheritance, being of the *Ciſtercian* Order, and given to the Abby before the *Lateran* Council, as this of *Bernoldſwick* was, ought to be free by Law, whilſt it continues in the Occupation of any Owner of the Inheritance, but when it is in Leaſe or Farm, the Privilege does not extend to the Farmer or Tenant, and ſo they ought to pay.

Compoſition between Peter Arthington, *and the Monks of* Kirkſtall.

THIS is the final Agreement made in the Court of our Lord the King at *York*, on the *Wedneſday* next after the *Aſſumption* of the bleſſed *Mary*, in the third Year of the Reign of King *Richard*, before *H.* Dean of *York*, and *R.* Archdeacon of *Hereford*, and *Hugh Bardulf*, and *William de Stateville*, and *William Fitz*-----, and *Henry de Wicketun*, Juſtices of our Lord the King, and other Lieges of our Lord the King then preſent there; between *Peter Artingtun* Claimant, and the Monks of *Kirkſtall*, Poſſeſſors of three Carucates of Land in *Cuckery*, about which there was Suite in the Court of our Lord the King, *viz.* That the aforeſaid *Peter*, for the Health of his Soul, and of his Predeceſſors, did for ever quit Claim for himſelf and his Heirs, to the aforeſaid Monks of *Kirkſtall*, all the Right and Claim he had in the aforeſaid three Carucates of Land at *Cuthery*; and in Conſideration of this quitting Claim, Concluſion and Agreement, the afore mention'd Monks of *Kirkſtall* gave to the aforeſaid *Peter* five Marks of Silver and an Half.

Note, *That the third Year of King* Richard *the Third above was* 1191.

The Agreement between the Church of Kirkſtall, *and the Church of* Adel.

THIS is the Agreement between the Church of *Kirkſtall*, and the Church of *Adel*, made in the Year from the Incarnation of our Lord 1198, That the Church of *Kirkſtall* ſhall give to the Church of *Adel* 20 Shillings, on the Day of St. *John Baptiſt*, in Conſideration, and in Lieu of all their Tithes in the Pariſh of *Adel*, viz. Of all *Cukeriz* with the Mill, and with all it's Appurtenances, and of all the Lands here underwritten, which the Monks have for ever, *viz.* at *Brerehath* of the Gift of *Robert*, one Carucate of Land, and of the Gift of the ſame, in *Eſtburthedune* 4 Plow-lands; of the Gift of *William de Witheton*, 4 Plow-lands at *Burthedun*, and 4 at *Jverker*, with the Tofts and Crofts; of the Gift of *Robert Scot*, 8 Plow-lands at *Burthed*, and all the Land that belongs to his Carucate of Land at *Suthcroftes*; of the Gift of *Helewis*, all the Land that belongs to his Carucate of Land at *Suthcroftes* of *Burthedun*, with other Appurtenances of Land, and Additions according to the Meres and Diviſions which he appointed to the ſaid Monks; of the Gift of *Robert* the Son of *Helewis*, all the Land that belongs to his Carucate at *Eſtburtheaun*, in the Field of *Jverker*, on the South Side, according to the Boundaries that are between *Eſtburthendun* and *Weſtburthendun*, as far as *Jveker*, and ſo along *Jveker* to *Stambrig*, and from *Stambrig* as the Rivulet runs to the Monaſtery of the Nuns, and ſo along the Monks Ditches; of the Gift of *Alexander* the Son of *Helewis*, at *Burthendon*, all that Part of his arable Land which he calls *Lindlandes*, and that Part which is between the Eſſart of *Ketell*, and the Land of the Nuns of *Arthington*; of the Gift of the ſame, his 4 Parts of the Land which belong to his half Carucate of Land at *Burched*; of the Gift of the ſame, 2 Acres and an Half in the Place call'd *Gowineſtorth*; of the Gift of *Adam* and *Robert*, the *Burthedun*, and of *Maud* and *Agnes* their Wives, their 4 Parts, which belong to their half Carucate of Land; of the Gift of *Helias* the Son of *Adam*, one Acre of Land in the Fields of *Jverker*, of the Lands which he had for a Term of Years, *viz.* two Plow-lands at *Weſtburthedun*, of the Nuns of *Arthington*, and of half a Carucate of Land, which they hold of *Serlo* at *Weſtburthedun*, they ſhall give no Tithes as long as they ſhall hold, and till them at their own Coſt, yet if thoſe Lands ſhould happen ſometime to be let, or ſhould again come into the Hands of their former Lords, the Monks ſhall nevertheleſs pay this preſent Rent, or Farm, that is, 20 *s.* yearly for the other Lands, or Tillage of their own, which they ſhall have for ever in the Pariſh of *Adell*; but if the Monks ſhall acquire any other Lands than what are contain'd in this Writing, in the Pariſh of *Adell*, either hir'd for a Term of Years, or for ever, they ſhall fully, and without any Stop, pay Tithes for ſuch Lands to the Church of *Adell*. To the End that this Agreement may be firm and unchangeable, it is confirm'd with the Seal of each Party, and ratify'd in the Word of Truth.

The Grant of William Muſtell.

BE it known to all preſent and to come, that I *William Muſtell*, for the Love of God and the Health of my Soul, and of my Heirs and Predeceſſors, have given, granted, and by this my preſent Deed confirm'd, to God and St. *Mary*, and to the Monks of *Kirkſtall* all *Adell*, and all the *Soc* of *Adell*, with all it's Appurtenances, in Woods and Plains, in Meadows and Paſtures, in Ways and Paths, in Moors and Marſhes, in Eſſarts and Parks, in Waters and Lakes and Mills, in Villages and Villains, with all my Farms and Revenues in the aforeſaid Soc, with the Services of my Free-men, with the Wards and Reliefs and Eſcheats, and with all Things to me appertaining in the ſame Soc, to be held and had of me, and my Heirs in perpetual Alms, free and quit of all Earthly Services and Exactions, paying to me, and to my Heirs, yearly three Marks of Silver, the one Half at the Feaſt of St. *Botolph*, and the other Half at the Feaſt of St. *Martin*, and doing the Duty as far as belongs to one Knight's Fee. Beſides, I have granted, and by this my Deed confirm'd, to God and the ſame Monks of *Kirkſtall*, all the Land they have of the Gift of *Roger* my Father, *viz.* all *Kuckeriz*, and the Appurtenances, and the Mill of *Shenſelf*, as the Deed of the aforeſaid *Roger*, my Father, which they have, teſtifies. And I and my Heirs will for ever, every where, and againſt all Men, warrant the above mention'd to the aforeſaid Monks. *The Witneſſes many.*

The Grant of Andrew de Adel.

BE it known to thoſe preſent and to come, that I *Andrew de Adel*, Son of *Henry de Nora*, have given, granted, and by this preſent Deed confirm'd, to God and the Monks of St. *Mary* at *Kirkſtall*, one half Plow-land, with the Appurtenances, at *Adell*, *viz.* as much as my Siſter *Eugenia* held of me, to be had and held by the ſaid Monks, of me and my Heirs for ever, in free and perpetual Alms, with all the Liberties, and Aiſements whereſoever, without any Diminution; paying for the ſame yearly, to me and my Heirs, one Penny at the Nativity of our Lord, and performing the foreign Service, as far as belongs to the aforeſaid Land, for all Demands. And I *Andrew*, and my Heirs, will warrant, maintain, and defend, all the aforeſaid Land, with all it's Appurtenances, to the above mention'd Monks, againſt all Men for ever. Theſe being Witneſſes, *Henry* Lord of *Nora*; *Maſter Gilbert Bingeley*; *Adam de Wyton*; *Ralph de Aryngton*; *William de Alreton*; *William de Alwaldlay*; *Robert Scot*, *Stephen* his Brother, and others.

This Grant has no Date, but the Seal of green Wax appending, whole, tho' defac'd, being a Flower-de-luce, the Inſcription not legible.

The Grant of Henry Hunter.

BE it known to thoſe preſent and to come, that I *Henry*, the Son of *William Hunter* have given, granted, and by this preſent Deed confirm'd to ----- Abbat, and the Convent of St. *Mary* of *Kirkſtall*, and their Succeſſors, one Meſſuage with an adjacent Croft, with all Appurtenances, in the Territory of *Adel*, and 8 Acres of Land, with their Appurtenances, as they lye in an Aſſart in the ſame Town, call'd *Richardrode*; which Meſſuage and Eſſart, of 8 Acres of Land, I had of the Gift of *William Hunter*, my Father, as my Father's Deed, which he made to me of the ſame, more fully teſtifies; to have and to hold all the aforeſaid 8 Acres of Land, with all Appurtenances, to the ſaid Abbat and Convent, and their Succeſſors, freely, well, and in Peace, with all Liberties and Eaſements to the ſaid Land appertaining for ever. And I the aforeſaid *Henry*, and my Heirs, as alſo my Aſſigns, will warrant, and maintain the aforeſaid Meſſuage, and the aforeſaid 8 Acres of Land, with all their Appurtenances, to the aforeſaid Abbat and Convent, and their Succeſſors, againſt all Men, and defend the ſame for ever. In Teſtimony whereof, I have affix'd my Seal to the preſent Deed. Theſe being Witneſſes, *Robert de Ardington*, *Hugh de Horſford*, *John de Carleton*, *William*, the Son of *William Conhird*, &c. In the Year 1349.

The Seal in green Wax appending entire, an Head very perfect, but the Inſcription ſomewhat defac'd, ſo as not to be read.

The Grant of William Painell.

BE it known to all, as well preſent as to come, that I *William Painell* do give, and grant, and by this my Deed confirm, to God and St. *Mary*, and to the Monks of *Kirkſtall* for ever, that Land which I gave them in Alms, and granted in the Pariſh of *Adel*, that Land which the Villains of the ſame Pariſh gave to the Church of *Adell*, when Dedicated, throughout all the Pariſh, *viz.* as much as belongs to the Lands they hold in the aforeſaid Pariſh, in pure and perpetual Alms, as they hold the other Lands, to which theſe Lands belong. And I teſtify, and affirm, to all that ſhall ſee and hear this Deed, that I neither granted, nor do grant, nor warrant, that Donation which my Villains made. The Witneſſes hereof are, *Pole*, Prieſt of *Hotune*; *William* of *Wichetune*; *Adam Painel*; *Wido de Inſula*; *William*, the Son of *Ralph de Inſula*; *Richard*, the Son of *Robert*, the Son of *Asket*; *William*, the Son of *Adam* of *Whitteley*; *Richard*, the Son of *Adam Painel*.

The Seal appending of Yellow Wax, much broken and defac'd, ſeems to have been a Flower-de-luce.

Another Grant of Andrew Adel.

BE it known to thoſe preſent and to come, that I *Andrew* of *Adel* have given, granted, and by this my preſent Deed confirm'd, to God and the Monks of St. *Mary* of *Kirkſtall*, one Toft with the Building and the Ditch with which it is enclos'd, in the Village of *Adel*, towit, that which lyes between the Toft of *Stephen Sprigonell*, which he holds of the Church, and the Land of *William*, the Son of *John*, for a certain Sum of Mony which they paid me down in Hand; to have and to hold, of me and my Heirs, in perpetual Alms, with all Liberties and Eaſements in the Village of *Adel* and without it, to the ſaid Tenements appertaining, and I *Andrew*, and my Heirs, will warrant, maintain, and defend, to the ſaid Monks,

Monks, the aforeſaid Toft, with all Appurtenances, in all Places and againſt all Men for ever. Theſe being Witneſſes, *Adam* of *Wipton*, *Daniel* of *Ardington*, *William* of *Alewaldelay*, *William* of *Alreton*, *Edward* of *Enken*, *Robert Scot*, *William* the Son of *Walter*, of *Landry*, and others.

The Seal green Wax, and the ſame as in the other above, of the ſame Andrew *of* Adel.

The Grant of Hugh Creskeld.

BE it known to thoſe preſent and to come, that I *Hugh Creskeld*, for the Love of God and the Health of my Soul, have given, granted, and by this my preſent Deed confirm'd, to God and to the Monks of St. *Mary* of *Kirkſtall*, all the Service, Claim, and Right, that I had to two Plow-lands, with the Appurtenances at *Adel*, which *Ramaldus* of *Adel* held of me, with the ſame *Ramaldus* and all his Family and Chattels, to be had and held, of me and my Heirs, in perpetual Alms, freely, honourably, and quietly, without any earthly Service and Demand. Yet ſo, as that the aforeſaid *Ramaldus*, and his Heirs, ſhall freely hold thoſe two Plow-lands, with the Appurtenances, of the ſame Monks, paying yearly to the Lay-keeper of the Cell of the Sick twelve Pence at *Pentecoſt*; and the Cellarer ſhall receive of that Land Wardſhip, with the old Relief and Eſcheat; ſaving to myſelf and my Heirs, nevertheleſs, the foreign Service, as far as belongs to two Plow-lands in the Town of *Adel*. And I and my Heirs will warrant and defend all the aforeſaid Land, with all it's Appurtenances, Liberties and Eaſements, within the Town and without, to the ſaid Monks againſt all Men for ever. Theſe being Witneſſes, *Nigell* of *Horsford*; *Adam* of *Witon*; *Henry* of *Alwaldele*; *Henry* of *Weſtſcoth*; *Henry Stubbs*, *Thomas Eſquier*, &c.

The Grant of Adam Bayldon.

BE it known to thoſe preſent and to come, that I *Adam Bayldon*, have given, granted, and by this my Deed confirm'd, to the religious Men, the Abbat and Convent of St. *Mary* of *Kirkſtall*, one Meſſuage and ten Acres of Land, with the Appurtenances at *Adel*, the which Meſſuage and Acres, *Alice* my Mother, in her pure Widowhood gave to me by her Deed, and enfeoffed me fully in the ſame by her Attorney *John Hunter* of *Adel*, before Witneſſes and Neighbours, the ſaid Meſſuage, and the ten Acres of Land, with the Appurtenances aforeſaid, to be had and held by the ſaid Abbat and Convent, and their Succeſſors for ever, freely, quietly, well, and in Peace, with all the Liberties and Eaſements, to the ſaid Meſſuage and ten Acres of Land, which way ſoever appertaining; paying for the ſame to the head Lords of that Fee, the Service thence due and uſual. And I the aforeſaid *Adam*, and my Heirs, will for ever warrant, maintain, and defend the aforeſaid Meſſuage, and the aforeſaid ten Acres of Land, with the Appurtenances, to the aforeſaid Abbat and Convent, and their Succeſſors as aforeſaid, againſt all Mortals. In Teſtimony whereof I have affix'd my Seal to this my preſent Deed. Given at *Kirkſtall*, on the Feaſt of St. *Martin* in the Winter, in the Year of our Lord 1346, and in the 20th Year of the Reign of King *Edward* the Second after the Conqueſt. Theſe being Witneſſes, *Hugh* of *Horſford*, *John Carleton*, *John* the Son of *Michael* of *London*, *John Hunter* of *Adel*, *William Cowhird* of the ſame, and others.

The Seal appending in yellow Wax, not broken, but defac'd.

The Grant of Ralph, *the Son of* Geoffry, *of* Ardington.

BE it known to all preſent and to come, that I *Ralph*, the Son of *Geoffry* of *Ardington*, have given, granted, and quitted Claim for ever, to God and St. *Mary*, and to the Monks of *Kirkſtall*, all the Right and Claim which I had, or ought to have had, and whatſoever to me appertain'd, in two Plow-lands, in the Town of *Ardington*, with the Appurtenances; towit, in thoſe Plow-lands which *Jordan* of *Bingelay* holds, which were once of *Hugh Vavaſur*; ſo that the ſaid Monks ſhall have the Wardſhip, with Reliefs, Eſcheats, and with all Services to the ſaid Plow-land belonging, without Lett from the ſaid *Ralph* and his Heirs. And the ſaid Monks have granted to the ſaid *Ralph*, and his Heirs, that which is call'd foreign Service, *viz.* Scutage, Fines of County and Wapentake, and Common, and whatſoever other Service belongs to the ſaid Plow-lands, and to the ſaid *Ralph* and his Heirs, with the Service that the ſaid *Ralph*, and his Heirs, are oblig'd to do to the ſaid Monks, for the Tenement which he holds of them in the ſaid Town of *Ardington*. In Teſtimony whereof he has caus'd his Seal to be affix'd to this Deed. Theſe being Witneſſes, *Adam Wyton*, *William Caſtelay*, *Alan Brerhale*, *Robert Pouel*, *Symon Oliver* of *Ardington*, *Hervey Powell*, *Andrew* of *Adel*, *Hugh* the Son of *Walter*, of *Crekelde*, and many others.

The Seal loſt from this.

The Grant of Ralph Creskeld.

TO all the faithful of CHRIST, who ſhall ſee or hear this preſent Charter, *Ralph*, Brother and Heir to *William*, the Son of *Hugh Creskeld*. Be it known to you all, that I have granted and quitted Claim for myſelf, and my Heirs for ever, to God and St. *Mary*, and to the Monks of *Kirkſtall*, all the Right I had, or could have to the Homage and Service of *Adam* of *Wycon*, and his Heirs, on Account of the Tenement, which he held of my Father and of me, in the Town of *Adel*. Moreover, all the Right and Claim I had, or could have to *William*, the Son of *Reginald*, on Account of two Plow-lands, with Appurtenances in the ſame Town; to be had and held of the ſaid Monks in free and perpetual Alms, clear and quit of any Thing to me, or my Heirs appertaining, in ſuch Manner that I, the aforeſaid *Ralph*, nor my Heirs, ſhall not have it in our Power to diſturb the ſaid Monks, or exact any Thing of them for ever. Witneſſes Mr. *John Lungewylers*; Mr. *Robert Stapleton*, &c.

There are ſeveral more Witneſſes to this Deed, but ſome part of it is torn off, and the imperfect Names not ſo material. Neither is there any Date to it, but the Seal appending is perfect, being on black Wax, oblong and

and very perfect, the Impreſſion a double Flower-de-luce, and about it, S. RADULPHI DE CRESELDE.

The Grant of Richard *of* Adel.

BE it known to thoſe preſent and to come, that I *Richard*, the Son of *Andrew* of *Adel*, for the Love of God, and for the Health of my Soul, have given and granted, and by this my preſent Deed confirm'd, to God and St. *Mary*, and the Monks of *Kirkſtall*, in pure and perpetual Alms, half an Acre of Land, in the Liberty of *Adel*, with all it's Appurtenance within the Town, and without it, *viz.* one Perch which I had untill'd, which is call'd *Bradeland*; and one Perch which I had by St. *Helen's Well*, on the Eaſt Side; to be had and held by the ſaid Monks, of me and my Heirs, in pure and perpetual Alms, free and exempt of all earthly Service and Demand; and I and my Heirs, will for ever warrant to the aforeſaid Monks, the aforeſaid Alms, againſt all Men in all Places. Witneſſes, *Ralph Branhop*, *Geoffry Arthington*; *Hugh Wicon*; *Henry Alwaldet*; *Alan Brerehand*, and others.

The Seal belonging to this is Loſt.

Theſe may ſuffice in *Engliſh*; in the *Appendix*, beſides thoſe that have been already referr'd to, are ſeveral ancient Charters owing to the Courteſy of Sir *Walter Calverley* of *Calverley*, in the County of *York*, Baronet, too many to be here particulariz'd, being from NUM. CCVI to CCXXXI both incluſive, the laſt of them being the little Regiſter of the Lands belonging to the Abby of *Kirkſtall*.

FLAXLEY

Monaſtery of Ciſtercians, *in* Gloceſterſhire

Atkyns, Gloceſt. p. 436.

WAS founded by *Roger* the IId, Earl of *Hereford*, in the Reign of King *Henry* the Iſt, and Dedicated to the Virgin *Mary*.

This Abby was anciently call'd *Flaxley* Abby of St. *Mary de Dean*, as appears by the Confirmation of their Charters, in the 22d Year of King *Richard* the IId. It was valu'd at the Diſſolution at 112l. 13s. 1d. a Year.

The Abby was under the Juriſdiction of the Biſhop of *Hereford*, and the Abbats thereof were conſecrated by him. It had an Iron Forge in the Foreſt of *Dean*, 4 *Henry* the IIId, and 5 *Edward* the IIId. The Abbat of *Flaxley* obtain'd a Grant of a certain Wood in the Foreſt of *Dean*, mark'd out with Bounds, 42 *Henry* the IIId.

The two Charters granted to this *Monaſtery* by *Henry* Duke of *Normandy*, and *Henry* the IId, King of *England*, are in the *Monaſticon*, Vol. I, p. 884, and the Subſtance of them, in the *Engliſh* Tranſlation of the ſame, p. 102. *Note*, That the above Named *Henry* Duke of *Normandy*, was the ſame who afterwards came to be King *Henry* the IId.

The two laſt Abbats of this Houſe, being all we find, were *William Beaudley*, and *Thomas Ware*, which laſt dy'd *Anno* 1546, near *Tame* in *Oxfordſhire*, whither he retir'd after the Diſſolution.

St. MARY GRACES, *or* EAST-MINSTER, *or* NEW-ABBY *of* Ciſtercians, *without the Walls of* London.

IT ſtood Eaſt from *Eaſt-Smithfield*, and was founded by King *Edward* the IIId, in the Year 1359, upon the following Occaſion. *Newcourt*, Vol. I. p. 465.

In the Year 1348, 23 *Edward* the IIId, the firſt great Peſtilence in his Time began and increas'd ſo ſore, that for want of Room in Church-yards, to bury the Dead of the City and of the Suburbs, one *John Corey*, Clerk, procur'd of *Nicholas*, Prior of the *Holy Trinity*, without *Ealdgate*, one Toft of Ground, near *Eaſt-Smithfield*, for the Burial of them that dy'd, with Condition that it might be call'd, *The Churchyard of the Holy Trinity*; which Ground was caus'd, by the Aid of divers devout Citizens, to be enclos'd with a Wall of Stone, and the ſame was Dedicated by *Ralph Stratford*, Biſhop of *London*, where innumerable Bodies of the Dead were afterwards bury'd, and a Chapel built in the ſame Place, to the Honour of God. To which King *Edward* aforeſaid, having regard, after having been in a Tempeſt on the Sea, and in Peril of drowning, at which Time he made a Vow to build a Monaſtery to the Honour of God, and the Lady of *Graces*, if God would grant him to come ſafe to Land, he there built a Monaſtery, cauſing it to be call'd *Eaſt-Minſter*, placing in it an Abbat and Monks of the *Ciſtercian*, or *White Order*.

To this Purpoſe and for the Founding and Endowing thereof, the ſaid King *Edward*, by his Letters Patents, bearing Date at *Weſtminſter*, *March* the 20, in the 24th of his Reign, 1349, gave to the Abbat and Monks thereof, all thoſe Meſſuages, with the Appurtenances at *Tower-hill*, which he had of *John Corey* aforeſaid, in pure and perpetual Alms; ordering this Houſe to be call'd, *The Royal free Chapel of St.* Mary *of* Graces. And afterwards by other Letters Patents, dated *October* 5, in the 50th of his Reign, he gave and granted to *John* Duke of *Lancaſter*, *Simon* Archbiſhop of *Canterbury*, *John* Biſhop of *Lincoln*, and others, certain Manors and Lands, which he purchas'd in *Kent*, and elſewhere, for the farther Endowment of this Abby, which they after his Death granted and confirm'd to the ſaid Abbat and Monks, for a certain Term of Years.

But theſe Lands being for certain Cauſes ſeiz'd into the Hands of King *Richard* the IId, as forfeited, he, by his Letters Patents, dated *Auguſt* 3, in the 12th of his Reign, by Advice of his Council, gave and granted the Rents, Iſſues and Profits of thoſe Manors and Lands, which were the Manors of *Leybourne*, *Graveſend*, *Leach*, *Wattingbury*, *Gore*, *Parrock*, and *Bykenore*, with their Appurtenances, together with the Advowſons of the Churches above mention'd, with all their Appurtenances in the County of *Kent*; as alſo the Reverſion of the Manor of *Gonſhalf*, with it's Appurtunances, in the County of *Surrey*, after the Death of *Thomas de Stowes*, to pray for the good Eſtate of the ſaid King whilſt living, and for his Soul when dead, and for the Soul of his Grandfather, King *Edward* the IIId, and for the Souls of all his Progenitors, his Heirs and Succeſſors, and all the Faithful deceas'd, according to the Intention and Will of his ſaid Grandfather. And, farther gave Licence to the ſaid *John*, Duke of *Lancaſter*, and *John*, Biſhop *London*, the Surviving Feoffees of *Edward*

ward the IIId, to release and quit Claim the said Manors and Lands, to the said Abbat and Monks, and their Successors, as appears by his Letters Patents, dated at *Nottingham*, *July* 3.

WILLIAM DE SANCTA CRUCE, or the Holy Cross, then Abbat of *Geronden*, of the *Cistercian* Order, was, at the King's Instance, made the first Abbat of this House, to whom the King gave 20 l. *per Annum*, for the Maintenance of himself and his Monks, *March* 24, 1349.

WILLIAM WARDEN, it is likely was his Successor, being made Abbat of this House, *August* 27, 1360. And these are all the Abbats we can meet with of this Monastery.

The Abby was surrender'd in the Year 1539, 30 *Henry* the VIIIth, and was valu'd at 546 l. 10 s. *per Annum*, according to *Dugdale*, *Speed* says 602 l. 11 s. 6 d. Of the Manner of the Surrender we find no Account, which gives Occasion to guess that it was done by such as were in no Authority, and therefore it was thought fit to conceal the Knowledge thereof.

Since which Time, the said Monastery being by King *Henry* the VIIIth, in the 34th Year of his Reign, granted to Sir *Arthur Darcy*, was clean pull'd down; and of late Time, in Place thereof is built a large Storehouse for Victuals, and convenient Ovens are built there, for baking of Biskets for the Royal Navy, and it is the Victualling Office for the same to this Day. The Grounds adjoyning and belonging formerly to the said Abby, have small Tenements built thereon. *Newcourt*, Vol. I. p. 465, and *Weaver*, p. 425.

In the *Monasticon*, Vol. I, p. 943, is the Charter of King *Richard* the IId, repeating and confirming the Grants of his Grandfather K. *Edward* III. and of his Uncle *John* Duke of *Lancaster*, &c. which is all there to be found concerning this Place, and the same *Abridg*'d in the *English* Translation thereof, p. 109.

COGGESHALL
Abby of Cistercians, *in* Essex.

THE Foundation thereof, by King *Stephen* and Queen *Maud* his Consort, is mention'd in the *Monasticon*, Vol. I, p. 821, where is also the Grant of the Manor of *Tyllingham-hall* to it, by *William de Humberstone*, and that of the Manor of *Coggeshall* by Queen *Maud*, and all the same abridg'd in the *English* Translation, p. 97. All we have to add is, That it was surrender'd 18 *March*, 29 *Henry* the VIIIth, and at that Time valu'd at 251 l. 2 s. *per Annum*, according to *Dugdale*; *Speed* says, 298 l. 8 s. Soon after which, towit, in the same 29th Year of that King's Reign, he granted to Sir *Thomas Seymour*, "The "Monastery or Abby of *Coggeshall*, alias *Coxhall*, in "the County of *Essex*, and all the principal or capital Site of the said Monastery, and the Church, and "and the Rectory, and Advowson of *Childerdick* and "*Coggeshall*, to be held of the King, in capite, by "Knight's Service". Thus *Newcourt*, Vol. II. p. 158, who errs in calling this an Abby of *Cluniacks*. Mr. *Willis* in his History of Abbies, Vol. II, p. 78, says, the last Abbat, who surrender'd this Convent, was one *Henry*.

SRTATFORD
Abby of Cistercians *in* Essex.

THE *Monasticon*, Vol. I. p. 883, has the Charter of *William Montefichet*, wherein he gives to this Monastery all his Lordship of *Ham*, wherein no mention is made of his being the Founder; but at the End of the said Charter, that Author says it is indors'd, *Of the Foundation of the Abby of St.* Mary *at* Stratford. There is also the Charter of King *Henry* the IId, confirming all Grants made to this Abby. The same is also mentioned in the *English* Abridgment, p. 102.

The Revenues were also augmented and confirm'd, says *Weaver*, by King *Richard* the IId, in the 10th Year of his Reign, so that at the Suppression they were valu'd at 511 l. 16 s. 13 d. 1 q. *per Annum*, says *Dugdale*, *Speed* has it 573 l. 15 s. 6 d. 3 q. *William Huddleston* being then Abbat, who had 66 l. 13 s. 4 d. *per Annum* allow'd him. *Newcourt*, Vol. II. p. 205.

After the Dissolution, King *Henry* the VIIIth, in the 30th Year of his Reign, gave the House and the Site of the Monastery, the Church and the Churchyard of *Stratford-Langthorns*, to *Peter Mewtis*, Esq; and *Johanna* his Wife, and their Heirs Male; and the Chapel call'd St. *Richard*'s Chapel in *West-Ham*.

Note, That the Abbat aforesaid, with only four Monks, surrender'd this Abby, which bearing that Title, and being of so considerable a Value, must needs have a much greater Number of Monks, so that only a small Part consented to the Surrender. We find no more of the Abbats, nor any other remarkable Account of this Abby.

TILTEY
Abby of Cistercians, *in* Essex.

THE Charters of King *Henry* the IId, and King *Richard* the Ist, in the *Monasticon*, Vol. I. p. 889, mention the Foundation, Possessions, and other Particulars of this Monastery, which is also mention'd, Vol. II. p. 294, under the Title of the Priory of *Wadham*; and the same in the *English* Abridgment, p. 103. What little we have to add is as follows.

After the Suppression, the Site of this Abby, and the Rectory, with the Chapel, were granted to *Thomas* Lord *Audley*, by King *Henry* the VIIIth, in the 34th Year of his Reign, and doubtless the Manor too; for I find, that the same was held by *Mary* and *Margaret* his Heirs; but the same are now in the Lord *Maynard*. *Newcourt*, Vol. II. p. 600.

Surrender'd by the Abbat and Monks, 28 *February*, 1537, a Pension of 15 l. *per Annum*, paid to *Edmund Emery*, in 1553, who, as I take it, was the last Abbat or Prior. *Willis*, Vol. II. p. 82.

It was valu'd at the Suppression at 176 l. 2 s. 6 d. *per Annum*, according to *Dugdale*; *Speed* says, 177 l. 9 s. 4 d.

SALLEY
Cistercian *Monastery in* Yorkshire.

SEE this spoken of at large in the *Monasticon*, Vol. I. p. 841, and in the *English* Translation, p. 99, what we have here to add is as follows.

John Dancre *admitted for ever to partake of the Prayers and good Works of the Monks of* Salley, *and a Mass to be constantly said for him and his Relations.*

BE it known to all Men by these Presents, that we Brother *John*, Abbat of *Salley*, and the Con-

vent of the ſame Place, of the *Ciſtercian* Order, in the Dioceſe of *York*, conſidering in our Beloved in CHRIST, *John Dancre* and his Progenitors, the charitable Subventions made to our Monaſtery, and the Sincere ever availing Devotions conceiv'd in the ſame Monaſtery, for the Reverence of the glorious Virgin, in Honour of whom it is founded, and the great Confidence of their Salvation which they have plac'd in our Prayers, being excited by theſe preſſing Stings of Charity, we have with unanimous Conſent, of our own Will, gratis, and of our free Motion, granted to the aforeſaid *John*, to partake of all the good Works which the Goodneſs of our Saviour ſhall vouchſafe to perform by us, or the Monks of the ſaid Houſe, until the End of the World. Adding, and of our ſpecial Grace, that ſome Monk of our Houſe ſhall for ever be aſſign'd to celebrate, eſpecially for the aforeſaid *John* and his Kindred, *William Barthael, Thomas Malghum, John Malghum, Anabilla Malghum*, all their Progenitors, and the Souls of all faithful departed, excepting thoſe Weeks and Times, when the aforeſaid Monk is oblig'd to ſay his Maſſes, according to the Rule of his Order. And leſt our aforeſaid charitable Grant ſhould be obſtructed, forgotten, or, which God forbid, totally omitted by our Succeſſors, we do firmly oblige ourſelves, and our Succeſſors, to obſerve the ſame in future Times for ever, under the Determination of the divine Judgment, and being liable to be compell'd by our Viſitor, and by any other ordinary ſuperior Judge of our Order aforeſaid. In Teſtimony whereof we have affix'd our common Seal to theſe Preſents. Given in our Chapter-houſe on the Feaſt of St. *Peter ad Vincula*, in the Year of our Lord 1377.

The Names of the Abbats of this Monaſtery I have not any where met with, except only the laſt of them,

WILLIAM TRAFFORD,

Who alone may ſtand for many, being one of that ſmall Number, who in thoſe Days had the Courage to give up his Life a Sacrifice to his Conſcience, for he was hang'd at *Lancaſter*, in the Year 1538, for oppoſing the ſacrilegious Havock of Churches and Monaſteries, and ſtanding up for his own. On which Account his Name will for ever remain honourable to Poſterity.

RULEY

Abby of Ciſtercians *near* Oxford.

MS. Ant. a Wood. in Muſæo, Oxon, Cod. 8491.

WESTWARD from this City, beyond *Kithbridge*, ſtand the Ruins of an Abby, call'd *Rewly*, in *Latin* Evidences ſtil'd *Locus Regalis in North Ouſney*, it was ſometime ſeated within pleaſant Groves, and environ'd with clear Streams, remote from the City, and for it's Solitarineſs agreeable to the Diſpoſition of the Inhabitants, who, as it has always been obſerv'd, made Choice of ſuch Places to exerciſe their Devotion. I ſhall now proceed to ſpeak of it's Foundation, of which a certain Author writes thus.

Eodem Anno, viz. 1281, *Edmundus Comes Cornubiæ fundavit*, &c. In the ſame Year (that is to ſay *Anno* 1281) *Edmund* Earl of *Cornwall*, founded a new ſtudying Place at *Oxon*, of the *Ciſtercian* Order, and brought from *Thame* Monks of that Fraternity whom he there planted, *&c.* cauſing *Robert Burnett*, then Biſhop of *Bath* and *Wells*, and the King's Chancellour, to dedicate the Place of this Abbey, which he did the third of the *Ides* of *December*, in the aforemention'd Year, and the ſame Day laid the Foundation, and call'd the Church by the Name of *North-ouſney*, thus the ſaid Author; but *Roſſus Warwicenſis* will tell us otherwiſe, in *Hiſtor. de Regibus*, in *H.* 3. *M. S. Bib. Cotton*, for he in his Hiſtory, ſpeaking of the Bountifullneſs of King *Henry* the IIId, that founded St. *John's* Hoſpital at *Oxon*, ſaith, that *Richardus frater hujus, Richard* Brother of this Man (meaning *Henry* IIId) built *Royall*, alias *Rewly Oxon*, which is altogether diſagreeable to the former, thereby making the Father to be the Author of the Son's Work, which is plainly a Miſtake, as may be prov'd from *Mat. Paris Chronic.* p. 1007. Edit. *Anno* 1640. who ſaith, that the ſaid *Richard* Earl of *Cornwall* dy'd, *Anno* 1271, which is full ten Years before the Foundation hereof.

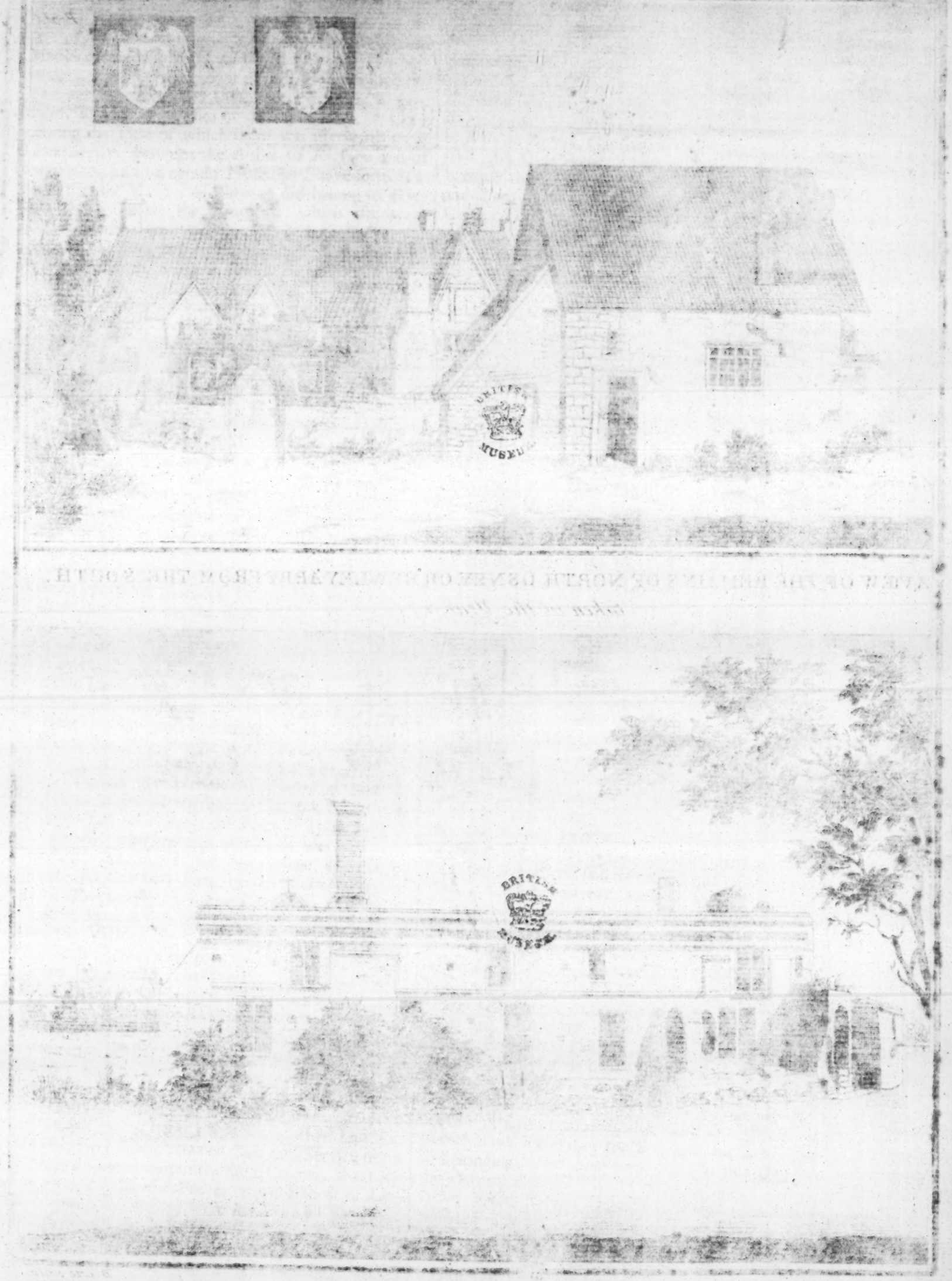
To let that paſs therefore, you muſt know, that before the Founder had laid any Stone of this Fahrick, there happen'd a Controverſy between * *Richard* Abbat of *Thame*, (whoſe diſcretion in this Work he much rely'd on) and *William*, the Abbat of *Ouſney*, concerning the Payment of the Tithes due from *North-ouſney*, wherein this Abby was to be erected, and which was in the Limits of *Ouſney* Abby, call'd *South-ouſney*, but *Oliver*, Biſhop of *Lincoln*, aſſuming the Matter wholly into his own Hands, did reconcile them together by a fair Compoſition, dated 8. *Cal. September*, 1281, the Tenor and Subſtance of which being too long and tedious now to relate, but amongſt the reſt of the Articles one was (which the ſaid Biſhop appointed) That becauſe of the Subſtraction of Tithes, by reaſon of the Ingreſs of theſe Monks, in *North-ouſney*, they ſhould allow thoſe of *South-ouſney* 36 l. and ſo the Buſineſs was concluded. Other Controverſies alſo happen'd afterwards between the Abbats of the ſame Churches, concerning the Conſecration of this Place, the Abbat of *Thame* having the Office thereof (as he ſaid) granted to him by *Oliver* Biſhop of *Lincoln*; but this alſo being large I ſhall baulke and for brevity ſake omit.

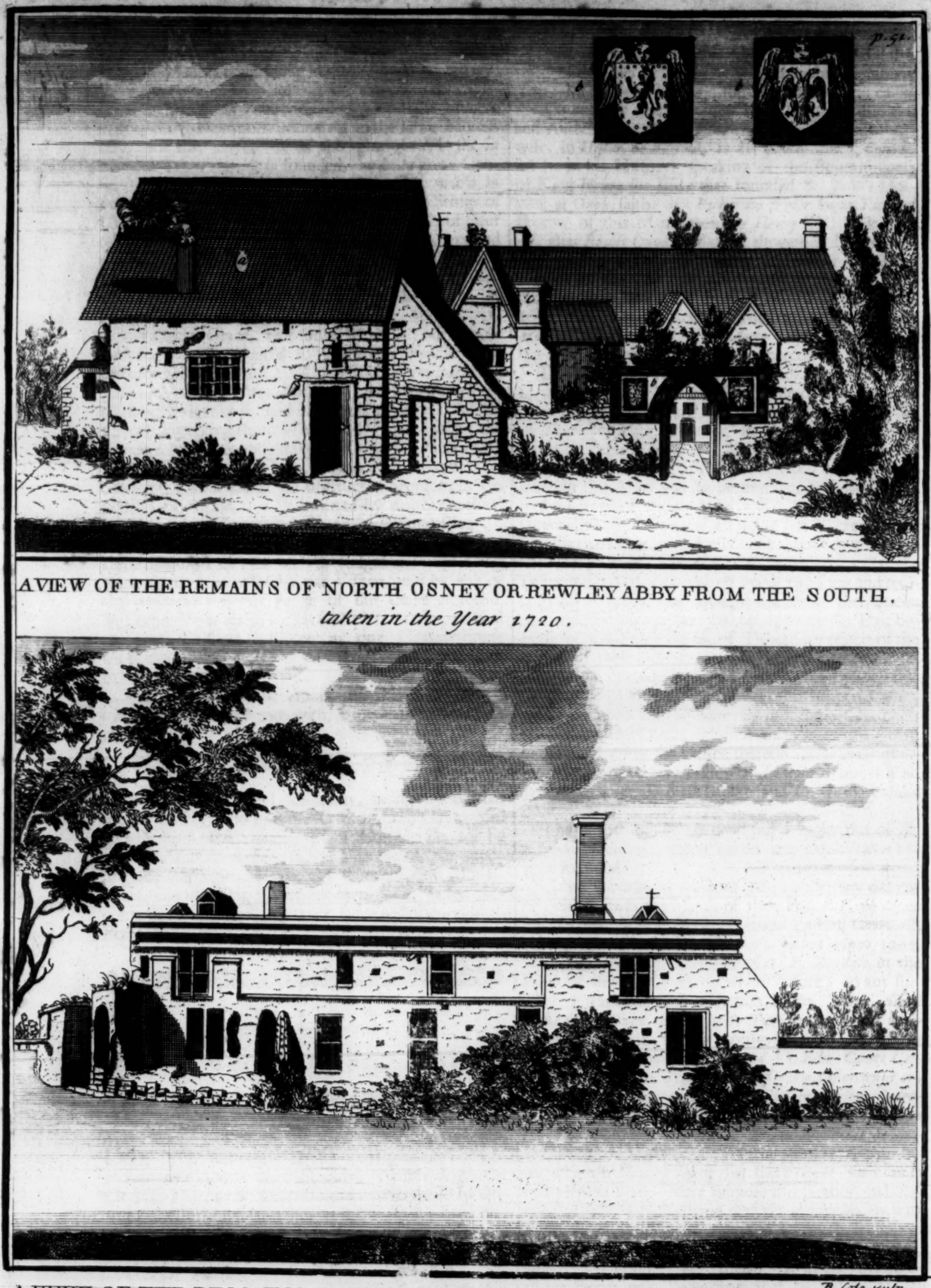
* Ex quodam ſcripto inter varios Chirographos Monaſt. Ouſney in Chartul. Ædis Chriſtiæ.

Ex Prefatis Chirographis.

The Abbat of *Rewly* took out Monks out of St. *Edmund's* School, which makes me think 'twas before founded.

Come we now to ſpeak of the Lands they did enjoy, either from the Hands of their Founder, or other Benefactors. The Founder, *Edmund* Earl of *Cornwall*, did in his Foundation-Charter, dated *Anno* 1281. *Anno Edward* I. 9. inſtitute, *&c. V. Dugdale* in the Front of the ſaid Charter; where before I go any further, I muſt examine a certain Note, *Thom. Alleni Aulæ Gloc. Oxon. int. Collect. Twinianas*, that I accidentally met with in the writing hereof. It ſpeaks thus; *Eodem Anno* (viz. 8. *Ed.* I.) *Edm. Comes Cornubiæ fundavit juxtà Oxon. Monaſterium Ciſtercienſis ordinis Roley dictum, ea intentione, ut pro tribus Sacerdotibus Secularibus, quos pater ejus Ricardus, pro anima ſua, divina voluit celebrare, & ſex Monachis de quibus magis confidebat deum devotius exorarent*, thus he. By which it ſhould ſeem that there were but nine at firſt planted here, but I ſuppoſe this Author, whoſoever he was, which to me is as yet unknown, is with *Roſſus Warwicenſis*, aforemention'd, much Miſtaken. To go on therefore and ſpeak of their Maintenance which their Founder gave them, was in the firſt Place all his Lands and Tenements that he had in *North-ouſney*, being the antient Honor of St. *Waleries*, and the Place wherein the Abby, as I have ſaid, was founed, which, as I underſtand from an Inquiſition, did deſcend hereditarily to him from his Father, part of which Ground containing ſixteen Acres, valued then at 10*s.* 8*d.* lying on the Weſt-ſide of the ſaid Abby





A VIEW OF THE REMAINS OF NORTH OSNEY OR REWLEY ABBY FROM THE SOUTH.
taken in the Year 1720.

B. Cole sculp.

A VIEW OF THE REMAINS OF NORTH OSNEY OR REWLEY ABBY FROM THE NORTH.
taken in the Year 1720.

(a. a) this seems to have been the Chapter-house it now serves for a Brew-house (b. b. b. b.) the Arms of the Earls of Cornwal upon the inner Gate as we go into Rewley-house (c.) upon the Chimney we have these Notes.

A.D. 157...
F W.K:W.
I.W R.W.1574
L.C. 1710.

Abby did King *Edward* I. *Anno Reg.* 26, at the deſire of the Founder give Leave to the Abbat and Monks of this Place towards the Enlarging of their Walks, and for their own private Uſe, to include. The next Portion of Land, that the Founder gave them, was all his Mannor of *Erdington*, &c. * Concerning the Title of which there was afterwards great Controverſy, between the Abbat of *Einſham* and of this Place, for in a certain Note that I have ſeen, it is ſaid, that the Mannor of *Yarnton* did belong to *Einſham* Abby before the Conqueſt, which afterwards came into the Hands of *Remigius*, Biſhop of *Lincoln*: After his Death (ſome time coming between) it came to King *Henry* II. who granted it to *Bernard de Sancto Walerico*, and ſo it did deſcend to his Son *Thomas*, and from *Thomas* to Earl *Robert de Brus*, but the aforeſaid *Edmund*, Earl of *Cornwall*, having it by deſcent, and belonging to the Honour (as I take it) of St. *Waleries* did (though the Title thereof was ſomewhat fickle) give it to this Abby, but the Monks of *Einſham* not willing to part with it in that Manner, commenc'd a Suit againſt theſe, and ending in a Determination, or Compoſition, the Abbat of *Einſham* by his Charter †, dated *Anno Ed. fil. Johis*, did wholly remit to theſe Monks all their Right in the ſaid Mannor, and they again the ſame Year **, 1294, grant the ſaid Abbat of *Einſham* a free Enjoyment of the Tithes thereof for ever, and ſo the Controverſy was concluded ||.

* See *Dugdale.*

† Ex lib. continent. plita de Banco in Theſaur; ſcacca. F. 96.

** Reg. Ab. Ein. Cap. 301. v. not. *Einſham* p. 29.

|| For the reſt ſee *Dugdale.*

Another of their Benefactors was one *Joane Gille*, Wife of *Edmund Gille*, of *Oxon*, the Daughter of *William Daguylle*, of the ſame Place, Gentleman, who in the Year of her deceaſe, *Anno* 1486, gave theſe Monks her Farm Place in St. *Giles*'s Pariſh *Oxon*, call'd by the Name of *Black-hall*, with twenty Acres of arable Land, and a Meadow behind *Ouſney*, conditionally that they ſhould in their Prayers remember the Health of her and her Friends Souls, and yearly keep her Obit, whereon the Monks ſhould receive 6*s.* 8*d.* to be diſtributed amongſt them for ever. Other Sums they had given them by charitable Folk of this City, as I find in their Wills, but being ſmall they need not inſerting in this Place. Thus much of their Lands. Morover that this Abby was at it's firſt Foundation appointed for one Abbat and fifteen Monks, yet as I have ſeen, in *Collect. Dris Leonardi Hutten Ædis Chriſti Oxon. quondam Canon penes me A. W.* there were at the Diſſolution, I mean, in King *Henry* the VIIIth's Days, one Abbat and 21 Monks, which doth denote, that their Number was encreas'd by other Benefactors, but who they were I am doubtful of; a Repreſentation of which Number were 21 Elm Trees ſtanding in two Ranks, between the outward and inward Gates of the Abby, through which was the common Paſſage from one to the other, and at the upper End a Tree by itſelf, which they ſay did repreſent the Abbat. As for their Privileges, which they had throughout moſt of their Lands, were of no mean conſideration, for I find that all their Lands in the County of *Oxon*, owned Suit and Service to no Court or Hundred within the ſame County, that they were exempt from the Power of the Biſhop of *Lincoln* (whoſe Dioceſs they were in) from all Taxations and Subſidies; that they had *viſum franciplegij* ‡ which according to our Lawyers is a Writt to exempt one from coming to the View of Frankpledge, who is not within the Hundred reſident, it being worth to the ſaid Monks, 28 *Ed.* I. in Profits and Perquiſites of the Court 2*s. per Annum*. The Site of *North-ouſney* moreover they had free, excepting ſome ſmall Suit to the Founder and Heirs, which he reſerv'd to himſelf, as 'tis expreſs'd in his Charter, but after his Death divers Controverſies happen'd between theſe Monks and the Townesmen, who pretended Juriſdiction therein, till ſuch time as the Monks complain'd and appeal'd to * King *Edward* the IId, who thereupon ſent his Brief to the Mayor and Comomnalty to ceaſe their Suit, and committed the Hearing thereof to *William Bredon*, Gardian of the Honours of *Walingford*, and St. *Waleries*, whoſe Grievances I find aroſe, becauſe they claim'd Cogniſance of Pleas of Lands and Tenements, within the Lordſhips of St. *Walerie*. Concerning which Controverſy I have not as yet met an Iſſue, but amongſt many other Priviledges, they did enjoy in relation to other Matters, I find † one they wanted and that was they had no Place either amongſt us, or Monks of this Univerſity, in our general Proceſſions, and this it ſeems they had no Licence from the Pope ſo to do, and therefore they did not enjoy ſo many Indulgences as we did.

‡ Ex faſci. Excet. de *Anno* 28 *Ed.* I. in Comit. *Berks* 27. v. D. 110.

* In faſcicu- to variar. Libert Majoris *Oxon* in Scrinijs civit. D. 22 '.

† Reg. Univer. 2902. *Ox.* 424.

The Church here which ſtood by he Lock, on the right Hand, as we go from the outward Gate to the Abby itſelf with the Site of the Abby, as alſo the Church-yard adjoining was Dedicated to the Memory of the bleſſed Virgin St. *Mary*, by *Robert Burnell*, Biſhop of *Bath* and *Wells*, the third of the *Ides* of *December*, *Anno Dom.* 1281. Much of this Houſe, as alſo of the Refectory, is yet ſtanding, and ſometime encompaſs'd with Rivuletts, pleaſant Walks, and convenient Fiſh-ponds; in one of the Windows of the upper Chambers is the Proportion of a ſhorn Monk kneeling and having his Habit on; other antique Effigies there were with Inſcriptions, formerly in the ſame Windows, but defac'd in the late War, by Soldiers that kept Watch and Ward here. Over the Gate which is the Entrance into the Court, are two antient Coats of Arms carv'd in Stone, the one being an Eagle with two Heads diſplay'd, which was the Arms of the Founder's Father, as he was King of the *Romans*, the other a Lion Rampant within a Bordure of Beſants, which was alſo the paternal Coat of the Founder, and always born by the Abbat and Convent hereof, as the common Arms belonging to their Abby.

Having now concluded what I have to ſay concerning this Abby, I come to it's fatal Survey in the 26 of *Henry* the VIIIth, being the bad Omen of it's Diſſolution, though 'tis ſaid that it was diſſolv'd as an alien Abby, long before, *viz. Anno* 1414, but afterwards I find 'twas Inhabited by the ſame Order, till *Henry* the VIIIth's Time, when it was diſſolv'd, and then the yearly Revenues belonging thereunto were certify'd to be 174 l. 3 s. 6 d. *per Annum*. The Site of which was 33 of *Henry* the VIIIth, *inter alia*, granted to *George Owen*, Doctor of Phyſick, who, as I find, was ſometime Fellow of *Merton* College, Phyſician to Queen *Jane*, King *Edward* the VIth, and Queen *Mary* ſucceſſively, who, it ſeems, did not long keep it, for the ſame Year (whether by an exchange for otherwiſe I know not) it was given by King *Henry* the VIIIth, to the Dean and Canons of his Cathedral, of *Chriſt-Church Oxon*, excepting the Bells and the Lead thereto belonging, who ever ſince, and to this Day, are the Owners thereof.

Mr. *Robert Parret*, Organiſt of *Magd.* (one that inrich'd himſelf by the Spoil of religious Houſes) ſeems to have bought the Church of *Ruly*, for at it's Diſſolution he ſold much Stone, and ----- int to the Proctors of our Ladys Chapel, in St. *Mary Magd.*

Mr. *Hearn*, in his Preface to *Textus Roffenſis*, ſpeaking of *North-ouſney*, alias *Rewley*, Monaſtery, tells us, That beſides the Chapter-houſe (as he takes it to be) now converted into a Brew-houſe, there ſtill remains a conſiderable Part, tho' that alſo be put to the Uſe of the Brew-houſe. Then he proceeds thus,

Hearnij, Pref. ad *Text. Roſ.* p. XLIII.

** Would

Would to God the Church of the Monastery were standing, as also the Chapel of *Ela Longespe* here seated, and other Parts of the Monastery, and that sacrilegious Hands had not pull'd down and taken them away, which I guess partly hapned in the Reign of *Elizabeth*. For on a certain Chimney of the Place we read, *Anno Dom.* 1574, under which Note, *Leonard Cox*, a late Inhabitant, has caus'd 1711 to be cut with the first Letters of his Name, at the Time when that Chimney was repair'd. Men of good Credit report many Things of the Misfortunes of the Inhabitants, who likewise relate, that many Ruins of the Church, among which were the Foundations of the Belfry, were dug up about 30 Years since. But in discoursing of these Things, they also tell Wonders of some sacrilegious Persons, who in this Place were reduc'd to want Bread and all other Necessaries, tho' ever so rich before. Besides I have been told by old Men that great Quantities of Mens Bones (not to mention a Multitude of Stones, and Rafters, Beams, and Leavers drawn hither) are frequently dug up in the Church-yards of both *Outsneys*, and that they are often barbarously us'd, without considering, that the Persons there bury'd were renown'd for all Sorts of Virtues, and particularly for Justice, Clemency, and Bounty towards the Poor. But enough of this. For I foresee what the Advocates of Sacrilege will say, not regarding those who bewail the Calamity of so many Churches and Monasteries, avariciously and cruelly robb'd. *Thus this worthy Lover of Antiquity, and profes'd Enemy to Sacrilege.*

From him we have here borrow'd a View of the Remains of this Monastery, which he has given us in the same Book, p. 329.

As for the Abbats of this Place I have not met with any more than those few Mr. *Willis* gives us from Mr. *Twyne*'s Collections, *A. Wood*, &c. as follows,

Abbats of REWLEY.

1. ROBERT, was appointed first Abbat. Next after him I meet with
2. PETER DE DIVIONE, *Anno* 1287 and 1290; and then
3. RICHARD, *Anno* 1294. Next
4. THOMAS DE KIRKLY presided, *Anno* 1316; as did
5. SIMON, *Anno* 1327, and
6. THOMAS, *Anno* 1444; then
7. HENRY RYTONER. He occurs, *Anno* 1502, and 1527. About 5 Years after which last Date, I meet with one
8. JOHN RYTONER, Abbat, *Anno* 1533. To whom as *A. Wood* tells us, succeeded
9. NICHOLAS AUSTEN, the last Abbat; who surrendring his Convent had a Pension assign'd him of 22l. *per Annum*, which I find him possess'd of *Anno* 1553, tho' there were no other Payments out of this House at that Time.

St. BERNARD's *College of* Cistercians *in* Oxford.

MS. Ant. a Wood. in Mus. *Oxon.* Lit. 8491. Cra. pat. de *An.* 15 H. M. 24.

HENRY *Chichely*, Archbishop of *Canterbury*, and Primate of all *England*, considering that the Schollers of the *Cistercian* Order, as well of *England* and *Wales*, as of *Ireland*, studying in the University of *Oxon*, had no Place to them or their Order, appointed within the said University in which they might dwell together, and for which Cause they inhabited separate, and dispers'd in divers Inns and Halls therein, and for the same Cause did not perform the Dues of divine Service, or laudably would, or could, fullfill the Customes and Statutes of their Order as they ought to do: For which Reason, I say, some devout Scholars, finding themselves troubled in their Consciences, have formerly refrain'd the University, and some, though they were elected according to the Custom of their Order to go to *Oxon* to obtain philosophical Learning, have notwithstanding refus'd so to do, to the great Detriment of Science and Renown belonging to that Order. This then the Archbishop considering, desir'd King *Henry* the VIth, that he might perform some acceptable Thing to God, in helping or contributing towards the Necessities of these holy *Cistercians*, in building them a Place where they might gain humane and heavenly Knowledge. Wherefore the said King, by his Letters Patents, dated at *Lambeth*, 20 *March*, the 15 Year of his Reign, that is, 1437, gave him Leave to erect a College to the Honour of the most glorious Virgin St. *Mary*, and St. *Bernard*, in the Street commonly call'd *Northgate-street*, in the Parish of St. *Mary Magdalene* without *Northgate*, and on the Ground of the said Archbishop, containing five Acres, or thereabouts, which he held of the King in capite. This he did building it of free Stone, in the same Place afore specify'd, on the East Side of that Street, and after the same Mode and Fashion, for matter of Workmanship, as his College afterwards of *All Souls* was built.

Dr. *Houden*, in the Life of *Chichely* MS. tells us, that he intended this College at first for Scholars, but disliking the Situation, left it to the *Cistercians*, and built *All Souls*.

The Lands that these Monks did enjoy as belonging to this College: I have not as yet met with any, for those that inhabited here were as those of St. *Mary*'s College, maintain'd by the Abbies of their Orders, at their own particular Charges. They were govern'd by a Provisor, and he and they Subordinate to the * Chancellor who I find was their Visitor, they had their Logick and Philosophy Readers maintain'd by Stipends rais'd from the Monks, and were chosen by the Provisor, and three of the Seniors of the said House, and when they had gotten a Competency of University Knowledge, were to be sent for Home, and exercise the same in their own Abbies, and others sent in their Places, amongst whom I find † one or two that were always maintain'd here, at the Charges of the Abbat and Convent of *Rewley*, paying thereto 7l. *per Annum*. This it seems they were enjoin'd by their Statutes so to do, as also by the Ordination of King *Henry* the VIIIth, and which was reckon'd among their Revenues in that fatal Survey in the 26 of the said King; amongst divers Exercises that I find ‖ these Monks perform'd in the University were, that they preach'd at the Church of St. *Peter*, in the East *Oxon*, twice in *Lent* time, which probably may be the Reason why St. *John*'s College Fellows, who succeeded these Monks in their College, do usually to this Day perform the same Custom.

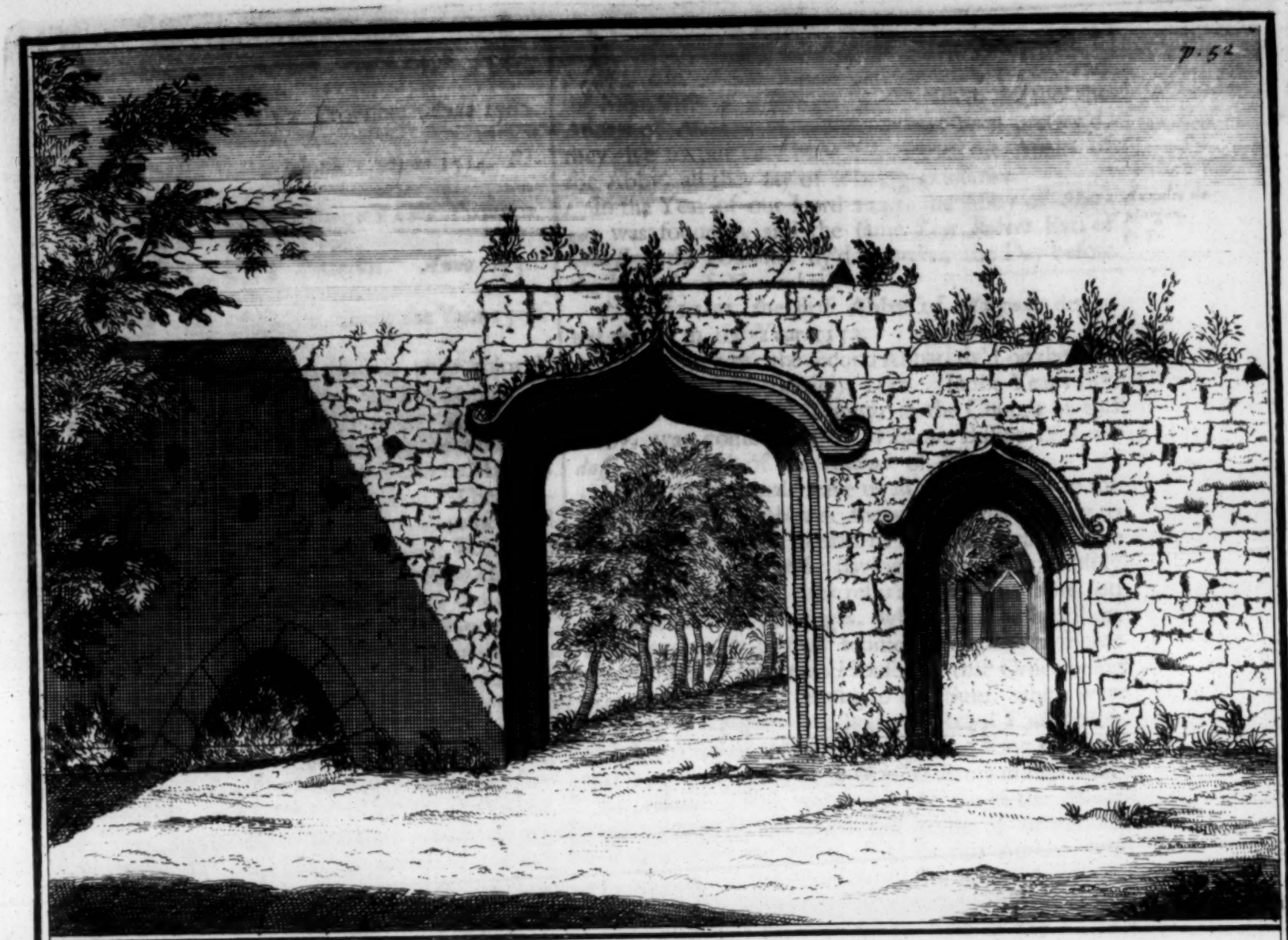
* Regist. Univers. B. p. 200. v. & p. 203.

† 2 Record primitiarum & Decimarum de An. 26. H. 8.

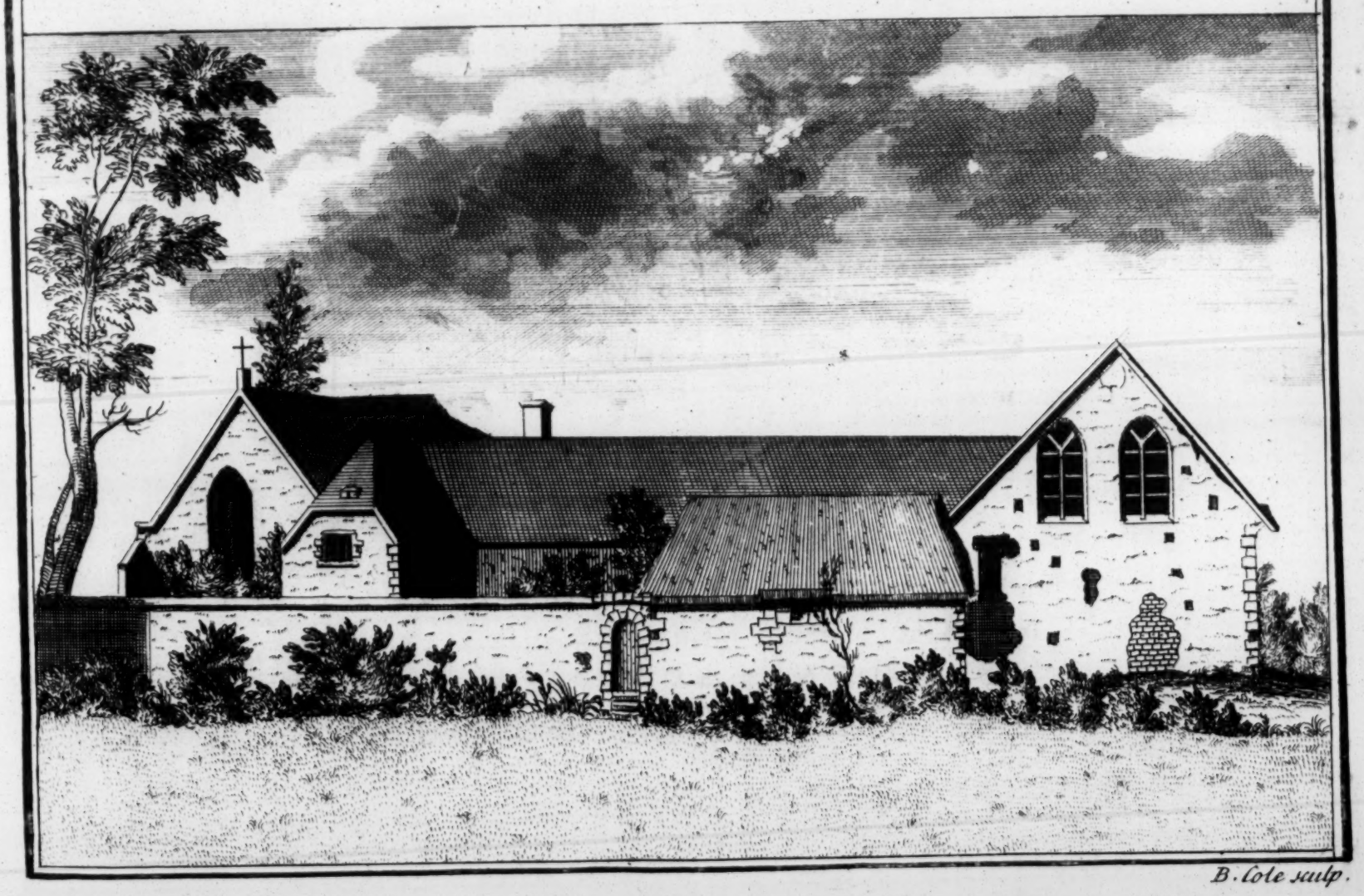
‖ Regist. Univers. B. p. 363.

Priors of St. Bernard's *College.*

1. JOHN STAYNBOURNE Supervisor, 1 *Ed.* 4. 1461.
2. JAMES



THE GREAT AND LITTLE OUTER GATE AS WE ENTER INTO REWLEY ABBY.

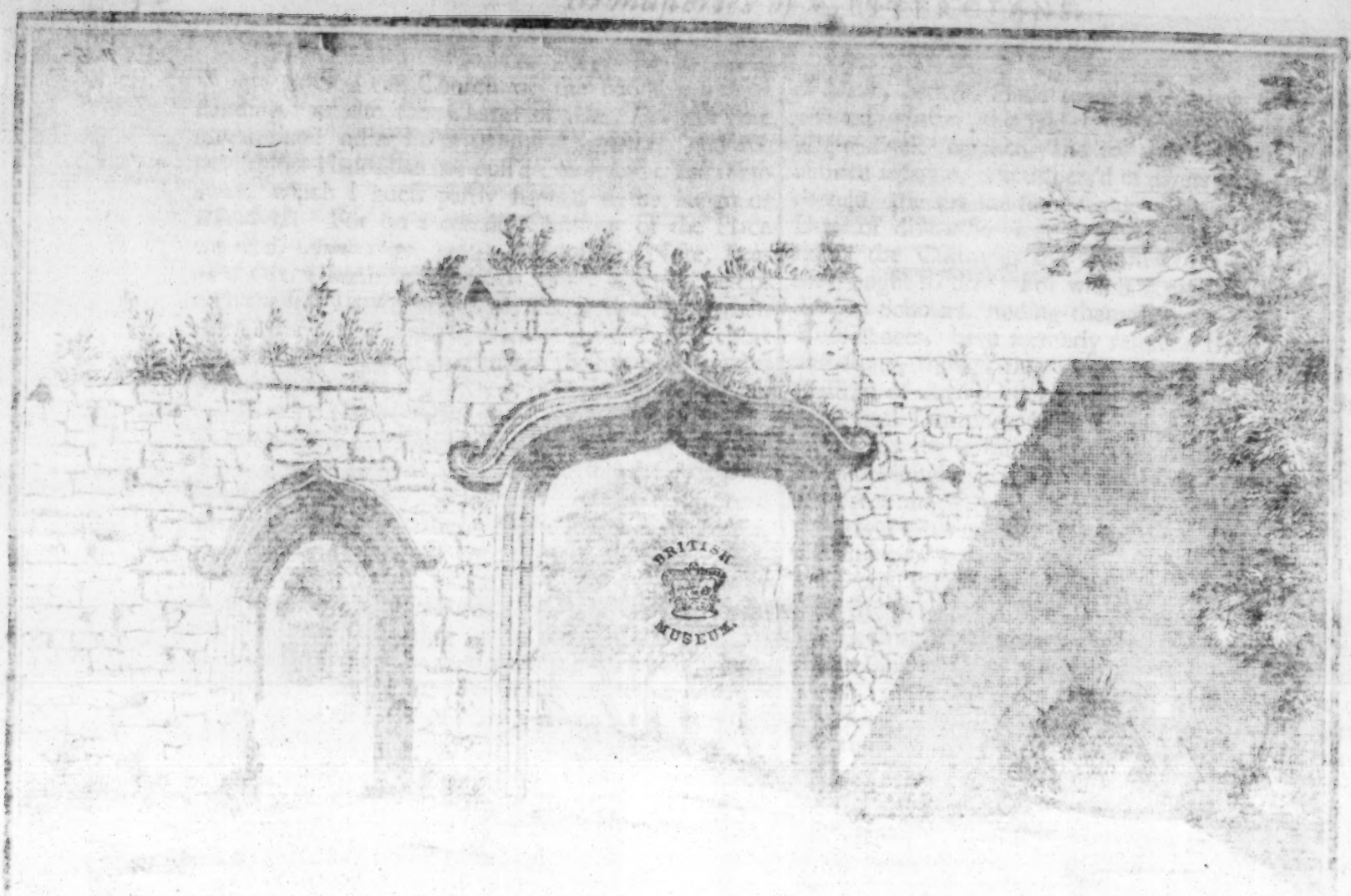


B. Cole sculp.

A VIEW OF THE REMAINS OF NORTH OSNEY OR REWLEY ABBY FROM THE WEST.

taken in the Year 1720.

BRITISH MUSEUM



BRITISH MUSEUM

2. JAMES KEPAS Proviſor. *Anno* 1498. *ſic Regiſt. Univerſ.* p. 6. 1.

3. THOMAS STORNAY Proviſor. *Anno* 1502. *v. Regiſt.* p. 161. 2.

4. JOHN FORD ſenior Monk. *Anno* 1514. *Regiſt.* p. 256. 1.

5. ARNOLD GYE, alias BUCKFAST Proviſor. *S. T. B. Anno* 1528, *Regiſt.* p. 102.

6. ROBERT CUMBE Proviſor. *Anno* 1532. *Regiſt.* p. 282.

7. Father PHILIP ACTON, about the Year 1535, as I think.

As for the Buildings and Lodgings they enjoy'd, was at firſt only the Front, and the South Side of the College, the Hall and ſome other ſmall Edifices; being (as I find by a Controverſy between the Abbat of *Treynties* of this Order, and certain Maſons) not built till *Anno* 1502, or thereabouts: The Chapel alſo, which is yet ſtanding, was not conſecrated till *Anno* 1530, which was by *Robert King*, Biſhop of *Reonen.* Suffragan to *John Longland*, Biſhop of *Lincoln*, in whoſe Dioceſe *Oxon* then was, and ſomewhat before which Time they were free from Mortuaries, and other Exactions, due to the Vicar of *Magdalene* Church, in whoſe Pariſh they were. Adjoining to their Lodgings they had pleaſant Walks, enlarg'd with Land purchas'd (by ſeveral long Leaſes to ſucceed each other) of the Maſter and Fellows of Univerſity College, as alſo a Parcel of Ground, rented of *Durham* College, for which they paid an annual Penſion, and all, both Lodgings, Chambers, Edifices, and Gardens, were, as I have ſeen, in a Roll concerning the Particulars of St. *Frideſwide*'s Monaſtery, in King *Henry* the VIIIth's Reign, eſteem'd in length and breadth but two Acres, and worth, if let to Farm, but 20 *s. per Annum*; by which we may underſtand (conſidering the Premiſſes) how this Place at, or about the Time of it's Diſſolution, was ſo much (as 'tis here expreſs'd) undervalu'd, and therefore ſold, I verily believe, as they ſay, for *Robin Hood's* pennyworths.

After it's Suppreſſion, from the Uſe of the Monks, though not of Buildings, which I find was not till after the Year 1539, was, *viz.* all it's Buildings, Gardens, Encloſures: *&c.* excepting the Bells and Lead, in the 38 of *Henry* the VIIIth, granted to his new erected College and Cathedral of *Chriſt-Church*, which College afterwards, upon the pious Intention of Sir *Thomas White*, Citizen of *London*, did, by their Writing, dated 25 *May*, in the 1 and 2 of *Phill.* and *Mary* alienate it to him, for the Uſe of a College of Students, which he did endow, calling it by the Name of St. *John Baptiſt*'s College.

Arms in St. Bernard's *College Chapel, againſt the South Wall at the upper End, cut in Stone.*

1. Three Cheverons.
2. A Bend Checquy, ſurmounted of a Croſier in Pale.
3. Three Horſeſhoes.
4. A Lion's Face in Dexter Canton, a Fleur-de-lis in baſe Dexter, a Croſier in Pale on the ſiniſter Side of the Eſcocheon.

All the Arms in the Chapel, beſides theſe, were ſet up ſince the Chapel was reſtor'd by Sir *Thomas White.*

MARGAN
Ciſtercian *Abby*, *in* Wales.

OF this Abby the *Monaſticon* has no more than juſt the Year of the Foundation, the Founder's Name and Death, and one Charter of King *John*, Vol. I. p. 477, and in the *Engliſh* Abridgment, p. 57, and the Memorials of it ſeem to have periſh'd, for tho' the Annals of *Margan* have eſcap'd, and been preſerv'd, they give us but very little Light into the Affairs of the Abby, all they ſay of it being as follows.

In the Year of our Lord 1147, the Abby of *Margan* was founded, and the ſame Year *Robert* Earl of *Gloceſter*, the Founder, dy'd at *Briſtol*, the Day before the *Kalends* of *November.* *Annales de Margan*, p. 7.

1. WILLIAM, the firſt Abbat of *Margan*, departed thence in the Year 1153.

2. ANDREW, the ſecond Abbat, dy'd on the 11th of the *Kalends* of *January*, 1155. In the Year 1187, the Altar of the Holy Trinity, in the Church of this Abby, was conſecrated by *William*, Biſhop of *Landaff*, on the 4th of the *Kalends* of *November.*

Here theſe Annals leave us in the Dark, as to the Names of ſome Abbats, the only Thing relating to the Monaſtery they inform us of being, that in the Year 1210, King *John* having demanded a Subſidy from the *Ciſtercians*, they refus'd to pay the ſame, on Account of their Privileges, whereupon he in a ſhort Time extorted from their Houſes in *England* by Force 27000 Marks, only two Houſes of that Order being exempted from contributing to that Sum, which were *Beaulieu* in *Hampſhire*, as being of Royal Foundation, and this Abby of *Margan*, becauſe the King had been that Year entertain'd there with his Army in his Paſſage into *Ireland.* This rectifies a Miſtake in the *Monaſticon*, where this Abby is ſaid to be of *Benedictins*, and plac'd among them, whereas this Author, who was a Monk in the Monaſtery, ſhows it to have been of *Ciſtercians.* The next Abbat that occurs is

3. GILBERT, who on the 15th of the *Kalends* of *July*, in the Year 1213, at a Viſitation made by Order of the Abbat of *Claraval*, or *Clairvaux*, reſign'd his Dignity, and dy'd the following Year at *Kirkſted*, of which Houſe he was, being ſucceeded by

4. JOHN, Monk of this Monaſtery of *Margan.* In the Year 1223, ſome wicked Perſons burnt two Houſes belonging to this Monaſtery, and above 1000 of their Sheep. The next Year the *Welſh* ſlew two Servants belonging to the Monks, and ſoon after a Boy that was their Shepherd; and in the Year 1227, thoſe People kill'd others of their Servants, burnt their Granges, and deſtroy'd much of their Cattle. Thus the Annals, to which I have nothing more to add beſides the following Grant.

The Grant of Thomas de Aven, *to the Abby of* Margan, *as I found it tranſlated into* Engliſh, *among the Collections of the late Mr.* Hugh Thomas, *without mentioning whence he had it.*

TO all chriſtian People to whoſe Knowledge this preſent Writing ſhall come, *Thomas de Avene*, the Son of Sir *John de Avene*, Knight, Lord of *Avene*, wiſheth eternal Happineſs. Be it known unto you that I have, for the Salvation of my Soul, and for the Souls of my Father and Mother, and of all my Anceſtors and Succeſſors, granted, releas'd and entirely quitted Claim, for myſelf and my Heirs, and Aſſigns for ever, to God and the Church of St. *Ma-*

ry of *Margan*, and the Monks ſerving God therein, as a free and perpetual Alms, all the Title I have had, or might any way have, to three Acres and an half of Meadow Land, with it's Appurtenances in the Marſh of *Avene*, which I have had from the Lady *Margaret de Avene*, in her free and legal Widowhood, in Exchange for five Acres of Meadow, in the ſame Marſh of *Avene*, by the Advice and Conſent of the aforeſaid Sir *John de Avene*, my Father. Which three Acres and an half of Meadow, begin at the High Way Eaſtward, and reach Weſtward to *John Dany*'s Meadow, and to his arable Land in *Clandſannan* Northward, and Southward to a Meadow of the Houſe of *Margan*, call'd *Smith's Mead*. The ſaid three Acres and a half, to have and to hold, as a free and perpetual Alms, in ſuch Manner, that neither I the ſaid *Thomas de Avene*, nor my Heirs, nor Aſſigns, nor any one in our Name can ever require or claim any Right, or Title, to the ſaid three Acres and an half of Meadow; but are by this preſent Writing perpetually excluded. And farthermore, I the ſaid *Thomas de Avene*, and my Heirs and Aſſigns, ſhall for ever defend, warrant, and maintain, the ſaid three Acres and an half of Meadow, with the Appurtenances thereunto belonging, againſt all Men. Moreover, I the ſaid *Thomas de Avene*, having after a diligent View thereof, conſider'd the noble and magnificent Structure of the Walls continually made in the ſaid Monaſtery, have granted, and by theſe Preſents confirm'd, unto the ſaid Monks all Donations, Grants, Confirmations, and Sales whatſoever, which they enjoy by the Bounty of all my Predeceſſors and their Vaſſals; namely, whatever they have by the Gift of *Morgan ap Cradoc*, as well in *Rhos Onlyn*, as in the Marſh and Moor of *Avene*, in Lands, Meadows, Herbage, Paſtures, and in all the Woods and Appurtenances thereof, according to the Tenor of the Charters of the ſaid *Morgan*. Alſo whatever they have by the Gift of *Leyſan* and *Owen*, the Sons of the ſame *Morgan*; and all they have by the Gift of *Morgan Cam* and his Heirs. Alſo all they enjoy by the Bounty of *Morgan Vaghan*, and Sir *Leyſan*, the Sons of the ſaid *Morgan Cam*. Likewiſe whatever they have by the Gift of Sir *John de Avene*, my Father, as well in *Rhos Onlyn*, as in the Marſh of *Avene*. All theſe Donations, Grants, Confirmations, and Sales, by all my Anceſtors, and their Vaſſals, in what manner ſoever made over to the ſaid Monks, I beſtow, grant, and confirm, and by this my preſent Writing, ratify in my own Name, and alſo for my Heirs and Aſſigns, in ſuch manner that they are to have and enjoy for ever, all that is above ſpecify'd, in as free and quiet a Poſſeſſion, as any other Alms whatever may be held and enjoy'd. Granting nevertheleſs, and confirming to the ſaid Monks, for myſelf and Heirs, and Aſſigns for ever, all the Hurdles or Rods they ſhall have occaſion for, on all the Lands of my Lordſhip, towards fiſhing in their Water of *Avene*, without any Lett, or Hindrance; and alſo, that they have free Ingreſs and Egreſs over all my Lands, as well in the Summer as Winter, for their Carriages from *Roſſonlyn* to their Abby, without giving them any Lett or Moleſtation, on that Account, at any Time whatſoever. In Teſtimony of all which Premiſſes, I have affix'd my Seal to this preſent Writing. Dated at *Avene*, the Tenth of *February*, One Thouſand three Hundred forty nine.

On the Back of this Grant is the following Note.

The Abby of *Margan* was founded, *Anno* M C. XLVII. by *Robert* Earl of *Gloceſter*, who dy'd that Year at *Briſtol*. *Ann. Marg. Will.* Earl of *Gloceſter*, and *Hawiſe* his Counteſs, carry'd Priſoners by the *Welſh*, out of *Cardiff* Caſtle, *Anno* 1158.

RUFFORD

Monaſtery of Ciſtercians, *in* Nottinghamſhire.

CONCERNING this Monaſtery the *Monaſticon*, Vol. I p. 848, furniſhes us with the Charters of *Gilbert*, Earl of *Lincoln*, *Robert de Gaunt*, *Hugh*, the Son of *Ralph*, of *Wilcheby*, the Gifts of *Thomas*, the Son-in-Law of *Robert Filiol*, *John Burdon*, *Thomas de Bella Aqua*, *Avicia de Stoke*, *Gilbert de Stoke*, and *Amicia de Stoch*, and laſtly, King *Henry* the IIId's Confirmation of all the Poſſeſſions, *&c.* of the ſame. An Abſtract of all which is in the *Engliſh* Abridgment, p. 99. Here follows a more methodical Account of the ſame Abby, from the Author quoted in the Margin.

Gilbert, Earl of *Lincoln*, founded the Abby of *Rufford*, of the *Ciſtercian* Order, in the Year 1148, about the 13th of King *Stephen*; which ſaid King, for the Soul of *Henry*, his Uncle, and his other Anceſtors, and for the Health or Safety of his own Soul, and of Queen *Maud*, his Wife, and *Euſtace*, his Son, and his other Children, confirm'd the Gift of *Gilbert de Gant*, which he made to God, and the Church of the bleſſed *Mary* at *Rievalls*, and the Monks there ſerving God, of the Manor of *Rufford*; to his Charter dated at *Lincoln*, were Witneſſes, *Robert* the Chancellor, and Earl *Simon*, and Earl *William*, of *Arundell*. *Thornton's Nottingh. P.* 433.

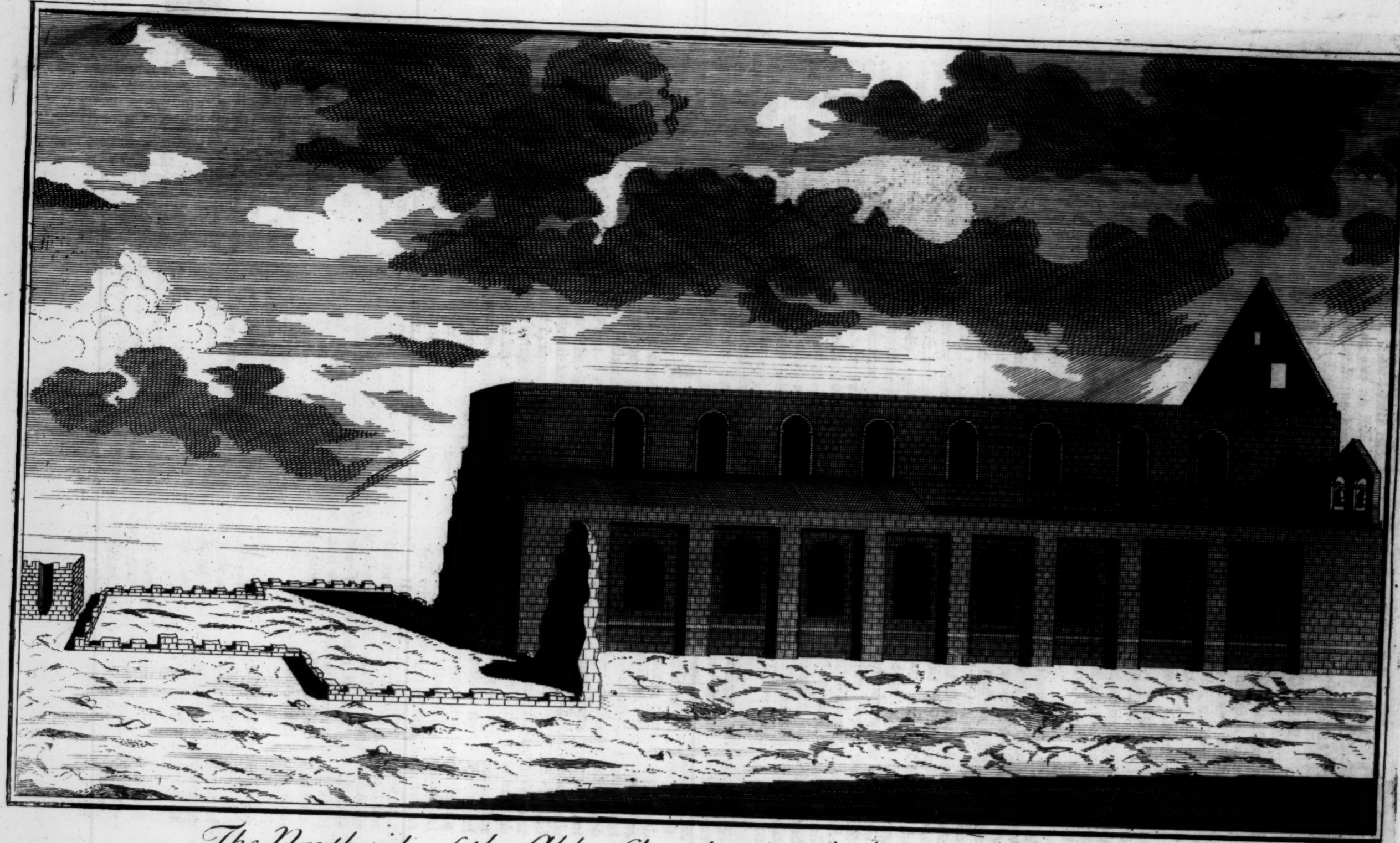
By another, dated at *York*, to which were Witneſſes, the ſaid *Robert* the Chancellor, Earl *Simon*, and *Robert de Ver*; he confirm'd to the Abbat and Monks of *Rufford*, the Gift which *Gilbert de Gant* made to them of the Land of *Cratela*.

By another, dated at *Wircheſop*, wherein the Biſhop of *Durham*, and *Richard de Luci*, and *William Peverell*, and *Richard de Camuil*, were Witneſſes, he, the ſaid King *Stephen*, confirm'd to the Church of St. *Mary* of *Rufford*, and the Monks there ſerving God, the Gifts which *Hugh de Muſcam*, and *Adam Tiſun*, and *William Tiſun*, his Son, and *Geoffry de Stanton*, and *Malger de Rolleſton*, and *Gilbert de Chelum*, and *Ralph Silvan*, made of Lands of their Fees, part whereof was in *Kelum*, as the Charter of Confirmation made by King *Henry* the IId manifeſts, in which the ſaid King alſo granted, that thoſe Monks ſhould have their proper Foreſter to keep their Woods, as *Walter de Gant* had in the Time of King *Henry* the Iſt, that King's Grandfather, and that they ſhould freely and peaceably take of the Foreſt whatever was needful for their own Uſe, and that no Man of his own Wood might give or ſell without their Licence, as it was in the Time of King *Henry* the Iſt, his ſaid Grandfather; and beſides all the forementioned Gifts, he confirm'd that of *Geoffry de Eicring*, and *Rocelinus*, and *Ralph* his Brother, of the Wood call'd *Rahage*, and likewiſe granted the Land which *Ralph de Hocreton* held, call'd *Wudehus*, and granted them all free Cuſtoms and Liberties, *Soc*, *Sac*, *Tol*, and *Them*, and *Infangetheof*, &c.

All this above is not in the Monaſticon, *nor is any Part of that which follows.*

Ralph Tilly forfeited the Moiety of the Manor of *Roderham*, to King *Henry* the IId, who granted it to *John de Lexington*, and he gave it to the Abby of *Rufford*. Ibid. p. 434

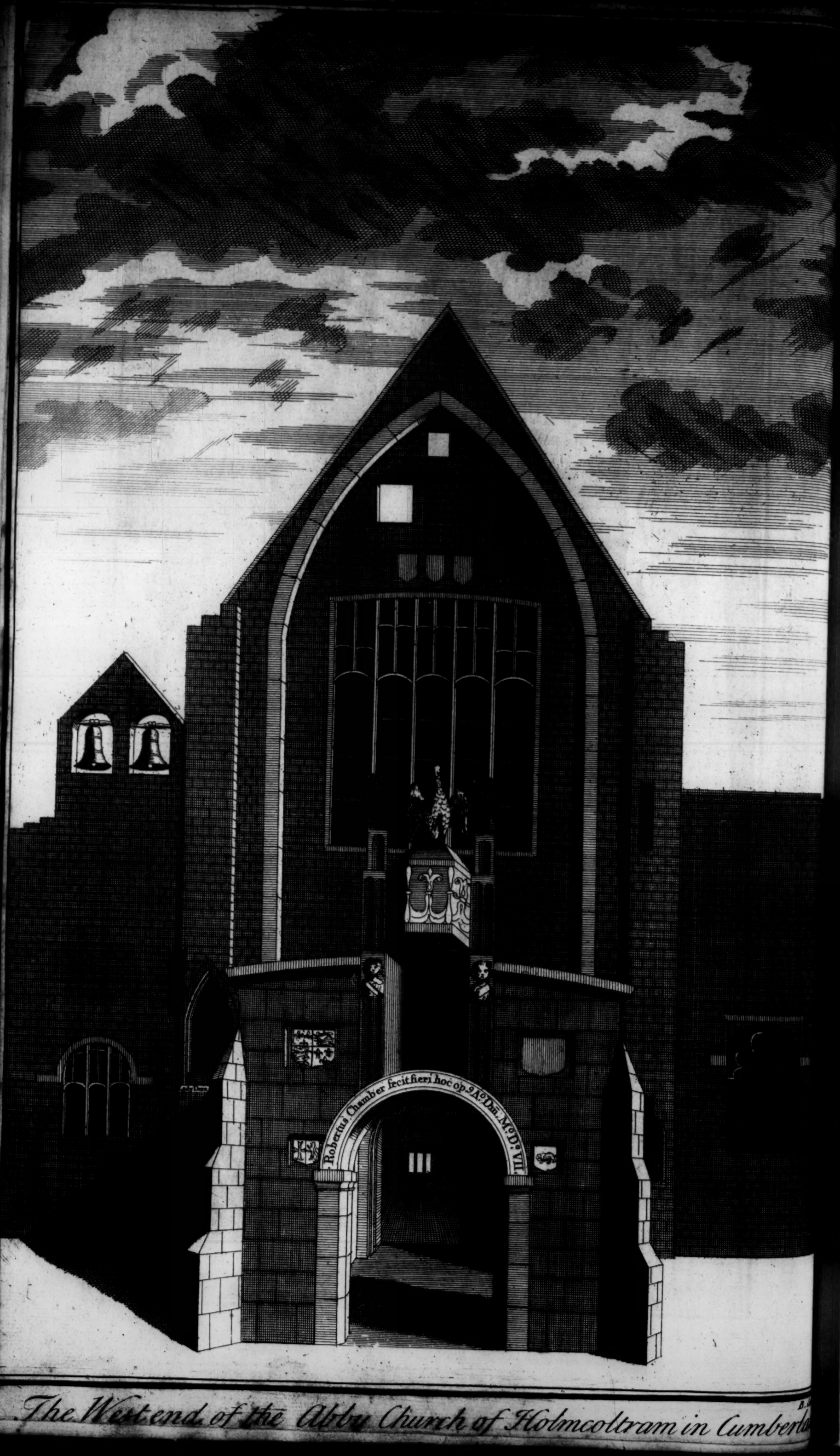
The Abbat of *Rufford*, 13 *Edward* the Iſt, has free Warren in *Rufford*, *Cratela*, *Eykering*, *Almton*, *Rohagh*, *Parklathes*, *Kirketon*, *Turford*, *Foxholes*, and *Morton*, in the County of *Nottingham*, and in *Brampton* and *Brithe-*



The North side of the Abby Church of Holmcoltram in Cumberland.

B. Cole sculp.

BRITISH MUSEUM



The Westend of the Abby Church of Holmcoltram in Cumberla

Brithefield, in *Darbyſhire*, and in *Roderham* and *Carlecotes*, in *Yorkſhire*.

Alice, the Counteſs, confirm'd Earl *Gilbert*, her Father's Gift, and ſo did *Simon*, her Husband, of all his Land in *Rufford*, with all the Appurtenances, and namely, 30 Acres of Meadow, upon the Bank of *Trent*, and his Land of *Cratela*, &c.

In the Year of our Lord 1159, there was an Agreement made between the Abbat of *Rufford*, and *Thomas*, Son of *Paul*, or *Thomas Paul*, Canon of *York*, at the Feaſt of St. *Michael*, in the Preſence of *Roger*, Archbiſhop of *York*, and *Eldred*, Abbat of *Rievalls*, and others; That the Church of *Rufford*, which appear'd to be a Mother Church, ſhould pay no more Tenths, after the Death of *Thomas*, to whom the Abbat of *Rufford* gave 10 Marks for the Tenths of ten Years, and was to pay a Mark of Silver yearly during his Life; which was alſo ratify'd by the ſaid Archbiſhop *Roger*, and his Power Legantine.

The Houſe and Site of the Abby of *Rufford*, with all Buildings and Lands belonging to it, *viz.* 304 Acres of Arable, and 640 of Paſture, and 60 of Meadow, and 3 Watermills, and the whole Fiſhing were by Indenture, under the great Seal of the Court of Augmentations, bearing Date, *March* 20, 28 *Henry* the VIII. demis'd to Sir *John Markham*, Knight, and his Aſſigns, for 21 Years, from the Feaſt of St. *Michael*, then next following, paying 22 *l.* 8 *s.* *per Annum*. But King *Henry* the VIIIth, by his Letters Patents, bearing Date, *October* 6, in the 29th Year of his Reign, in Conſideration that by an Act of Parliament, held at *Dublin*, in the Kingdom of *Ireland*, the firſt of *May*, in the 28th Year of his Reign, the Caſtles, Lordſhips, Honours, Manors, Hundreds, and Lands, *&c.* of *George* Earl of *Shrewsbury* and *Waterford*, within that Kingdom, were ſettled on the Crown, and being unwilling to diminiſh the State, Honour, and Dignity of the ſaid Earl, he granted the Site of *Rufford*, and all it's Lordſhips, Manors and Granges of *Rufford*, *Ekering*, *Bildiſthorp*, *Warſop*, *Walesby*, *Alerton*, *Wellugh*, *Nottingham*, *Almeton*, *Kirſale*, *Mapulbech*, *Baſthorp*, *Boughton*, *Kelham*, *Codington*, *Parkelathes*, *Kirketon*, *Sterthorpe*, *Eſt-Retford*, *Holme*, *Foxholes*, *Lytilborough*, *Rohagh*, *Southwell*, and *Morton*, in this County, and many other Lands, *&c.* which as they did not belong to this Monaſtery need not be here mention'd, and all Lands whatſoever, whereof *Thomas Doncaſter*, late Abbat of *Rufford*, was ſeiz'd in Right of his ſaid Monaſtery, all which were of the clear yearly Value of 264 *l.* 15 *s.* 5 *d.* Sterling, and no more, to the ſaid Earl, his Heirs and Aſſigns, for the tenth Part of a Knight's Fee, and 46 *l.* 15 *s.* 5 *d.* into the Court of Augmentations for Tenths.

From the aforeſaid Earl of Shrewsbury, *this Eſtate came by the Females, the Male Line being extinct, to the Family of the* Saviles, *the laſt of which Line alſo* was the famous *Viſcount, then Earl, and laſtly, Marqnis of* Halifax, *in the Reigns of King* Charles, *and King* James *the IId*; *where we ſee the Bane of thoſe Church Lands attending both thoſe great Families, quite extinguiſh'd in ſo ſhort a Time*; *I mean, that Line of the* Saviles, *for I know there are ſtill others of other Branches.*

I have not found any more concerning this Monaſtery, there being no other mention of it in Mr. *Willis*'s Hiſtory of Abbies, than that, *Thomas Doncaſter*, above nam'd, was the laſt Abbat.

And among ſome Collections, communicated by one who will not be nam'd, I found the Subſtance of a Charter of *Richard Gray*, by which he gave to the Monks of *Rufford*, the one Half of his Manor of *Abeneia*, with the Appurtenances. The Witneſſes, *John de Leſington*, *William de Grey*, *William de Suthon*, *Herbert de Vavaſour*, *Robert de Rijpariſs*, *Richard de Suthon*, *William de Bevercotes*, &c.

This being the whole as in that Collection, I thought it not worth referring to the Appendix.

* *

HOLMCOLTRAM *Monaſtery of* Ciſtercians, *in* Cumberland.

OF this Monaſtery we have in the *Monaſticon*, Vol. I. p. 885, The Charter of King *Henry* the IId, taking the ſame into his Protection, and confirming the Lands granted to it; the Charter of King *Richard* to the ſame Effect; thoſe of *David* Earl of *Cumberland*, and of King *Henry* the IIId; and an Inquiſition concerning *Wiggeton Chantry*; and in the third Vol. p. 34, are the Charters of *David*, *Malcolm*, *Robert*, and *William*, Kings of *Scots*, *John*, King of *England*; with Deeds of *William de la Ferte*, *Antony Lucy*, *Richard Lucy*, *John Fitz-Hugh*, *Thomas Fitz-Goſpatrick*, *Cecily*, Counteſs of *Albemarle*, *Gilbert de Culwenne*, *Joanna Fitz-Adam*, *Thomas Multon*, *William*, Earl of *Albemarle*, *Chriſtian*, Biſhop of *Candida Caſa*; and a Bull of Pope *Lucius* the IIId. The Subſtance of all which may alſo be ſeen in the *Engliſh* Abridgment, p. 102 and 245.

Having been favour'd by the ingenious *John Warburton*, Eſq; *Somerſet* Herald, with the Chartulary of this Abby of *Holmcoltram*, to whom the Publick is beholding for ſeveral other Manuſcripts throughout this Work; I have here added many Bulls, Charters of Kings, Grants of private Perſons, and other Muniments relating to this Monaſtery, which the Reader will find in the Appendix, from NUM. CCXXXII, to NUM. CCXC, incluſive. Theſe ſame Charters I had alſo in another Tranſcript, from the Reverend Dr. *Todd*, Prebendary of *Carlile*, and Rector of *Penrith* in *Cumberland*.

All the Diſcovery of Abbats I have been able to make is as follows.

1. EVERARD was Abbat of *Holmcoltram*, *Anno* 1175 and 1185, as appears by the Bulls of Pope *Alexander* the IIId, and Pope *Lucius* the IIId, directed to him in thoſe Years, the firſt whereof is in the *Appendix*, NUM. CCXXXII, and the latter in the *Monaſticon*, Vol. 3. p. 38. He occurs in the Year 1190, as in another Bull of Pope *Clement* the IIId, in the *Appendix*, NUM. CCXXXIII.

2. GERVAS was Abbat in the Year 1278, as we find in the Compoſition, made between him and *Robert Haverington*, about the Manor of *Flemingby*, dated the 7th Year of King *Edward*, the Son of *Henry*, and muſt be *Edward* the Iſt, as is made out by the other Deeds preceding and following the ſame. That Compoſition is in the *Appendix*, NUM. CCLXXVI.

3. ROBERT was Abbat, in the Year 1292, as mention'd in the Compoſition, made between him and *Hugh*, the Son of *Alan*, of *Brunfeld*, that Year, about common Paſture, as in the *Appendix*, among the Charters of this Abby, NUM. CCLXXXV. He is again mention'd in a Charter of King *Edward* he Iſt, granting 300 Marks *per Annum* to this Abby, which is in *French* in the ſaid *Appendix*, NUM. CCLV.

4. EVERARD the IId I find Abbat of this Place, in a Grant of *Robert de Brus*, which he made to him of the Fiſhery of *Torduff*, and cannot be the ſame as the

the former, becauſe mention'd after all the others, that are between them, but the Grant has no Date. Theſe are all I have been able to pick up; the next is from Mr. *Willis*, who has no more concerning this Houſe than what is here ſaid under his Name, *viz.*

Hiſt. Abb. Vol. II. p. 55.

5. GAWIN BOROWDALE, with 25 Monks, ſurrender'd this Abby, on the 6th of *March*, 1538. Soon after which a Penſion of 100 *l. per Annum*, was aſſign'd to the ſaid Abbat, which I preſume, was vacated before the Year 1553; when there remain'd only 1 *l.* 16 *s.* 8 *d.* in Charge in Annuities, and theſe following Penſions, *viz.* To *A. Richardſon, William Simondſon*, 5 *l.* each. *John Idell*, 4 *l. Robert Clement*, 2 *l.* 10 *s. John Allundbre*, 5 *l. John Wiſe*, 3 *l.* 6 *s.* 8 *d. Thomas Brown*, 4 *l.* 13 *s.* 4 *d. Richard Pateſon*, 3 *l.* 6 *s.* 6 *d. Nicholas Pugnie*, 4 *l. Thomas Irby, Richard Adamſon, William Morton*, 2 *l.* each. *Robert Bankes*, 3 *l.* 6 *s.* 8 *d. William Merſhall*, 4 *l.* 13 *s.* 4 *d. Richard Wade*, 5 *l. Robert Longton* 6 *l.*

HALES, *or* HAYLES *Monaſtery of* Ciſtercians, *in* Glocesterſhire.

SOME ſhort Collections, and the Foundation Charter of this Monaſtery, may be ſeen in the *Monaſticon*, Vol. 1. p. 928, and in the *Engliſh* Epitome, p. 207. Abbats I have found none, but the laſt, mention'd by Mr. *Willis*, thus,

STEPHEN SAGAR, laſt Abbat, ſurrender'd the Convent, *December* 24, 1539, and obtain'd a Penſion of 100 *l. per Annum*.

Anno 1553, here was 17 *l.* remaining in Charge in Annuities, and theſe following Penſions, *viz.* To *Richard Eden* 7 *l. Robert Reade*, 7 *l. John Silveſter*, 6 *l.* 13 *s.* 4 *d. John Griffith*, 6 *l. Thomas Hopkins*, 5 *l.* 6 *s.* 8 *d. Reginald Lane, Adam Taylor, William Retherton, Richard Woodward, Thomas Reade*, 5 *l.* each. *Elizeus Dugdale*, 2 *l.* 13 *s.* 4 *d. Chriſtopher Hodgeſon*, 2 *l.* 13 *s.* 4 *d.*

Sir *Henry Spelman* ſays of the Poſſeſſors hereof, after the Diſſolution, thus.

Hiſt. Sacril. p. 280.

Hales Abby and Manor for the moſt Part (*viz.* 500 Acres) granted to the Lord Admiral *Seymour* (value 65 *l.* 14 *s.* 8 *d.*) in Fee, 19 *Auguſt*, 1 *Edward* the VIth. He being beheaded it return'd to King *Edward*, who 12 *June*, *Reg.* 4. granted all, with the 500 Acres to the Lord *Marqueſs*, who 16 *June*, the ſame Year, leaſed it to *Hodgkins*, for 21 Years, at 159 *l.* 16 *s.* but as it ſeems came again to the Crown, for Queen *Elizabeth*, 18 *July*, in the 7th Year of her Reign, leas'd it again to *Hodgkins*, for 21 Years, at 159 *l.* 16 *s.* Woods, Regalities, *&c.* excepted as it ſeems.

Hodgkins had three Sons, all dy'd poorly, but he gave his Eſtate to his Daughter, marry'd to *Hobby*.

ABERCONWAY *Monaſtery of* Ciſtercians, *in* Carmarthenſhire.

NOTHING occurs to add concerning this Monaſtery, to what is ſaid in the *Monaſticon*, Vol. 1. p. 918, and in the *Engliſh* Abridgment, p. 106, but only the Bull of Pope *Nicholas*, for tranſlating of the ſame from the Place where it was firſt built, which ſee in the *Appendix*, NUM. CCXCI.

RIEVAL, *or* RIVARUX *Monaſtery of* Ciſtercians, *in* Yorkſhire.

THE *Monaſticon* is very full in ſpeaking of this Monaſtery, Vol. 1. p. 727, and the Subſtance thereof is in the *Engliſh* Abridgment, p. 90. However having receiv'd three Original Charters relating to the ſame, the one from *Thomas Strangways Robinſon* of *Pickering*, in the County of *York*, Eſq; and the other two from *Ralph Thoresby* of *Leeds*, in the ſame County, Eſq; I have inſerted them in the *Appendix*, NUM. CCXCII, CCXCIII, and CCXCIV. Where is alſo the Bull of Pope *Alexander* the IVth, exempting the Monks from paying Tithes, NUM. CCXCIV.

I have alſo taken the following Names of the Abbats of this Place, from Mr. *Willis*.

Abbats of RIEVAL.

WILLIAM was firſt Abbat. He dy'd, *Anno* 1146, and was ſucceeded by *Hiſt. A* Vol. II. p. 282.

2. MAURICE, whoſe Succeſſor, I judge, was

3. SILVANUS, Prior of this Convent, who was contemporary with *Roger* Archbiſhop of *York*. After him

4. ROGER, occurs Abbat, *Anno* 1175; as does

5. BERNARD, about the Year 1180; and then

7. WILLIAM. He dy'd, *Anno* 1203, and had for his Succeſſor

8. WARIN. He deceas'd about the Year 1211, and was ſucceeded by

9. HELIAS. He reſign'd, *Anno* 1215, and was ſucceeded by

10. HENRY, who dy'd the next Year, and, as I conceive, was ſucceeded by

11 WILLIAM; who occurs Abbat, *Anno* 1223, and 1224, at which time I meet with

12. ROGER, and then

13. ADAM, *Anno* 1240; next

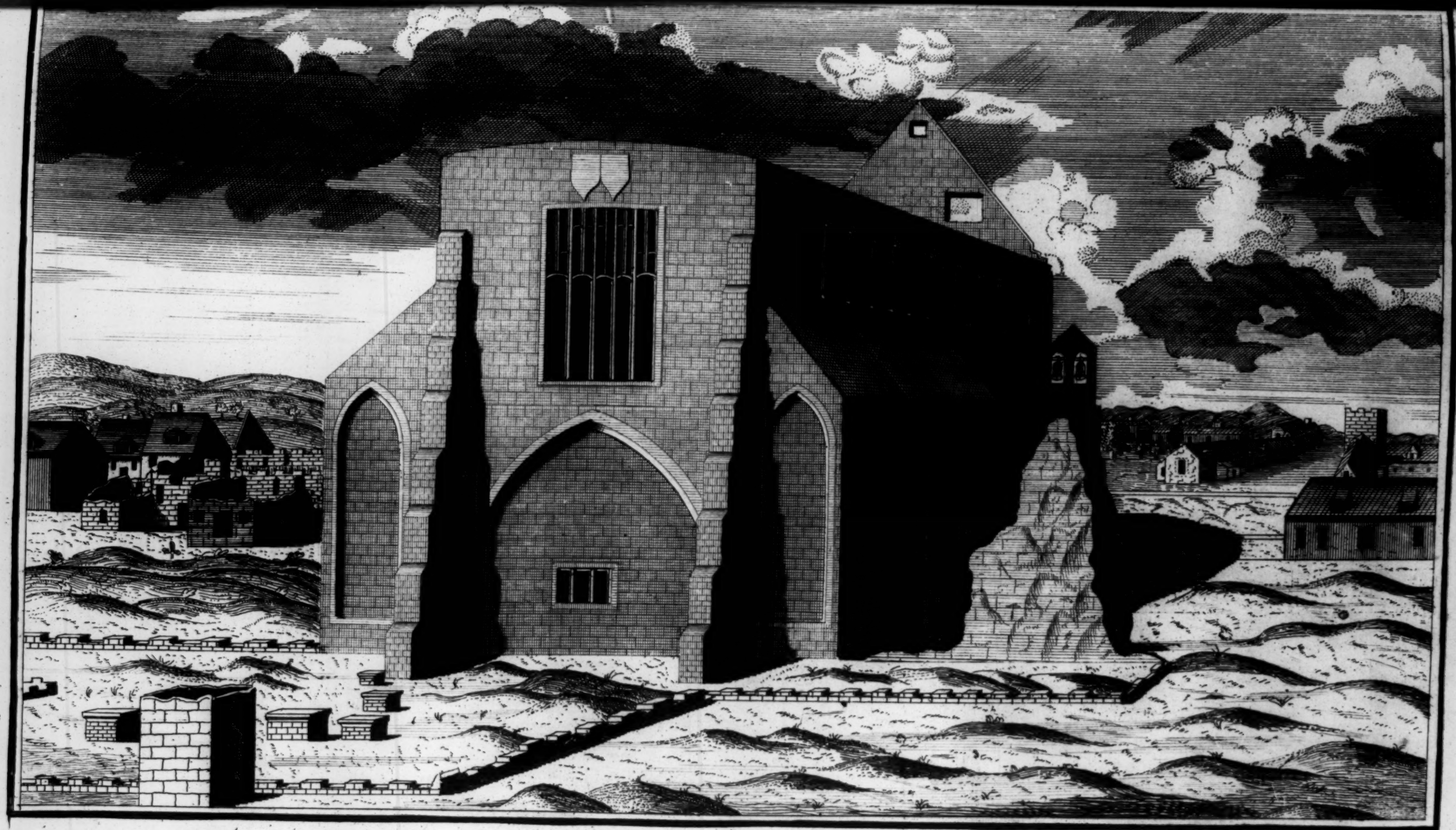
14. THOMAS, *Anno* 1291; then

15. WILLIAM SPENCER. He preſided, *Anno* 1443, and again, 1490. (*This is a long Interval of Time.*) After him I can account for no more, except that

16. RICHARD BLYTON was the laſt Abbat, who, with 23 Monks, ſurrender'd this Convent, 3 *December*, 1539, 30 *Henry* the VIIIth, and had a Penſion of 100 Marks *per Annum* aſſign'd him.

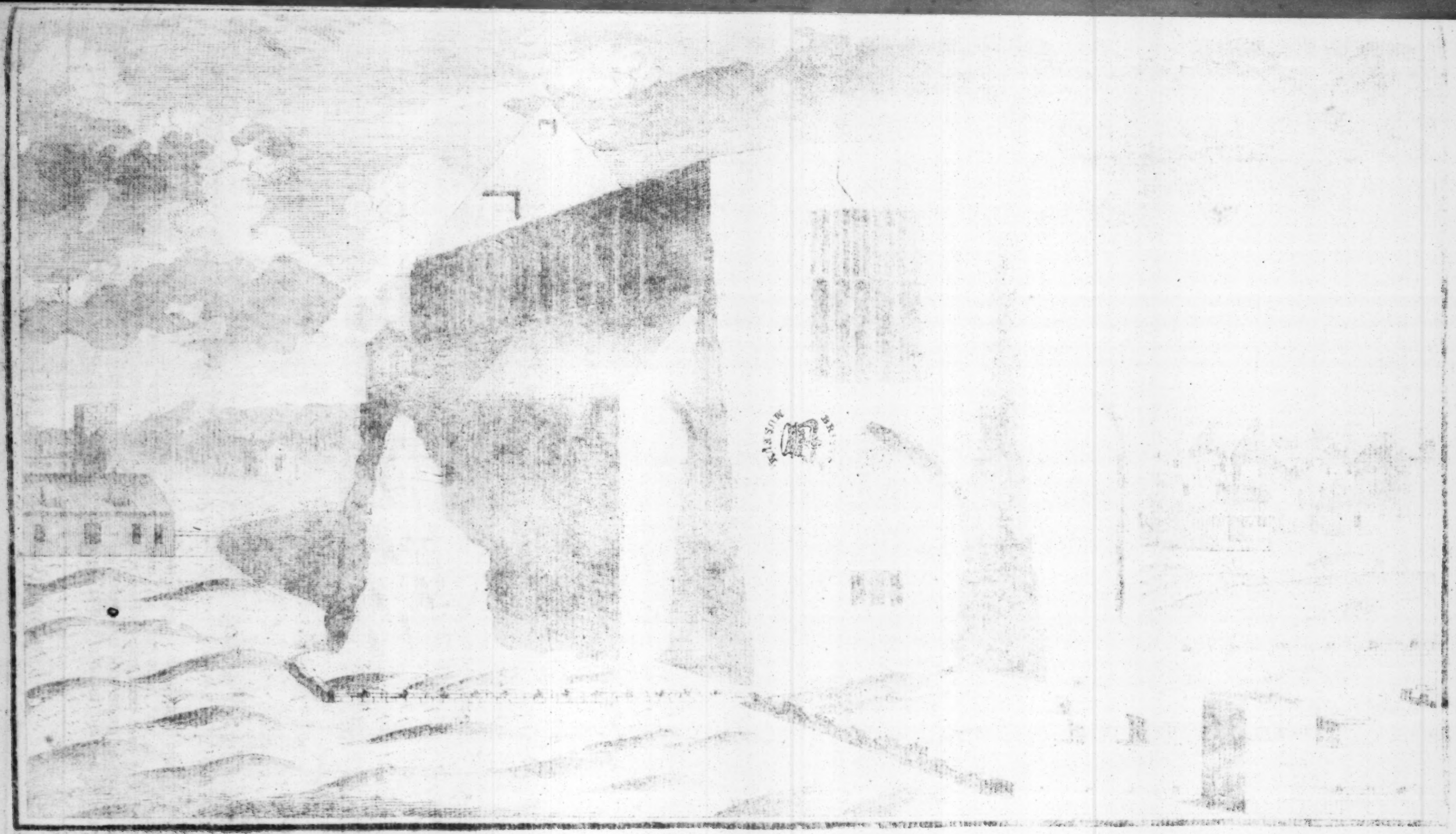
N. B. The Penſion Book ſays, that *Edward Kyrkebye*, alias *Cowper*, Abbat of this Convent, had an Annuity of 44 l. *per Annum*, aſſign'd him during Life, who, I preſume, was Predeceſſor to *Richard Blyton*, above mention'd.

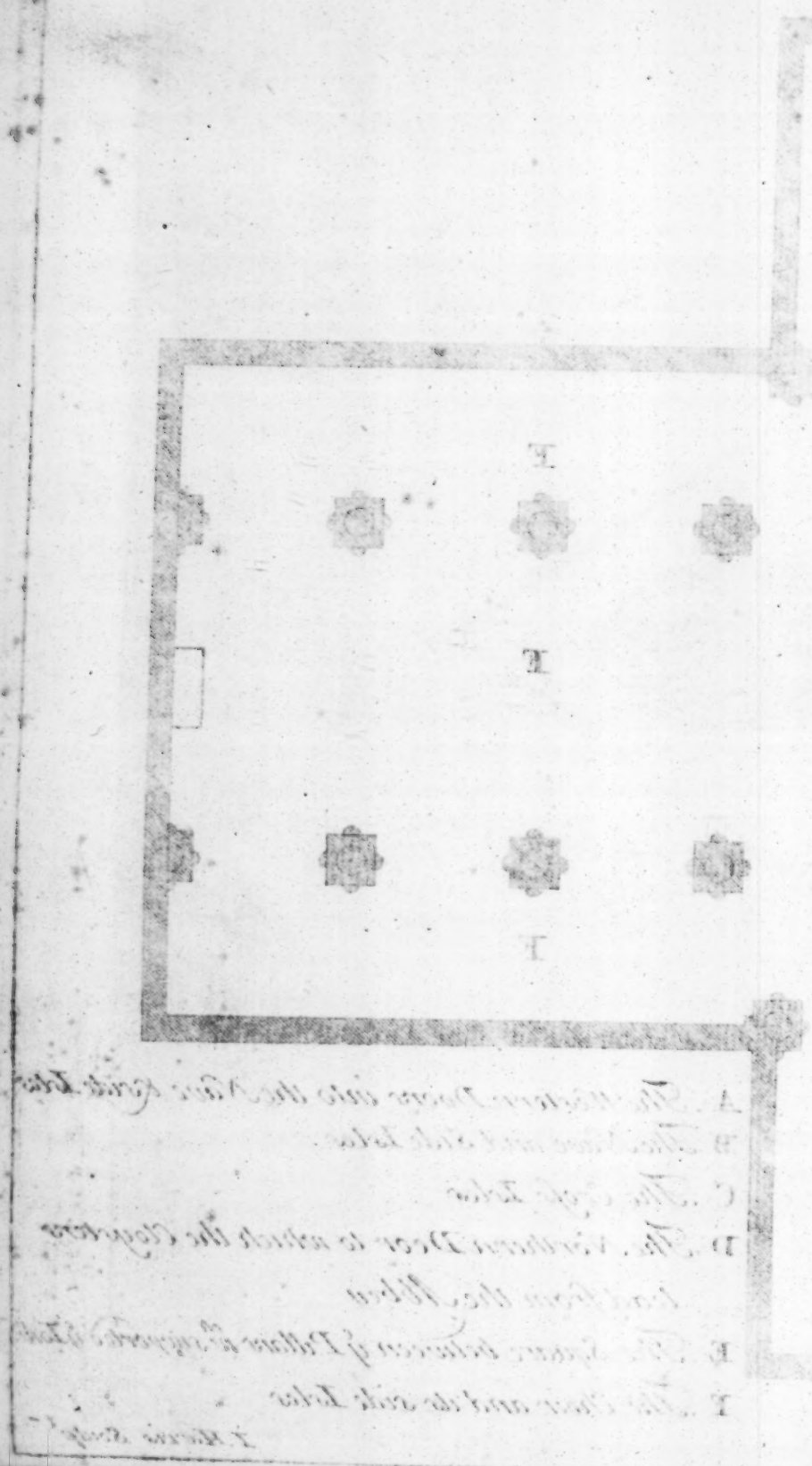
With Submiſſion to Mr. *Willis*'s better Judgment, I am rather of Opinion, that this Variety of Names was a Fraud of the Commiſſioners, and their Creatures to procure Penſions, and continue them to themſelves and their Hangers on, under the Names of Abbats



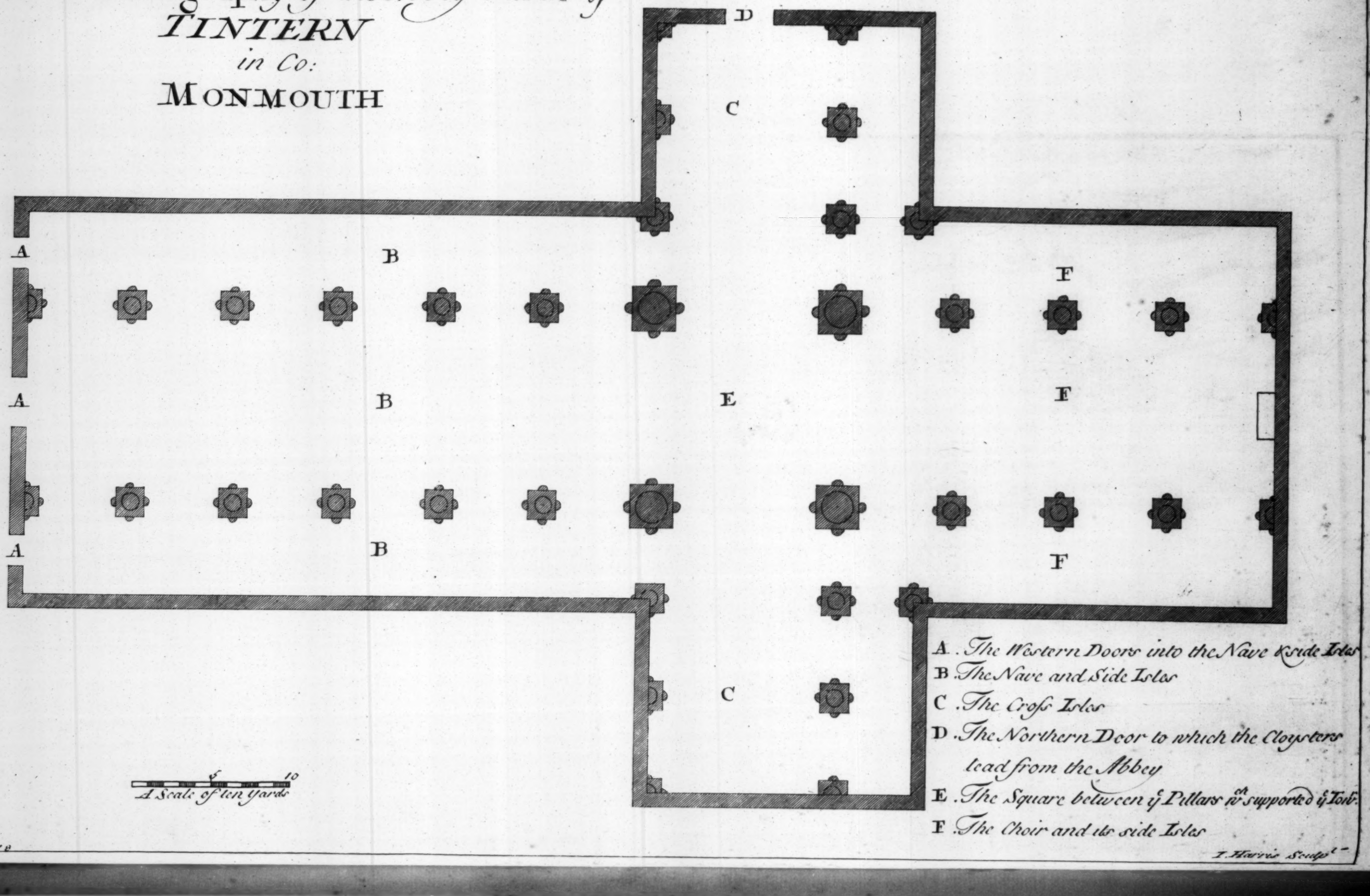
The East end of the Abby Church of Holmcoltram in Cumberland.

B. Cole sculp.





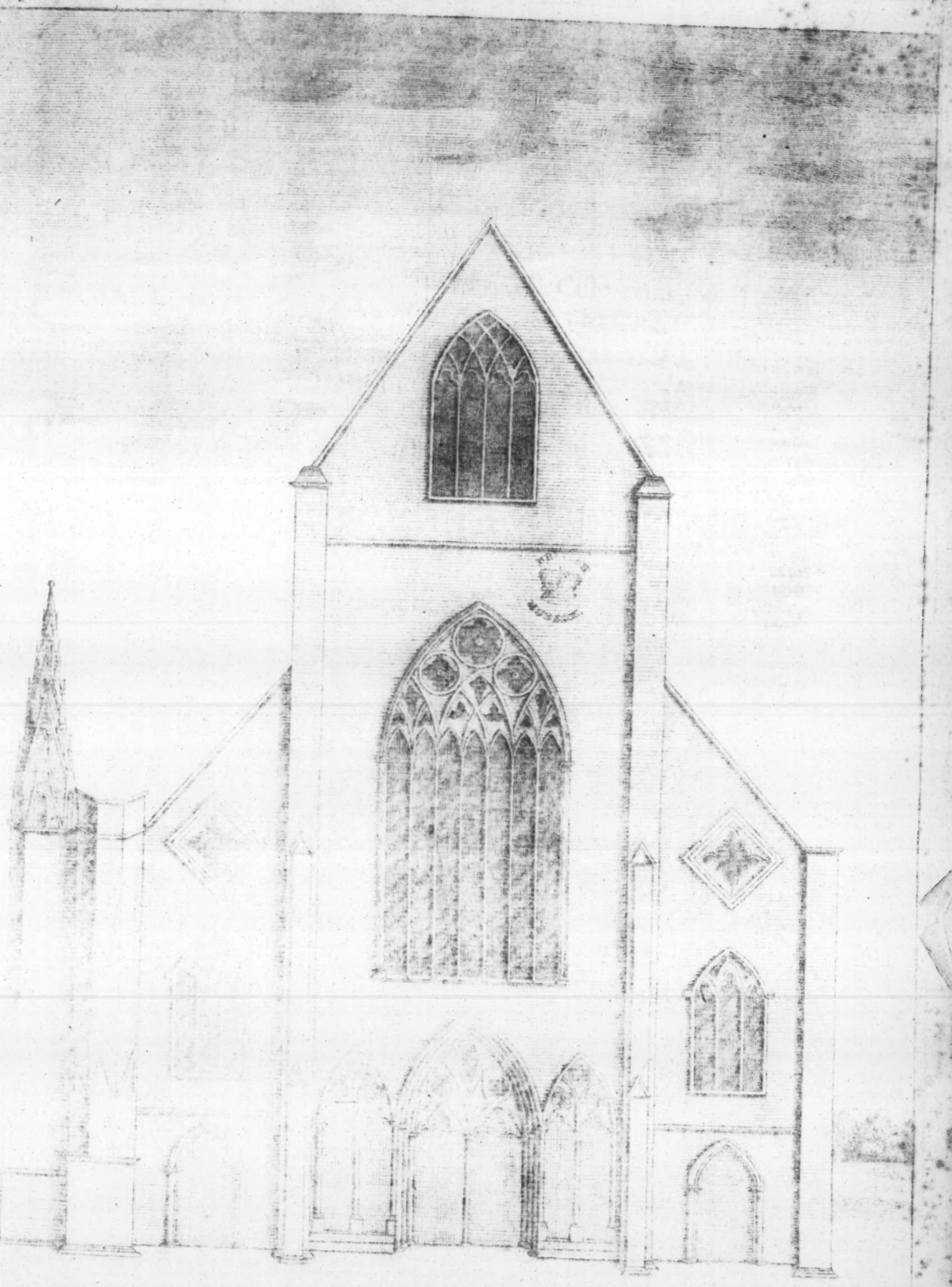
The Ichnography of the Abbey Church of TINTERN in Co: MONMOUTH

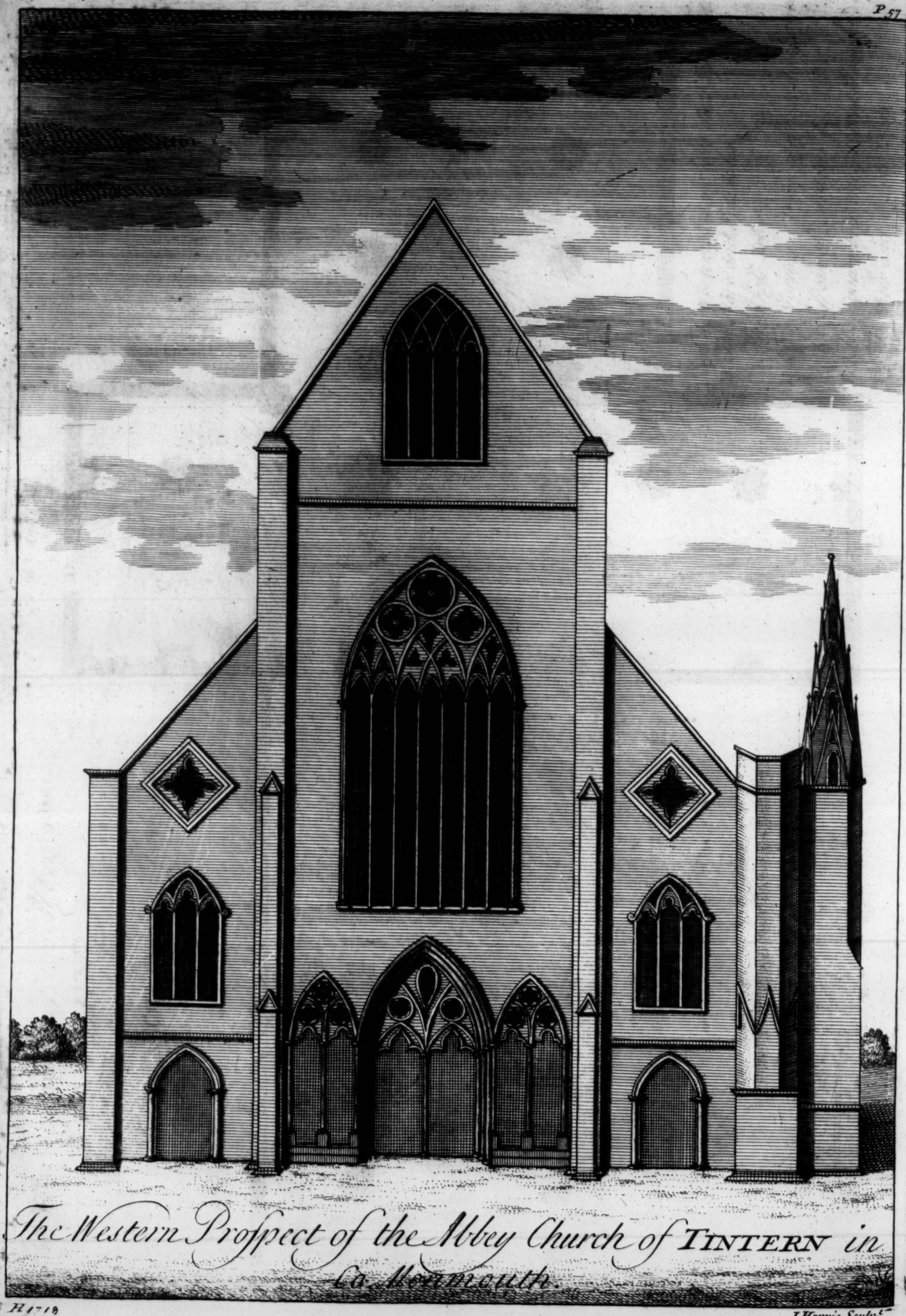


A. The Western Doors into the Nave & side Isles
B. The Nave and Side Isles
C. The Cross Isles
D. The Northern Door to which the Cloysters lead from the Abbey
E. The Square between ye Pillars on wch supported ye Tow.
F. The Choir and its side Isles

H. 1710

I. Harris Sculp.t





The Western Prospect of the Abbey Church of TINTERN *in Co. Monmouth.*

H 1718

I. Harris Sculp.t

bats and Monks, tho' they had never been ſuch; for it is plain that the ſaid Commiſſioners, and others employ'd with them in that ſacrilegious Service, were ſuch vile Wretches, that they would not ſtick at any Villainy, which might turn to their Advantage.

To return to Mr. *Willis*, in his *Addenda* to the ſame Vol. p. 338, he tells us, that ALFREDUS, or ÆTHELREDUS, a famous Writer, was Abbat of *Rivaulx*, without aſſigning any Time, which is the Reaſon he is not inſerted in the Series.

JORVALL, *or* JOREVALL, *or* JERVALL
Monaſtery of Ciſtercians, *in* Yorkſhire.

OF this Abby there is an ample Account in the *Monaſticon*, Vol. 1. p. 869, and in the *Engliſh* Tranſlation, p. 101. All I have met with more is a Grant of *Abraham*, the Son of *Swane* of *Miton*, of ſome Land granted to the Monks, taken from the Regiſter Book of St. *Mary* of *York*, which ſee in the *Appendix*, NUM. CCXCV.

PENDAR
Monaſtery of Ciſtercians, *in* Wales.

NEITHER Sir *William Dugdale*, nor Mr. *Willis*, nor any other that I have met with, ſeem to have known any thing of this religious Houſe, at leaſt we have no mention of it in the *Monaſticon*, or the *Hiſtory of Abbies*. All that I have found of it is the Charter of *Margan*, *Kadowalan*, and *Meriedoc*, the Sons of *Carodoc*, confirming the Donation made by their ſaid Father to theſe Monks, which is in the *Appendix*, NUM. CCXCVI. The Original I receiv'd from the late ingenious Mr *Hugh Thomas*.

TINTERNE
Abby of Ciſtercians *in* Monmouthſhire, Wales.

THIS Abby is treated of in the *Monaſticon*, Vol. 1. p. 721, and in the *Engliſh* Abridgment, p. 90. Mr. *Willis* in his *Hiſtory of Abbies*, Vol. 2. p. 142, only tells us that, *Anno* 1553, here remain'd in Charge 3*l.* 6*s.* 8*d.* in Annuities and Corrodies. This it ſeems was all the Charge left upon the Poſſeſſions of that Houſe after the Suppreſſion. But in his Additions to the ſame Vol. p. 328, he gives us the Dimenſions of the Church, thus

The Length of the Church of St. *Mary* of *Tinterne* contains 75 Rods.

The Breadth of the Body of the Church contains 13 Rods and an half.

The Breadth of the Wing on the North Side contains 6 Rods, on the South Side 5 Rods.

The Church contains on the South Side 13 Arches, and there are 5 Rods between every two Columns; the Length of each of the ſaid Arches.

Theſe Dimenſions that learned Gentleman gives us in *Latin*, as he found them. Thoſe I here call Rods are in the *Latin* term'd *Virgæ*.

We have here added two Cuts of this Church, the one the Weſt End, the other the Icknography, neither of them ever before publiſh'd that we know of.

GERONDON
Abby of Ciſtercians, *in* Leiceſterſhire.

WE have a ſhort Account of the Foundation, and much of the Donations, to this Monaſtery, in the *Monaſticon*, Vol. 1. p. 768, and in the *Engliſh* Abridgment, p. 92. Mr. *Willis*, in his *Hiſtory of Abbies*, Vol. 2. p. 237, names *Adam* Abbat of *Gerondon*, as preferr'd to be Abbat of *Waverley*, about the Year 1220; and p. 328, he ſays, *Thomas* was Abbat, *An.* 1522, and 1536, which is all he has of this Place. I have very little to add, and that from *Burton's Leiceſterſhire*, p. 113, thus.

This Abby, as it appeareth by *John Stow*, in his Survey of *London*, had an Hermitage or Cell, in the Corner of *Monk's Well Street*, call'd St. *James in the Wall*, near *Cripplegate*, belonging to it, whither the Abbat and Convent ſent two Chaplains of their Houſe and Order, to celebrate divine Service, for the Souls of *Audomare de Valence*, Earl of *Pembroke*, and the Lady *Mary* his Wife. This Abby at the Suppreſſion thereof, in the Reign of King *Henry* the VIIIth, was valu'd at 186*l.* 15*s.* 2*d.* ob.

Rot. 5. *Hen.* 3. The Earl of *Winton* Patron of the Abby of *Gerondon*.

After the Diſſolution this Abby came from King *Henry* the VIIIth, to *Thomas Mannors*, Earl of *Rutland*, and has continu'd in that Family ever ſince.

DORE, *or* VALE-DORE
Monaſtery of Ciſtercians, *in* Herefordſhire.

THERE are ſeveral Charters relating to this Monaſtery, in the *Monaſticon*, Vol. 1. p. 863, and Vol. 2. p. 910, and in the *Engliſh* Abridgment, p. 100. and 223. Among them are two of *Walter Clifford*, to which I here add a Third, as differing from the other two. It is in the *Appendix*, NUM. CCXCVI. B, and I have met with no more concerning it, ſave that Mr. *Willis* calls it *Doure*, and only tells us, that *John Radborn* was the laſt Abbat, and had a Penſion of 14*l.* *per Annum*.

SINNINGTHWAIT
Nunnery of Ciſtercians, *in* Yorkſhire.

OF this Nunnery the *Monaſticon*, Vol. 1. p. 827, gives us *Roger Mowbray's* Confirmation of the

Foundation Charter of *Geoffry*, Archbiſhop of *York*, *Gundreda Haget's* Grant of the Advowſon of the Church of *Buleton*, and that of *Ranulphus*, &c. of two Carucates of Land. The Subſtance thereof in the *Engliſh* Abridgment, p. 97.

Mr. *Willis* has no more of it than that after the Suppreſſion, in the Year 1553, here remain'd in Charge paid out of the Revenues of this late Priory 2 *l.* 10 *s.* in Annuities and Corrodies.

All the Improvement I can make, which is conſiderable, will be found in the *Appendix*, from NUM. CCXCVII, to NUM. CCCV, incluſive, being nine valuable Charters, communicated 8 of them by that worthy Promoter of the Study of Antiquities Sir *Walter Calverley*, of *Calverley* in *Yorſhire*, Bart. and one by that curious Antiquary *Ralph Thoresby*, of *Leeds* in *Yorkſhire*, Eſq. The firſt of them is an Appeal of the Nuns of *Sinningthwait* to the Pope, againſt the Archbiſhop of *York*, for pretending to viſit their Monaſtery; the four next are the Bulls of the Popes *Alexander* the IIId, *Gregory* the VIIIth, and *Lucius* the IIId, confirming the Privileges of thoſe Nuns; the 6th the Confirmation of *William Ward*, of his Father's Grant of Lands at *Eſſholt* to theſe Nuns; the ſeventh, a Grant to them of Lands from *Maud Hornington*; the eighth, King *Henry* the IId's Confirmation of the Donation of *Bertram Haget*, and the ninth, a Copy of the Grant of King *Henry* the VIIIth of this Monaſtery after the Suppreſſion.

ESSEHOLT, *or* ESSHOLT *Nunnery of* Ciſtercians, *in* Yorkſhire.

THE *Monaſticon*, Vol. 1. p. 828, and the *Engliſh* Abridgment, p. 97, afford us nothing concerning this Place, but the Bull of Pope *Alexander* the IIId, in Confirmation of *Sinningthwait* Nunnery, and of this which was originally a Cell to that. Mr. *Willis*, gives us no farther Light in this Particular, all he ſays being, that

Anno 1553, here remain'd in Charge theſe Penſions, *viz.*

Hiſt. Abb. Vol. II. p. 270.

To *John Jenhynſonne* 2 l. *Elizabeth Mawde*, *Johanna Burton*, *Agnes Woode*, *Johanna Huttone*, and *Agnes Dodgerſonne* 1 l. 6 s. 8 d. each.

To this are added in the *Appendix*, from NUM. CCCVI, to NUM. CCCXXI, 15 *Latin* Charters, for which we are beholding to the above mention'd worthy Gentleman, Sir *Walter Calverley*, Bart. Of this Number nine are Grants of Lands, and Poſſeſſions, made to theſe Nuns by ſeveral private Perſons; one a Releaſe of all Debts due to the Prior and Convent of *Neuburgh*; a Preſentation of the Prioreſs and Convent of *Eſsholt*, to the Pariſh Church of *Belton*; an Exchange of Lands between theſe Nuns and *William* the Son of *Jordan* of *Ydel*; a Grant of four Pounds of Wax to them yearly, for the Term of ſixty Years; the laſt Will of *Elizabeth Patſin*; King *Richard* the IId's Licence to *Margaret Clifford* to grant to the Nuns the Advowſon of the Church of *Beſton*; and the Letters Patents, of King *Edward* the VIth, granting to *Henry Thompſon* the Site, *&c.* of this Nunnery of *Eſsholt*.

Beſides the above Charters, we here inſert an Award about certain Lands, upon a Controverſy between theſe Nuns and *Richard Yedon* of *Weſt-Carleton*, the which being originally in *Engliſh*, is not therefore referr'd to the *Appendix* with the reſt, but deliver'd here, as follows.

An Award for Eſholt *of the third Year of King* Henry *the VIIth.*

TO all true criſtien People to whom this preſent Writing endented ſhall com, *Thomas Warde*, *John Bateſon*, *John Birſtogh*, and *Toſtyne Yedon* greting. Know ye that divers tithes treſpaſſes querels cauſes and debates late had and moved betwix *Johan Warde* Prioreſe of the houſe of Seynt *Leonerdes* of *Eſsholt* and the convent of the ſame of that one partie, And *Richard Yedon* of *Weſt-Carleton* thelder in the pariſhing of *Syeſley* of the other partie were by thaſſent and agreement of the parties aforeſeid put to the awarde ordinance and dome of hus the ſeydes *Thomas Warde John Bateſon*, *John Birſcogh* and *Toſtyen Yedon* as arbitrours indeferentlie choſen by the parties beforeſeid and to the nownperage of Sir *Criſtofer Warde* Knght. Wherfore we the ſeid arbitrours the x daye of *Februarie* in the yere of the reigne of King *Harri* the vijth the third att *Eſsholt* aforeſeid taking opon hus the ſeides awarde dome and ordynance by gode Deliberacion and by thaſſent of the ſeides parties ordeignes domes and awardes in thies premiſſes in the forme enſuyng, that is to ſaye that where dyverſe traverſe and title was betwix the ſeides parties of certain lond called *Stonehouſe Hoxgang* itt is ſo nowe agreed and accord by hus the ſeides arbitrours, and ſpeciallie by the nownparage of the ſeid Sir *Criſtofer Warde* Knyght that the ſeid lond ſhall remayn unto the ſaid *Richard* and his heires for ever paing therfore unto the ſeid *Johan* Prioreſe of the ſeid hous of Seynt *Leonerdes* of *Eſsholt* and to hir ſucceſſors evere yere iiij *s.* x *d.* ob. of lawfull Money and the ſeid *Richard* to be preſerved free for ever by the ſeid houſe and convent. Alſo the ſeid *Johan Warde* and the Convent hath graunt dimiſed and to ferme hath letten unto the ſeid *Richard* his heires, and his aſſignes certeyn parcels of Land parte thereof lying in a cloſe called the *Holdrode* an other parte therof lying in the *Hierode* and a third parte lying in a cloſe called *Armayn rode* lying in the Townſhip of *Yedon* from the feſte of Seynt *Martyn* in winter in the yere above written unto the hende and terme of lxxx yeres xix paing therfore yerelie unto the ſeid *Johan* and hir ſucceſſors ever yere ij *s.* 1 *d.* ob. at the feſts of *Whitſondaie* and Seynt *Martyne* in wynter by even porcions, and if it happen this ſeid yerelie rent of the hole ſome in all, or in part to be byhynde and unpaid at any feſt or feſts that itt hogh to be paid att or by the ſpace of xv dayes then next folowing the ſeid feſts that then itt ſhall be lefull unto the ſeid *Johan* and hir ſucceſſors into the ſeide hole Oxgang or into any parcell therof to diſtrein, and the diſtreſe ſo taken to lede carie dryve away, and withold unto tyme be the ſeid yerlie rent be fullie ſatisfied and paid. Into witnes hirof etther partie to other endenture have putt to thair ſeales geven the daie yere and place before ſeid.

Sir *W. Calverley* of *Calverley*, in the County of *York*, Bart.

MARHAM *Nunnery of* Ciſtercians, *in* Norfolk.

THE Foundation Charter is all the *Monaſticon* affords us concerning this Nunnery, Vol. 2. p. 929.

929, and the *Engliſh* Abridgment, p. 225. Mr. *Willis* does not mention it, nor does any more occur than the Fate of the Poſſeſſions thereof after the Diſſolution, as deliver'd by Sir *Henry Spelman*.

Hiſt. Sacril. p. 273. Sir *Nicholas Hare*, Knight, and *John Hare*, Citizen and Mercer of *London*, 3 *July*, *Anno* 38 *Henry* the VIIIth, purchas'd of the King, ----- *all the Site, Compaſs, and Circumference and Precinct of the late Monaſtery or Houſe* ----- *of* Marham *in* ---- *and all the Ground, Site and Land of the Church, Belfry, Houſe, Buildings*, &c. ----- *alſo our Manor of* Marham *with all the Lands.*

Sir *Nicholas Hare* marry'd the Daughter and Heir of *Baſſingbourn*, and had Iſſue *Michael*, that dy'd without Iſſue, *Robert* that dy'd without Iſſue, and *Richard* that dy'd without Iſſue, and his Inheritance went away to his two Daughters; the one marry'd to *Rouſe*, the other to *Timperley*.

John Hare, Citizen, had Iſſue *Nicholas* the Lawyer, that dy'd without Iſſue, *Edmund* Lunatick, at a Lodge in *Enfeild*-Chaſe; *Hugh* that dy'd without Iſſue; *Rowland* and *John* that had Iſſue; and *Thomas* of *Oxford*, that marry'd and dy'd without Iſſue.

Richard the Elder marry'd *Elizabeth* Daughter of ----- and had Iſſue Sir *Ralph Hare*, Knight of the *Bath*, and he marry'd ----- the Daughter of Alderman *Hambden*, and *John*, Son of *John*, and Brother of *Richard*, was Clerk of the Court of Wards, and had Iſſue *Nicholas*, who was Lunatick, and dy'd without Iſſue, and *Hugh*, now Lord *Colrane*, in *Ireland*.

Sir *Ralph* to expiate this Sin of his Family, gave the Patronage impropriate of *Marham* worth 100 *l.* yearly to St. *John*'s College in *Cambridge*, *Anno* 16--- and dy'd, leaving one only Child, Sir *John Hare*, who marry'd Sir *Thomas Coventry*, the now Lord Keeper's Daughter, and had by her, ſhe not being ----- Years old ---- Sons and Daughters, with hope of a numerous Poſterity. God bleſs them.

To what Purpoſe Sir *Henry Spelman* has introduc'd this Account among the many Judgments fallen on the Sacrilegious Poſſeſſors of Church Lands, I do not underſtand, there being very little to be made of it, but as I have always quoted him in other Places, I would not ſeem ſo partial as to omit him in this.

GRACEDIEU
Nunnery of Ciſtercians, *in* Leiceſterſhire.

THE *Monaſticon*, Vol. 1. p. 933, has nothing concerning this Nunnery, but only the Foundation Charter, mention'd alſo in the *Engliſh* Abridgment, p. 108.

Burton in his *Leiceſterſhire*, p. 119, ſays this was a Monaſtery of Nuns of St. *Auguſtin*, but I am more apt to credit the *Monaſticon*, which gives it to this *Ciſtercian* Order. *Burton* adds to what the *Monaſticon* ſays, that *John Comin*, Earl of *Bucquan*, in *Scotland*, was a great Benefactor to this Houſe, and gave certain Lands thereto. As alſo Sir *William Waſtneys*, Knight, Lord of the Manor of *Oſgateſthorpe*, another Benefactor. This Houſe ſtood low in a Valley, upon a little Brook, in a ſolitary Place, compaſs'd round with an high and ſtrong Stone Wall, within which the Nuns had made a Garden in Reſemblance of that upon Mount *Olivet*, *Gethſemane*, whither CHRIST with *Peter*, *James*, and *John*, went up to pray.

This Monaſtery, at the general Suppreſſion of Abbies, in the Reign of King *Henry* the VIIIth, was valu'd to diſpend yearly 101 *l.* 8 *s.* 2 *d.* ob. King *Henry* granted it to Sir *Humphry Foſter*, Knt. who alienated it to *John Beaumont*, Son of Sir *Thomas Beaumont*, Brother to the Lord *Beaumont*, in whoſe Family it ſtill remains.

Mr. *Willis* only tells us, that, *Agnes* was the laſt Prioreſs, and ſurrender'd this Convent, 27 *October*, 1539, 30 *Henry* the VIIIth.

OF THE

ORDER

OF

REGULAR CANONS

OF

St. *AUGUSTIN.*

The Life of St. Auguſtin, *Biſhop of* Hippo, *in* Africk, *Doctor of the Church and Founder of* REGULAR CANONS.

Hiſt. des Ordr. Monaſt. Vol. I. p. 1.

SO extraordinary is the Reputation St. *Auguſtin* gain'd in the Church, by the Sanctity of his Life, after his Converſion, and by his admirable Writings, that above an hundred and fifty Religious Congregations have thought it an Honour to liſt themſelves under his Banners, and to claim him as their Father and Patriarch. The *Regular Canons* particularly pretend to be deſcended from him, as do the *Friers Eremites* of his Order, and ſeveral others, and therefore we ſhall give here a ſhort Extract of his Life, (for illuſtrating the Hiſtory of thoſe Orders we are to ſpeak of, which look upon themſelves as deſcended from him.

Tagaſte a City of *Numidia* in *Africk*, not far from *Medaura* and *Hippo*, was formerly ſo little known, that we might perhaps not have heard that ever it had a Being but for St. *Auguſtin*'s being born there. His Parents liv'd in good Repute; his Father was one of the Magiſtrates of that City, and much more noted among the Inhabitants for the Integrity of his Life, than for his Eſtate, which was but ſmall. His Name was *Patricius*, and having liv'd long without the Light of the Faith, it pleas'd God not long before he dy'd to open his Eyes and he was baptiz'd. He had ſeveral Children by his Wife *Monica*, of which Number *Auguſtin* was one. She was deliver'd of him on the

firſt

firſt Day of *November*, in the Year 354, and as ſhe was his Mother according to the Fleſh, ſo ſhe was no leſs according to the Spirit; for to the Tears ſhe ſhed before the Lord, for ſeveral Years, the Church owes the Converſion of that Son, who during his Youth made no Advantage of that holy Woman's good Example, and charitable Advice.

Notwithſtanding the careful Education ſhe at firſt beſtow'd on him; notwithſtanding her Solicitude to breed him up in Piety; notwithſtanding the Authority ſhe had gain'd over him, which was more than his Father had, who could never prevail above her in that particular, as he himſelf informs us; yet all could not reſtrain him from giving Way to much Lewdneſs, which he has not been aſham'd to confeſs publickly before God.

The Delight he took in reading the poetical Fables and Fictions, was the firſt Inducement to his diſorderly Life. Being at School at *Madaura*, inſtead of applying himſelf to the firſt Elements of Literature, to which he had a great Averſion, he was much taken with the Adventures of *Æneas*. He charg'd his Memory with that Prince's Misfortunes, when at the ſame Time he forgot his own; and lamented the Death of *Dido*, who murder'd herſelf for Love of that *Trojan*, inſtead of bewailing the miſerable Death he gave himſelf by filling his Head with thoſe Follies. Thus he deſcribes his Extravagancies, which increas'd as he grew up.

At fifteen Years of Age he return'd from *Madaura* to *Tagaſte*, where he interrupted his Studies; becauſe his Father, who was none of the wealthieſt, was laying out to raiſe Mony to ſend him to the Schools at *Carthage*. All Men commended *Patricius* for taking ſuch Care to provide that *Auguſtin* might go through with his Studies. He was zealous, ſays that great Saint, for all that might conduce to advance me in the World; but did not enquire whether I was chaſt, provided that I was eloquent. As it requir'd much Time, for his Father, who had but a ſmall Fortune, to raiſe Mony enough to ſet him out, *Auguſtin*, who during his Stay at *Tagaſte* heard no more talk of Studies or Schools, in the 16th Year of his Age gave himſelf up altogether to Pleaſure; and his Companions boaſting of their Lewdneſs, he was aſham'd to fall ſhort of them.

At length he went to *Carthage*, where he immediately was beſet with many unchaſt Amours that offer'd on every Hand. He was not yet in Love, but deſir'd to be ſo, and it was his private Misfortune, that he was angry with himſelf for not being as yet miſerable enough. At laſt he found himſelf fallen into the Snare, by which he had coveted to be taken. He was belov'd, and had the Enjoyment of what he lov'd. It was perhaps in the ſecond Year of his being at *Carthage*, that is, the 18th of his Age, that he had a Son, who was the Offspring of his Sin, and whom he call'd *Adeodatus*.

Monica who ſaw him involv'd in ſuch Diſorders, never ceas'd ſhedding Tears, and begging of God to deliver him from them. But, alaſs! How great was that holy Mother's Sorrow, when ſhe ſaw him embrace the *Manichean* Hereſy? She then bewail'd him, as if he had been in his Grave, and her Grief was the greater in that ſhe beheld Things with the Eyes of Faith. She entreated all good People to converſe with her Son to make him ſenſible of his Error; but he was far from forſaking it, the Novelty of that Hereſy having rather puff'd up his Heart and made him haughty.

The only Satisfaction that diſconſolate Mother could find, was in the Hopes that God would hear her Prayers, and pity her Tears. To conclude, ſhe had a Viſion, wherein God gave her to underſtand, that her Son would return into the Boſom of the Church. But *Auguſtin* continu'd nine Years in his Blindneſs, without opening his Eyes to the Light of Faith. During that Time he taught Rhetorick at *Tagaſte*, whither he had return'd; and having made a ſecond Journey to *Carthage*, he became Profeſſor of Rhetorick. This was too little to ſatisfy his Ambition; and therefore in Hopes of more Profit and Honour, he reſolv'd to ſail over into *Italy*, and repair to *Rome*.

His Mother us'd all her Endeavours to withhold him, or at leaſt to prevail that ſhe might go with him. She would not be deny'd and follow'd him to the Sea Port; but he us'd Art to get rid of her. He made her believe, that he would only go abroad with a Friend; and having perſuaded her to paſs the Night in a Place which was not far from the Sea, where there was a Chapel dedicated to St. *Cyprian*, he ſtole away, ſail'd that ſame Night; whilſt ſhe was at her Prayers and Tears, and arriv'd at *Rome*; where, not long after his Arrival, he fell dangerouſly ſick, and recover'd through the Prayers of his Mother, who tho' abſent, attended him every where with her Vows. As ſoon as recover'd, he began to teach Rhetorick, and had a great Number of Scholars.

At that Time, the Inhabitants of *Milan* having ſent to *Simmachus*, Prefect of *Rome*, to deſire of him a Profeſſor of Rhetorick, and made Proviſion for his Journey, *Auguſtin* put all the *Manichean* Friends he had upon getting him that Employment, and *Simmachus* being convinc'd of his Capacity, by an Oration he made before him, ſent him to *Milan*.

As ſoon as arriv'd there, he went to wait on St. *Ambroſe*, who was then Biſhop, and who gave him a favourable Reception, with true Epiſcopal Charity. It was God that inviſibly led him to that holy Man, and his Heart touch'd by the Eloquence of that Prelate, gave way to the Truths he deliver'd. He perceiv'd that what *Ambroſe* taught could be maintain'd. He till then thought there was no anſwering the Arguments of the *Manicheans*, but now began to perceive that they might be impugn'd; and at length being convinc'd of the Truth of his Diſcourſes, reſolv'd to forſake his Errors, and to become a Catechumen in the Catholick Church.

St. *Auguſtin* had till then caus'd his Mother to ſhed many Tears, on Account of his diſorderly Life and Hereſy; it is likely ſhe much rejoic'd when ſhe underſtood that he was no longer a *Manichean*. However St. *Auguſtin* himſelf tells us, that he did not perceive in that holy Woman, who had croſs'd the Sea to ſee him at *Milan*, thoſe Tranſports of Joy, which are wont to be the Effects of unexpected good News; becauſe he was not yet grounded in the Truth, and ſhe did not find him a faithful Catholick. He ſtill coſt that true Mother many Tears, as having no other Ambition than to ſee her Son reconcil'd to God; and *Auguſtin* had many Conflicts with himſelf, before he altogether renounc'd his Errors and his Pleaſures, in order, for the future, only to follow the Impulſe of Grace.

At length the Time came when it pleas'd God, that he ſhould open his Eyes to ſee his Iniquity, and abhor it. A Friend of his, whoſe Name was *Pontitianus*, coming to ſee him, and relating to him the admirable Life of St. *Antony*, he was ſo much mov'd at it, that no leſs eloquent a Pen than that of St. *Auguſtin* could expreſs the Trouble and Emotion into which it put his Soul; yet that was not enough, there muſt be a Voice from Heaven to fix his Reſolution.

Being more than ever taken up with a thouſand Conſiderations, which had pierc'd into the moſt hidden Receſſes of his Heart, then ſeiz'd with Grief, he withdrew into a Garden; where ſitting under a Fig-tree, and giving way to a Flood of Tears, he heard a Voice from Heaven, which ſaid to him, *Take and read.* Changing his Countenance, and putting a Stop to his Tears, upon the hearing of this Voice, he took the Book of St. *Paul's* Epiſtles, and opening the ſame, the firſt Words that occurr'd to him were theſe, *Let us walk honeſtly as in the day; not in rioting and drunkenneſs, not in chambering and wantonneſs, not in ſtrife and envying. But put ye on the Lord Jeſus Chriſt, and make not proviſion for the fleſh, to fullfill the luſts thereof.* He would not read any more, a divine Light at once darting through his Heart; he found himſelf in wonderful Repoſe, which diſpell'd all the Doubts and Irreſolutions that had given him ſo much Trouble.

Rom. 13. 13.

He had been accompany'd in that Garden, by a Friend of his, whoſe Name was *Alipius*, and had remov'd at a Diſtance from him, to avoid that Conſtraint which was occaſion'd by his Preſence. After the Reading of thoſe Words, he accoſted him with a pleaſant Countenance. His Friend asking him the Occaſion of the Joy that appear'd in his Countenance, he ſhew'd him the Place he had read. Thoſe Words had the like Effect on *Alipius*, who obſerving thoſe that follow immediately after, which *Auguſtin* had not taken notice of, *Him that is weak in Faith receive favourably*; he apply'd them to himſelf, and on a ſudden found himſelf ſo much ſtrengthen'd, that he took the ſame Reſolution as *Auguſtin* had done.

They went together to carry the good News to *Monica*, who was tranſported with Joy, and it was a ſort of Triumph to her to hear, how the ſame had been brought to paſs. She could never be ſatisfy'd with bleſſing God, who had granted her more than ſhe had ask'd; for *Auguſtin* was ſo thoroughly converted, that he would entertain no Thoughts of the Match ſhe had thought to perſwade him to, and renounc'd all the Advantages he might have hop'd for in the World.

The Vacation drawing near, and there being only twenty Days to the ſame, he reſolv'd to go on ſo long with his School, to the end that his withdrawing might be leſs taken Notice of: When that Time was come, *Verecundus*, who was alſo his Friend, lent him his Country Houſe, whither he went accompany'd by his Mother, his Brother *Navigius*, *Trigetus* and *Lecentianus* his Scholars, *Laſtinianus* and *Ruſticus* his Kinſmen, *Adeodatus* his Son, and his Friend *Alipius*. Theſe two laſt were afterwards baptiz'd, at the ſame Time with him, by St. *Ambroſe*, when the Seaſon for conferring it came. To this Purpoſe he return'd to *Milan*, to cauſe his Name to be inſerted into the Catalogue of thoſe who deſir'd to be admitted to that Sacrament, and when he had receiv'd it, he quite laid aſide the vain Hopes he had conceiv'd of advancing himſelf in the World. Wife, Children, Wealth, Preferments and Honours, had no longer Place in his Thoughts, he only apply'd himſelf to ſerve God; and to the end he might do that the more undiſturb'd, and to have nothing to divert him from the ſame, he form'd a little Society of ſome of his Friends and Countrymen, with whom he liv'd. *Monica* took care of them, as if they had all been her Sons, and ſhe on the other Hand had as much Reſpect and Deference for them, as if each of them had been her Father. They had all the ſame Intention to lead a Life of Perfection, and only queſtion'd where they ſhould ſettle their Habitation. They reſolv'd to return into *Africk*, and repair'd to the Port of *Oſtia*, to look for a Veſſel. There *Monica* dy'd, and when her Son had clos'd her Eyes, and bury'd her Body, they ſail'd for *Africk*.

As ſoon as *Auguſtin* arriv'd at *Tagaſte*, he ſold all the Eſtate that came to him by his Father and Mother, and gave the Money to the Poor; and retiring with his Companions to a ſolitary Place near that City, he reſided there three Years in continual Watching and Prayer, leading a Life with them, like that of the *Monks* of *Egypt*. There was his firſt Monaſtery, for it is very likely, that he did not ſpend three Years there, and practice all the Exerciſes of a Monaſtical Life, without having a Monaſtery.

Some Buſineſs call'd him to *Hippo*, where *Valerius*, the Biſhop of the Place, preaching one Day, and diſcourſing how neceſſary it was to ordain ſome Prieſts, the People who were acquainted with *Auguſtin's* Worth and Capacity, ſeiz'd on him and preſented him to the Biſhop, who ordain'd him, notwithſtanding his Tears and Oppoſition. The firſt thing he did when become a Prieſt, was to ask a Place where he might build a Monaſtery, like that of *Tagaſte*; which *Valerius* granted, giving him a Garden, which joyn'd to his Church. From thoſe two Monaſteries of *Hippo* and *Tagaſte*, proceeded many of his Diſciples, who fill'd *Africk* with Monaſteries; for which reaſon that Doctor has been look'd upon as the Inſtitutor of the *Monks* and Monaſteries of *Africk*; for it was he that effectually eſtabliſh'd the Monaſtical Order there.

His Reputation daily increaſing, *Valerius* fearing he might be taken away from his Church to be made a Biſhop, and deſiring to ſecure him for his own Dioceſe, writ to *Aurelius*, Biſhop of *Carthage*, deſiring he would appoint him his Coadjutor. *Aurelius* readily conſented, but *Auguſtin* ſtrongly oppos'd it. However, he ſubmitted to what was enjoyn'd him, and was conſecrated Biſhop of *Hippo*, in the Year 395.

Ever ſince his Promotion to Prieſthood, he had liv'd with his Religious in the Monaſtery he had built in the Place given him by the Biſhop *Valerius*; but as ſoon as he had receiv'd the Epiſcopal Dignity, he thought the Neceſſity he lay under of receiving thoſe that came to viſit him might diſturb the Peace of the Monaſtery, and obſtruct regular Obſervance; for which Reaſon, he made his Epiſcopal Houſe a Community of Clerks, that is, of Prieſts, Deacons and Subdeacons, who ſerv'd his Church, whom he caus'd to live in common, as the Primitive Chriſtians did. No Man could call any thing his own, all was in common. All that were admitted there knew they were oblig'd to thoſe Terms; nor did he ordain any Clerk, but what oblig'd himſelf to ſtay with him in that Condition. So that if any one quitted that Courſe of Life, he depriv'd him of his Clerkſhip, and degraded him, as a Deſerter from that holy Society he had embrac'd, and the Profeſſion he had vow'd.

Thus all his Clergy were poor with him, and expected the Mercy of God, through the Charity of the Church, and the Offerings of the Faithful, which were diſtributed to every one according to his Wants. Thoſe who had any thing of their own, were oblig'd either to give it to the Poor, or to put it into the common Stock, or at leaſt to part with it any other Way whatſoever; but thoſe who brought nothing, were no way diſtinguiſh'd from thoſe that did.

When they were ſick, or upon their Recovery, and it was requiſite they ſhould eat before the Hour of Dinner, St. *Auguſtin* allow'd that what they ask'd for ſhould be ſent them; but as for their Dinner and Supper he would have them take it with and of the Community. He always did eat with them; the Expence of the Table and of Cloaths was in common. He would neither have, nor receive any thing but what was in common; and when any thing was given him that could be of Uſe only to himſelf, he ſold it, that the Money might go to the common Stock. No

No Woman was ever permitted to enter that Houſe; not even his own Siſter, who was a Widow, and preſided over a great Number of Virgins; and if the Paſtoral Duty oblig'd him to receive or pay Viſits to Women ſometimes, he was always attended by ſome one of his Clerks. His Writings ſufficiently teſtify his Zeal, his Paſtoral Watchfulneſs, his Humility, his Love of God, of the Poor, and of the Intereſt of the Church. He dy'd on the 28th of *Auguſt*, 430, and if he made no Will, as *Poſſidius*, the firſt Writer of his Life ſays, it was becauſe of his Poverty. However, he has left much, in giving his Works to the Church, which were preſerv'd in an almoſt miraculous Manner, when the City of *Hippo* was burnt by the *Vandals* ſoon after his Death, when yet his Church and his Library receiv'd no Damage.

His Body continu'd at *Hippo* till the Year 504, when the *African* Biſhops being baniſh'd to *Sardinia* by *Traſamond*, King of the *Vandals*, carry'd over with them thither thoſe holy Relicks, which continu'd there till the *Sarazens* entring that Iſland and ravaging it, *Luitprand*, King of the *Lombards*, gave a great Sum of Money for them, and tranſported them firſt to *Genoa*, and thence to *Pavia*, where he put them into a Church he had built under the Title of St. *Peter of the Golden Haven.* The *Benedictins* were poſſeſs'd of it at firſt, and continu'd there till the Year 1222, when Pope *Honorius* the IIId. gave it to *Regular Canons*. Pope *John* the 22th in the Year 1327, added to them *Friers Eremites of* St. *Auguſtin*. Each of them at firſt had for their Portion one Side of the Church, which was divided by a Line that is ſtill to be ſeen. The Differences that daily happen'd on account of the Gifts and Oblations, were the Occaſion that afterwards that Church was given to them to ſerve it alternatively by Months, which continu'd till the End of the laſt Century, when their Differences reviving on account of the Body of St. *Auguſtin*, ſuppos'd to have been found in that Church, they now ſerve it alternatively for the ſpace of eight Days.

The finding of that Saint's Body, or at leaſt of a Body, which has really been believ'd to be that of St. *Auguſtin*, happen'd on the firſt of *October* 1695. The *Auguſtinians* made no difficulty of believing it, and publiſh'd ſeveral Writings to make out their Aſſertion. The *Regular Canons*, who on the other Hand, affirm'd, that the Body which had been found was not St. *Auguſtin's*, writ alſo in Defence of their Opinion. This Controverſy was not yet decided in the Year 1698, when I paſs'd through *Pavia* in *June* that ſame Year.

Of the Original of the Regular Canons.

Hiſt. des Ordres Monaſt. Vol. 2. p. 11.

THAT which has been ſaid in the Preliminary Diſſertation concerning the Original, Antiquity and Progreſs of the Monaſtical State, ought alſo to relate to the *Regular Canons*; ſince many Authors have given them the Name of Monks, which is a general Name for all ſorts of Perſons that profeſs a Religious Life. *Penot*, a Regular Canon of the *Lateran* Congregation, has undertaken to prove by eighteen Teſtimonies, that this Name belongs to them, as well as that of *Regular Canons*. *Laurence Landmeter*, *Premonſtratenſian* Canon of the Abby of *Tongerlot* in *Flanders*, has not ſtuck to ſay, that the Clerks, whom St. *Auguſtin* caus'd to live in Community were *Canon Monks*; and *F. le Large*, a Regular Canon of the *French* Congregation, owns that the Name of Monks was given them till the eleventh Century.

But in regard that there are many who are not of this Opinion, we will particularly treat of the Original of the *Regular Canons*. They pretend to have had the Apoſtles themſelves for their Founders, and ground their Opinion on the Authority of the Bulls of the Popes *Eugenius* the 4th, *Benedict* the 12th, *Pius* the 4th, *Sixtus* the 4th, and *Pius* the 5th, who carry up the Original of that Canonical Order to the Time of thoſe holy Founders of the Church. But if agreeably to what is alſo ſaid by moſt of the holy Fathers, and Popes, the Councils of *Thionville* and *Meaux*, and a very great Number of Writers, the Apoſtles were the Founders of the Monaſtical Life, it will follow that the Monks are more ancient than the Clerks or Canons; ſince theſe laſt were not inſtituted till the Eve of the Paſſion of the Saviour of the World, when at his laſt Supper with his Apoſtles, he inveſted them in the ſacerdotal Dignity, giving them Power to conſecrate his Body and Blood; whereas the ſame Apoſtles had for ſome time before profeſs'd the Monaſtical Life, by having left all they had to follow JESUS CHRIST. So ſays *Creſcencius* in his Hiſtory of Religious Orders, who to confirm his Opinion, quotes theſe Words of St. *Vincent Ferrerius*, *The Clergy affirm that there were Clergymen before there were Monks, which is not ſo, for there were no Clergy till the End of the Supper, and yet there were Religious Monks before.*

The Cardinal *Peter Damianus* ſays, they were Monks and not Canons that founded the Univerſal Church, who govern'd it, and purg'd it from ſeveral Errors. We admire, ſays that Cardinal, directing his Diſcourſe to the Canons, that you would ſeparate us from the Union and the Society of the Univerſal Church; ſince it is manifeſt, that the Univerſal Church has been founded, govern'd and purg'd from many Errors by the Monks, and not by Canons. The Apoſtles thoſe Founders and Conductors of the Church, liv'd after our Manner, and not after yours, and *Philo* the moſt eloquent among the *Jews* in the Books he compos'd in favour of ours, calls the firſt Chriſtians Monks, and not Canons, and their Houſes Monaſteries. *Felinus* ſeems to be of the ſame Opinion, when he ſays, that the Monaſtical Life was confirm'd before the Canonical, and brings ſeveral Proofs to make out that the Monks ought to have Precedence before the *Regular Canons*. *Boſius* ſays, that St. *Auguſtin*, being inſpir'd by God, preſcrib'd a way of living to the Clerks, that would voluntarily live in common, and poſſeſs nothing after the Example of the Monks. In ſhort, there is an infinite Number of Authors, who ſay the ſame, and who agree, that there were no Communities of Clerks during the three firſt Centuries of the Church, and that they began in the fourth.

In ſhort, Mr. *De Tillemont* pretends, that to find out the firſt of thoſe Communities we muſt go no farther back, than to St. *Euſebius*, Biſhop of *Verceil*, who ſhut up all the Eccleſiaſtical Perſons of that City in one Houſe, where he liv'd with them in the Practice and Obſervances of the Monaſtical Life; and ſince St. *Ambroſe* ſays, that it was before his Baniſhment, that he made a Monaſtery of his Church, it muſt have been before the Year 355, becauſe that Year was held the Council of *Milan*, where that holy Biſhop was baniſh'd, becauſe he would not ſubſcribe to the Condemnation of St. *Athanaſius*.

But *F. Thomaſſin* gives St. *Auguſtin* the Honour of having been the firſt that erected Eccleſiaſtical Communities, after he was made Biſhop of *Hippo*, to which Dignity

Dignity he was promoted in the Year 395. It is true he owns, that St. *Euſebius* might contend with him for that Honour; but he having caus'd his Clergy to take upon them the Habit, the Profeſſion, and the State of the Monks, whereas St. *Auguſtin* left his Clergy in the Condition of Eccleſiaſticks, having added nothing to the clerical Life and Piety, but their living in common, and having nothing they could call their own; therefore the Inſtitution of Clerks living in common is to be aſcrib'd to that Holy Doctor.

The Reaſons which *F. Thomaſſin* gives for not aſcribing the Original of Eccleſiaſtical Communities to any but St. *Auguſtin* are of much Force. He ſays, that the firſt Community of the Apoſtles, of the Diſciples and of the Faithful, only conſiſted in the renouncing of all Property which many private Perſons embrac'd, and the Diſtribution was made to every one according to their Wants; but that they neither did lodge, nor eat in common, and though that Community of Goods was kept up among the Eccleſiaſticks during the firſt Ages, and that a Proportion of the Revenues of the Church was diſtributed to each of them, according to their Wants, their Rank, and their Labour, that this ſame proves the Clerks did not live in common. For, ſays he, if the Clergy had liv'd in common, the Clerks had not been call'd, *Brethren receiving Portions*, nor would the Diſtributions made every Month have been call'd, *Monthly Diviſions*. There had been no Diſtinction made between the Portions of Prieſts, and thoſe of the inferior Clerks; and it had not been decreed as a ſingular Privilege to young Clerks, who had ſignaliz'd themſelves by the Confeſſion of the Name of Jesus Christ, that they ſhould be honour'd with the ſame Allowances as the Prieſts. St. *Cyril* would not have order'd Alms to be given of the Portion that fell to his Lot, of his own proper Quantity. *Euſebius* would not ſay, that the *Novatians* gain'd the Biſhop *Natalis* to their Party, by promiſing him an hundred and fifty Pieces of Silver Monthly; and the Apoſtolical Conſtitutions would not appoint the unequal Portions that were to be made of the Incomes of the Church. This, ſays, *F. Thomaſſin* is not practic'd in the Congregations where all things are in common.

That learned Writer farther obſerves, that Pope *Syricius*, in his Letter to *Hymerius*, Biſhop of *Tarragona*, propoſing many Regulations for the Diſcipline of the Clergy, there ſpeaks of the Monks, and of the Virgins conſecrated to God, and of their Monaſteries; but that there is nothing in that Letter which looks as if there were at that time Clergymen living in Community. To conclude, as a farther Proof, *F. Thomaſſin* adds, that St. *Auguſtin*, in his Book of the Manners of the Church, which he writ before he was a Prieſt, would not have omitted to ſpeak honourably of Eccleſiaſtical Communities, if he had known of any; for he there gives an excellent Deſcription of the Monaſteries in *Egypt* and the *Eaſt*, ſome inhabited by Men, and ſome by Virgins. He aſſures us, that he knew ſecular Perſons at *Rome* and at *Milan*, who liv'd, pray'd and work'd all together in the ſame Houſe, under the Direction of a Prieſt, and that there were the like Communities of ſecular Women; but when he ſpeaks of Eccleſiaſticks, he does not take notice that they liv'd in Communities; on the contrary he the more admires their Piety, for that it was Proof againſt the many Temptations that occur in worldly Converſation.

However, though St. *Auguſtin* be look'd upon as the Father and firſt Inſtitutor of Eccleſiaſtical Communities, yet he compos'd no particular Rule for his Clergy, being ſatisfy'd with the Rule and Example of the Apoſtles, who had taught the Practice of living in common, and of having nothing they could call their own; and in regard that afterwards moſt of the Biſhops oblig'd their Clerks to live in common, in the exact Obſervance of the Canons of Councils, therefore was the Name of Canons given them, the which the *Greeks* indifferently gave to Eccleſiaſticks, to Monks, to religious Perſons, and to Virgins conſecrated to God, as *Balzamon* obſerves on the ſixth Canon of the firſt canonical Epiſtle of St. *Baſil* to St. *Amphilochus*; and by the Name of Canon, or Canoneſs, the *Greeks* denoted Perſons whoſe Names were regiſter'd in the Canon or Catalogue of the Community.

This Name of Canon was alſo common to all Officers belonging to the Church, even the meaneſt of them, as Ringers, Diggers, and others ſet down in the Matricula or Catalogue, call'd the Canon, and maintain'd at the Expence of the Church; and therefore this Name was alſo given to the Servants belonging to and maintain'd in Monaſteries. There are ſome indeed who pretend that the Name of Canons, comes from *Canon*, and that this Word ſignifies the Meaſure or Quantity of Corn, Wine and other Neceſſaries for the Support of Life that was diſtributed Daily, Weekly, Monthly, or Yearly, to each Clerk for his Subſiſtance; properly his Pay, his Wages, his Prebend or Livery, his Penſion, or Portion, otherwiſe expreſs'd by St. *Cyprian*, by the Word *Sportula*, the Basket into which the Clerks put their Food and Proviſions. Livery, from the *Latin*, *Liberata*, being what was deliver'd to a Clerk to live and cloath himſelf, whence we ſtill call the Cloaths a Maſter gives his Servants a Livery, and thoſe Servants Livery men.

But it was not till about the 12th Century, that the Order of Canons had the Title and the Honour of St. *Auguſtin* conferr'd on them, to diſtinguiſh thoſe of the latter Ages, from the others of the Time of King *Lewis* the *Debonnaire*, for whoſe Uſe, that pious Emperor, who bent all his Care upon reforming and regulating of the Monks and Clergy, caus'd the Deacon *Amalarius* to compoſe a Rule, which he alſo had approv'd by the Council of *Aix-la-Chapelle*, aſſembled in the Year 816, the which is almoſt the ſame as that which had been preſcrib'd by St. *Chrodegand*, Biſhop of *Metz*, which was extracted from the Holy Canons, the Works of the Fathers, and principally from the Rule of St. *Benedict*.

But in regard, that in proceſs of Time, eſpecially in the *Weſt*, the Canons were relax'd to ſuch a Degree, that they were in a manner ſunk into the Filth of an univerſal Incontinency, and that they obtain'd their Benefices by an infamous Symoniack way of Traffick; St. *Peter Damianus* carry'd on by the Force of his Zeal, earneſtly ſollicited Pope *Nicholas* the IId, to put a ſtop to thoſe Diſorders, and entirely to exclude all Property among the Canons, which ſeem'd to have been allow'd them by the Rule of *Aix-la-Chapelle*, ſince it did not oblige them to quit their Patrimony. To this effect the Holy Pope aſſembl'd a Council at *Rome*, of 113 Biſhops, in the Year 1059, where, after condemning Symony, and keeping of Concubines, he ordain'd that Clerks ſhould lodge and live together, and put into a common Stock what they receiv'd from the Church, exhorting them to follow the Apoſtles way of living in common, that is, to have nothing in Property.

The ſame was ordain'd in another Council by Pope *Alexander* the IId, in the Year 1063. Thus theſe two Popes having impos'd on Clerks that they ſhould have no Property, and live in common, it was requiſite, for authorizing of the ſame, to look back as far as St. *Auguſtin's* Inſtitution, by which Clerks live in common under voluntary Poverty. To this purpoſe they made uſe of two Diſcourſes of that Saint, which St. *Peter Damianus*

Damianus quotes, and entitles them, *of the Manners of the Clergy*; and in Regard that one Rule was to be ſet againſt another, which was that of *Aix-la-Chapelle*, the Name of a Rule was given to thoſe two Diſcourſes of St. *Auguſtin*. However, it is a Point controverted between ſeveral Writers, who have been never able to agree about the true Rule of St. *Auguſtin*, whether it conſiſted in thoſe two Sermons, or his 109th Epiſtle directed to religious Perſons. Be that as it will, all thoſe that follow the Rule of St. *Auguſtin*, as well Monks as Nuns, acknowledge no other Rule but that 109th Epiſtle.

The Regulations made by thoſe two Councils, for obliging of Canons to have no Property, were not embrac'd by all thoſe who aſſum'd that Title, there ſtill continu'd a Relaxation among them, which oblig'd certain Canons of the Church of *Avignon*, in that ſame Century, to form the Congregation of St. *Rufus*. About the latter end of the ſame Age, *Yvo* of *Chartres* reform'd thoſe of St. *Quintin* of *Beauvais*, and his Reformation was brought into many other Churches; but they did not yet call themſelves *Regular Canons of the Order of* St. *Auguſtin*. On the contrary, there were ſome, who ſtil'd themſelves of the Order of St. *Sylveſter* Pope, and others of St. *Urban*, Pope and Martyr; but what the Rules of thoſe two Popes were we know not. Perhaps thoſe Canons who call'd themſelves of the Order of St. *Sylveſter*, and of St. *Urban*, had taken thoſe Names on Account that their Churches were dedicated to thoſe Holy Popes; in the ſame manner as ſome Authors of the Life of the bleſſed *Michael Gedroc*, a *Polander*, of the Order of the *Regular Canons* of the Penance of the Martyrs, ſay he enter'd into the Order of St. *Mark*, by reaſon that their Monaſtery at *Cracow*, which is the Head of thoſe they have in *Poland*, bears the Name of St. *Mark* the Evangeliſt.

It may nevertheleſs be ſaid, that, even in the 11th Century, there were *Regular Canons*, who had embrac'd the Rule of St. *Auguſtin*, taken from his 109th Epiſtle; for as much as *Gervaſe* Archbiſhop of *Rheims*, in a Charter dated in 1067, for re-eſtabliſhing of the Abby of St. *Denys*, at *Rheims*, ſays he had there ſettled Canons, who profeſs'd the Rule and Order of St. *Auguſtin*; *I have there to the Honour and Glory of God eſtabliſh'd Canons, who profeſs the Rule and Order of* St. *Auguſtin*. This may ſtill farther be prov'd by a Letter from Pope *Urban* the 2d, writ at the latter end of that Century, to the Abbat *Roger* of *Soiſſons*, wherein he intimates that there were Canons that follow'd the Rule of St. *Auguſtin*; but *F. Chaponel Regular Canon* of the *French* Congregation affirms, that the ſaid Pope and Archbiſhop meant only a ſort of Life, like that of St. *Auguſtin*'s Clerks, or ſome particular Conſtitutions, extracted from that Father's Works; and that it is certain, that the *Regular Canons* did not begin to make ſolemn Vows till the 12th Century. Some Churches, ſays he, began in the Year 1110, to take the Rule of St. *Auguſtin*, extracted from his 109th Epiſtle, which afterwards by Degrees ſpread itſelf to ſome Houſes of the Order, till ſuch time as Pope *Innocent* the IId, in the *Lateran* Council, *Anno* 1139, ordain'd that all *Regular Canons* ſhould ſubmit to that Rule, and then they all took the Name of *Regular Canons of* St. *Auguſtin*.

After that the canonical Order was in a flouriſhing Condition, the Obſervance practis'd therein brought it into Reputation. Several Biſhops eſtabliſh'd Regularity in their Churches. Thoſe who founded Monaſteries put *Regular Canons* into them, and ſome of thoſe Monaſteries became Heads of renowned Congregations. That of St. *Victor* at *Paris*, of the *Holy Croſs* at *Coimbra* in *Portugal*, and ſeveral others were no leſs Ornaments to that Order, which being afterwards relax'd in proceſs of Time, occaſion'd ſeveral Reformations, the moſt univerſal whereof, and which concern'd all the different Bodies of *Regular Canons*, was made in the Year 1339, by Pope *Benedict* the 12th, who to that Effect drew up Conſtitutions, containing 64 Articles or Paragraphs, which he would have to be univerſally obſerv'd.

Some pretend that thoſe Conſtitutions were abrogated by Pope *Clement* the 6th, ſucceſſor to *Benedict*. *Penot*, who has writ the Hiſtory of the *Regular Canons* of *Lateran*, ſays, he had ſeen a Copy of the Letters for annulling of the ſame, and that the Original thereof is preſerv'd in the Monaſtery of St. *Mary* of *Zaragoza*; however, ſince Pope *Boniface* the 9th afterwards ordain'd the obſerving of the provincial Chapters, purſuant to the Conſtitutions of *Benedict* the 12th, and Pope *Martin* the 5th granted a Diſpenſation to the *Regular Canons* of *Lateran*, for not obſerving of thoſe Conſtitutions; it is very likely they were not annull'd, but that they were in Being long after.

The *Regular Canons* have frequent Controverſies on account of the Precedence, which they pretend to before the Monks and other Regulars, and which *F. Thomaſſin* gives them, for being, as he ſays, a Part of the Clergy. They pretend to it, not only for the ſake of Antiquity, as having had the Apoſtles, as they tell us, for their Founders; but alſo by Virtue of a Bull of Pope *Pius* the 4th, who granted to the *Regular Canons* of the *Lateran* Congregation Precedence before the Monks of *Monte Caſſino*. But it is to be obſerv'd, that during the ſaid Pope's Pontificat, thoſe Canons having made ſeveral Attempts to recover the Poſſeſſion of the Church of St. *John Lateran*, from whence they had been ſeveral times expell'd, they could not obtain what they deſir'd, and the Pope ſettl'd them in the Church of *Our Lady of Peace* at *Rome*, as it were to make ſome amends for their not recovering St. *John Lateran*, and at the ſame time decided in their Favour, the Controverſy they had held almoſt an Age with the *Benedictin* Monks, of the Congregation of *Monte Caſſino*, about Precedence, which he granted to the *Regular Canons* of *Lateran*, by a Bull of the Year 1564, wherein he ordain'd, that in Proceſſions and publick Acts, they ſhould have Precedence of the Monks of *Monte Caſſino*, and that the Abbats of thoſe two Congregations being without their Religious, at provincial or ſynodal Councils, and at publick and private Acts, where it is the Right of the Abbats to be preſent, they ſhould take Place according to the Seniority of their Promotion, and not according to the Antiquity of their Congregation. But that Bull is only in favour of the *Regular Canons* of *Lateran*, and not of the other Congregations of the ſame Order; which is ſo certain, that in publick Proceſſions, which are frequent enough at *Rome*, the *Regular Canons* of St. *Peter ad Vincula*, who are of the Congregation of St. *Saviour* of *Bologna*, give precedence to the *Benedictin* Monks of *Monte Caſſino*, the *Camaldulenſes*, the *Sylveſtrins*, the *Ciſtercians*, the *Fevillans*, the Monks of *Valombroſa*, and thoſe of Mount *Olivet*.

F. Hugh, *Premonſtratenſian*, Canon of the ancient Auſterity, in his Anſwer to the Reply of the *Benedictins* of the Congregation of *Vannes* in *Lorain*, in relation to the Difference between them concerning Precedence, ſays, he is not acquainted with that which the Monks of *Italy* have over the Canons of St. *Saviour*; but that he knows that the ſame is contrary to Juſtice, if the Matter of Fact be as is given out. I do not pretend to examine, whether it be againſt Juſtice or not; but I can aſſure *F. Hugh* of the Truth of that Fact, as having been an Eye Witneſs to it, having been

during ſix Years in thoſe Proceſſions, and during the Conclaves of *Alexander* the 8th, and *Innocent* the 12th, the ſecular and regular Clergy of *Rome* being oblig'd to go in Proceſſion every Day as long as the Conclave laſts, till a Pope is choſen.

The *Regular Canons* pretend, that there have been two thouſand ſeven hundred and ſixty ſeven Cardinals of their Order, 20135 Archbiſhops and Biſhops, and above 100000 miter'd Abbats. This is the Computation made by *F. le Paige* in his *Premonſtratenſian* Library, which he publiſh'd in 1633, but that Number will be much retrench'd, if we conſider, that perhaps there have not been 2700 Cardinals to this Time.

The ſeveral Habits of the *Regular Canons* of diſtinct Congregations do not belong to this Place, but at the Time when they firſt took the Name of *Regular Canons*, and put themſelves under the Protection of St. *Auguſtin*, *viz.* about the latter end of the 11th, and the beginning of the 12th Century, their Habit, at all Times, and in all Places was an Albe, which reach'd down to their Heels, and an Amuce which they wore about their Shoulders like a Cloak, and over the Albe and the Amuce they had a black Mantle, to which was faſten'd an Hood to cover their Heads. At firſt, the Mantle was clos'd every way, having only an Opening on the Breaſt to put their Hands through; but afterwards they made it open before to the Bottom, for the more Conveniency, and the Hood ſtill continu'd faſt to it. As for the Colour of their Garment, ſome had it Black, others White, ſome Red, and others Purple. In ſhort, there was no Colour peculiar to the *Regular Canons*. Pope *Benedict* the 12th, in the general Reformation be made of this Order, ordain'd by his Bull of the Year 1339, that the *Regular Canons* ſhould not in their Garments uſe any other Colours but White, Brown, Black, or almoſt Black. Cardinal *Wolſey* ordain'd the ſame, when in the Year 1519, he reform'd the *Regular Canons* in *England*, who were of no particular Congregation; and they having till then worn Black, were call'd the *Regular Black Canons*, to diſtinguiſh them from thoſe of the Congregations of St. *Victor*, of *Arroaſia*, and the *Premonſtratenſes*, that were in the ſame Kingdom, and call'd *White Regular Canons*. It is true that Pope *Benedict*, allow'd thoſe Colours only to thoſe Canons that wore them already, and ordain'd that thoſe who for the future would make any Change in their Habits, ſhould wear White; but that did not prevent others from taking Purple Habits, and whole Congregations Black.

It appears by the Cut of the Habit of one of thoſe ancient *Regular Canons*, with the Mantle and the Hood, that there was no great Difference between the Habit of the *Canons*, and of the Monks, and neither of them differ'd much from that of the Clergy, and even of the Laity; for *Don Claude de Vert* obſerves, that the long Mantle originally was no other than a great Hood to cover the Head, properly a Covering for the Head, call'd *Cucullio*, or *Cucullus*, from the *Greek* Word *Koukoullion*, and firſt of all *Kuklos*, which ſignifies a Circle, becauſe the Hood covering the Head, forms a Circle about the Face. That Hood ſoon after reach'd down upon the Shoulders, like a Scapular, or rather like a little Mantle; then it ſtretch'd down to the ſmall of the Back, and the Knees, as is worn by Sailors, who call that ſort of Hood a *Capot*, and it is alſo call'd a *Bearn Mantle*. At laſt it came down to the Feet, encompaſſing the whole Body, ſuch is at this Day the long Garment worn by Sentinels, the Cope wore by Clergymen, the Mantle or Cloak of Cardinals, Biſhops, regular and ſecular Canons, of the Religious of the Order of St. *Dominick*, of the *Carthuſians* and others. *Dom de Vert* was miſtaken, when he ſaid, that the Pope's uſual and common Mantle is ſtill of that ſort; for his Holineſs never wears an Hood and Mantle of red Velvet, but only on *Chriſtmas* Night, ſo that it is rather his extraordinary Garment; for as to his common Habit, he always wears a Caſſock of white Silk, a lac'd Surplice over it, in Summer a Rochet of red Sattin, and in Winter one of red Velvet, with a Cap of the ſame, which is turn'd up with Ermin, as is the Rochet; but in publick Functions, he has a white Cap under the Mitre, and always a Stole about his Neck. That is call'd the Pope's Private Habit; and when the Cardinals are clad in Purple, as in Advent, Lent, and faſting Days, the Pope wears a Caſſock of white Woollen, and the Rochet of red Cloth, for he never changes the Colour of his Garment, except only from *Holy Saturday* till *Low Sunday*, when he wears a Rochet of white Damask. When he has the Mitre on, he wears a Mantle, which is no other than that we call a Cope, and on *Holy Saturday* inſtead of a Mitre he wears only a Mantle of red Cloth.

This Mantle of the Canons, and all Clergymen, which at firſt was only a Hood to cover the Head, falling down by Degrees upon the Shoulders, and ſo to the ſmall of the Back, and to the Heels, at length came to drag on the Ground, ſo that the Canons who ſtill wear it in Winter are forc'd to tuck it up on their Arms, and that of the Cardinals is ſo long, that they cauſe it to be carry'd by Officers who are call'd Train Bearers. By the Laity it was chang'd into a Cloak, and the Cape of the Cloak is no other, as *Dom de Vert* obſerves, than the Hood turn'd down upon the Cloak along the Shoulders, and that which in the King's Houſehold is now call'd *Porte-manteau* (*a Cloak-Bag*) was formerly call'd *Porte-chape* (*a Mantle Bag*)

That Mantle, which, as has been ſaid, was formerly clos'd on every Side, having only a Slit to put the Hands through, was inconvenient; and for this Reaſon it is likely that ſome Clergymen wore them with Sleeves, which was no other than the Monks *Coule*, which oblig'd the fourth *Lateran* Council, held under Pope *Innocent* the 3d, in the Year 1215, to forbid Clerks wearing that ſort of Garments, either in the Church, or elſewhere, *They ſhall not wear Mantles with Sleeves in the Church at Divine Service, nor elſewhere*, and compell'd them to wear ſuch as were clos'd on all Sides, *They ſhall wear their upper Garments clos'd, not remarkable for being either too ſhort or too long.*

The ancient Synodal Statutes of the Dioceſe of *Coutances*, which might be made ſoon after that Council, by the Biſhop *Conrad d' Andegs*, ordain the ſame Thing, and that Prelate complains, that there were Prieſts, who went about their Pariſhes with a ſort of ſhort Caſſocks open before, and who were not aſham'd to appear before him in that Dreſs, more like Croſsbowmen, or Wreſtlers, than Clerks or Prieſts. *Wherefore we reprove the Prieſts, who go about their Pariſhes with upper open Tunicks, remarkable for their extraordinary Shortneſs, and in Jerkins, and are not afraid to come before us in the Habit, in which they look more like Croſsbowmen, or Wreſtlers, than Clerks or Prieſts.*

That Mantle therefore was worn at all Times, and in all Places, in the Church, in the Town, and in the Country. They wore it at Church over a Bonnet of Lambskin, with the Wool on. Afterwards that Cap or Bonnet was made to come down upon the Shoulders, and at laſt down to the ſmall of the Back; but in regard that the Mantle, and that Skin, which alſo went quite about the Body, were troubleſome in the Heat of Summer, they firſt left off the Mantle, and left only that Skin, which they call'd the *Amuce* or Rochet; ſome derive this Word from the *Latin*, *amicium*, a Garment, or Covering becauſe it cover'd the Shoulders,

and

and others from the German *Hooft Mutſen*, ſignifying a Cap. This Amuce, which cover'd the Head and Shoulders, and hung down to the ſmall of the Back, being ſtill a Garment unfit for the Summer, becauſe of the Heat; ſome Canons threw it acroſs over their Shoulders, as the *Regular Canons* of S. *Victor* wear it in Summer, as do thoſe of the *Holy Croſs* at *Coimbra*, and others. Thoſe of *Marbach* wear it alſo on their Shoulders; but it ends in a Point behind, a little below the Waſte, and is ty'd before with a blew Ribbon. Others have worn it on their left Shoulder, in the Nature of a Doctor's Hood, as the *Regular Canons* of the Cathedral of *Uſez*, and ſeveral Cathedrals have retain'd the ancient Cuſtom of wearing it on their Shoulders, like a Cloak, eſpecially the Canons of the Church of *Lyons*, who have made no Innovation. In fine, ſome of them having found that the wearing of it on their Shoulders was ſtill inconvenient in Summer, they have brought it down to the left Arm, where it generally continues, though to rid themſelves of that Habit, as ſoon as they come into the Choir, they throw it upon the Benches, and take it not up unleſs to perform ſome particular Function. This Garment was not only for the Clergy, it was alſo common for the Laity, to cover their Heads, and we find in a Regiſter of the Chamber of Accounts at *Paris*, an Article of 36 Sols, for lining the King's Aumuce.

A few Years after the *Lateran* Council, ſome Canons laid aſide the Mantle, and retain'd only the *Amuce* with the Albe, which hung down to their Heels. Thoſe who retain'd the Mantle and the *Amuce*, it is likely did not wear *Amuces* of Skins, but only of Serge or Cloth, for more conveniency during the Heats. The Albe which they wore under thoſe *Amuces*, and over their Cloaths was alſo common to Clerks and Laymen, to Men and Women. Clerks wore it continually, and chang'd them for the Service of the Altar, as well as the Chaſubles. That Habit continu'd for many Ages at it's full Length; but in proceſs of Time it was thought fit to ſhorten it for Conveniency, and perhaps to ſave Charges, except only at the Altar. At firſt it was brought within two or three Fingers of the Bottom of the Garment, afterwards to the Mid-Leg, and at laſt to the Knees; and thus it is call'd a Rochet, when the Sleeves are narrow, and a Surplice, when the Sleeves are wide and long, open and looſe. Moſt of the Regular Canons wear that ſort of Rochets for their ordinary Apparel over their Caſſocks. There are others, as thoſe of *Poland*, who have not yet taken the Sleeves from that Rochet, which they call *Saracium*; and having beſides ſhortned the Mantle to the Knees, they have alſo taken off it's Sleeves, and reduc'd it to the Shape of a Mantle, like that which is worn by the Prelates of *Rome*. There are others, who have ſo far ſhorten'd the Albe, or rather the Rochet, that they have reduc'd it to a ſmall Slip two Fingers broad, which they generally wear, either only before, or before and behind, in the Nature of a Scarfe, or flying looſe or otherwiſe.

The uſe of Caps was come among the Clergy in the 11th Century. At firſt they were only like little Skull-Caps, worn on the Hood of the Mantle, or other Covering of the Head. Afterwards they were made wider at the Top than at the Bottom, next they were ſtill made larger, but ſtill round and flat. About 300 Years ſince they were made Square, all of Wool, having as it were four Horns, which nevertheleſs appear'd but little outwardly, but thoſe that are made of Paſtboard cover'd with Stuff, quite Square, as us'd at this Time, are a very modern Invention.

It is very probable, that the *Regular Canons* did not wear them in the Year 1339, ſince Pope *Benedict* the 12th, in his Conſtitutions for reforming of this Order takes no notice of them, and ordains that they ſhall wear Hoods and Amuces to cover their Heads. The Amuces were for the Houſe, and they were to wear them in the Church, the Cloiſter, the Chapter-houſe, the Refectory and the Dortor, and not to uſe Hoods in thoſe Places, but elſewhere they might. It is not long ſince they brought up among them the Uſe of the Hat and the Cloak, which was forbid them by the Conſtitutions drawn up by the Cardinal *De la Rochefoucault*, in the Year 1623, who order'd them always to wear the Mantle when they went about the Town.

It will be needleſs to ſay any thing of the Pretenſions *of the Regular Canons to have been the firſt that were eſtabliſh'd in Cathedral Churches in* England, *by* St. Auguſtin, *the Apoſtle of the Nation. It is well known, that thoſe Churches were then poſſeſs'd by the Monks,* St. Auguſtin *being himſelf a Monk, as were moſt of his Companions, which has been ſufficiently prov'd. We will therefore proceed to what our above quoted Author adds concerning the* Regular Canons *in this Nation.*

There is no Reaſon to believe the *Regular Canons* upon their bare Word, till they can produce Proofs to make out their Antiquity in *England*; the greateſt Antiquity we can allow them in the Country is about 600 Years, as well as in all other Places, and we own they were firſt brought to *Colcheſter* about the Year 1109, and next to *London*. They were call'd *Black Canons* to diſtinguiſh them from thoſe of the Congregations of St. *Victor*, *Arroaſia*, and the *Premonſtratenſes*. We know not whether they continu'd to lead a regular Life, and agreeable to their Profeſſion from that Time till the Beginning of the 16th Century; but in the Year 1519, Cardinal *Wolſey*, took upon him to reform all Monaſteries, by Virtue of a Bull from Pope *Leo* the 10th, which he had obtain'd that ſaid Year; whether there were in reality any great Diſorders among them, or whether that ambitious Cardinal, who being of a very mean Extraction was become Archbiſhop of *York*, Miniſter of State, Lord Chancellor, and Legate a Latere of the Holy See in *England*, had a mind to ſeize the Poſſeſſions of ſome of thoſe Monaſteries, by ſuppreſſing them, and by that means to indulge his Vanity, and Ambition, as a modern Author writes. He began by reforming the *Regular Canons*, and in the Regulations or Statutes he drew up to that Effect, he pretended to much Zeal for the reſtoring of Regular Diſcipline. Hiſt. des Ordres Monaſt. Vol. 2. p. 137.

Among other things he ordain'd, that all the *Regular Canons* in *England*, even the Congregations of St. *Victor*, *Arroaſia*, and the *Premonſtratenſes*, or by what Name ſoever diſtinguiſh'd, ſhould meet once in three Years at a General Chapter, purſuant to the Decree of Pope *Honorius* the 3d, and the Conſtitutions of Pope *Benedict* the 12th. He preſcrib'd the Form of the Vows to be taken, and the Qualifications requiſite in thoſe that deſir'd to be admitted among them; the Means of baniſhing the Vice of having any Property, the Manner of reciting the divine Office, and the Hours of Silence. He prohibited eating out of the Monaſtery under Penalties, and permitted no Women to come into it, nor to give their Habits to them to waſh, the Colour whereof was to be White, Brown, Black, or almoſt Black; and to the End that theſe Regulations might be put into Practice at the ſame Time, and that no Monaſtery of *Regular Canons* might be ignorant of them, he ordain'd, that they ſhould not take Place till after the Feaſt of the Holy Trinity, in the Year 1521.

But thoſe good Regulations could not be long practis'd, by reaſon of the unhappy Schiſm, of which that Cardinal was the firſt Occaſion, by the pernicious Advice he gave King *Henry* the VIIIth. to put away his

his Wife Queen *Catherine*, which drew on all the Calamities that afflicted *England*, and whereof the Change of Religion was a Conſequence. Some Abbats and religious Men, through a Spirit of Libertiniſm, reſign'd their Monaſteries into the King's Hands; others were compell'd by Force, ſome held out till the laſt, and did not ſubmit till the Year 1539. when the Parliament finiſh'd the ſuppreſſing of all Monaſteries, and there were ſome, who choſe rather to undergo a glorious Martyrdom, than to be thought to have given the leaſt Conſent to that unhappy Prince's wicked and ſacrilegious Commands.

The *Regular Canons* in *Scotland* and *Ireland* were involv'd in the ſame Calamity, as well as the other religious Men. They chiefly were very great in *Ireland*, where they had two Abbats, and eight Priors, who were ſpiritual Lords, and as ſuch had Seats in the upper Houſe of Parliament. They alone had as many Houſes as all the other Orders together. They were in Poſſeſſion of almoſt all the Parſonages and Benefices, had almoſt all the Chapters of the Cathedral and Collegiate Churches; to be a *Canon Regular* was the only Way to be promoted to a Biſhoprick; but at preſent only the Memory remains of all that great Number of Monaſteries of *Regular Canons* in *England*, *Scotland*, and *Ireland*. *Thus the Author above quoted.*

Of the Original of the Canoneſſes *of the Order of St.* Auguſtin.

Hiſt. des Ordres Monaſt. Vol. 2. p. 55.

WE own that St. *Auguſtin* was the Founder of the *Regular Canons*, as being the firſt that oblig'd the Clerks to live in Community, according to the Rule of the Canons, and the Example of the Apoſtles; but we cannot ſay, that he founded ſuch Canoneſſes as we ſee at this Time. It is true, that the religious Women he inſtituted at *Hippo*, might have been call'd *Canoneſſes*, as well as thoſe that were before his Time in ſeveral Provinces, as well among the *Greeks* as the *Latins*; but the Names of *Canons* and *Canoneſſes*, as has been ſaid in ſpeaking of the Original of the *Canons*, were formerly given indifferently to Monks, religious Men and Virgins, to the meaneſt Officers of the Church, to the Servants of Monaſteries, and in general to all thoſe whoſe Names were enter'd upon the Matricula, or Catalogue, *In Canone*. F. *le Large*, a *Regular Canon* of the *French* Congregation, confeſſes that was the Cuſtom among the *Greeks*; but he affirms, that there have been, ever ſince the ſixth Century, *Canoneſſes* in the *Weſt*, which have been different from the Nuns, and to prove the ſame, he urges the Foundation of a Monaſtery by St. *Fridolin* in the Iſle of *Seking* in the *Rhine*, near *Baſil*, where that holy Man plac'd *Canoneſſes*. This is not a ſufficient Teſtimony, in regard that he ſpeaks only upon the Authority of *Balter*, a Monk of *Seking*, who did not write till the tenth Century, partly upon what he remember'd he had read in the Life of that Saint, and partly upon what was receiv'd by Tradition at *Seking*.

The *Canoneſſes* were not known at the Beginning of the 8th Century, ſince the Council aſſembled in *Germany*, in the Year 742. ordain'd, that religious Men and Women ſhould conform to the Rule of St. *Benedict*, for regulating their Behaviour, and the Government of Monaſteries and Hoſpitals; for at that Time there was no Monaſtery either of Men or Women without an Hoſpital, either to entertain Travellers, or to take Care of the poor Sick. The Decrees of that Council were confirm'd in that which was held at *Leſtines*, the next Year 743. The 5th Canon of that of *Verneuil* (according to F. *Mabillon*) which others call of *Vernon*, held under King *Pepin*, in the Year 755, ordains that in the Monaſteries of both Sexes, they ſhall live regularly according to the Order, that is, the Rule of St. *Benedict*, and I do not think that the *Canoneſſes* will apply to themſelves what is ſaid in the 6th Canon of the ſame Council, where it forbids one Abbeſs holding of two Monaſteries, or going out of their own, unleſs it be upon Occaſion of Hoſtility, or being ſent for by the King, and the ſame Prohibition is to the other religious Women, who are there call'd Nuns, for it would be a great Affront to *Canoneſſes* to call them Nuns.

They will not find themſelves mention'd in the Chapter Rules preſcrib'd by *Charlemagne* at *Heriſſal*, in the Year 779. It was only there ordain'd, that the Monks ſhould live according to the Rule, and the Nuns according to the holy Order, that is, the Rule and the Order of St. *Benedict*; that every Abbeſs ſhall keep within her Monaſtery, and ſhall not hold two. At the End of the *Capitulary*, there is an Ordinance for publick Prayers, and Alms, on Account of the Drought and the Famine that Year 779. Every Biſhop was to ſing three Maſſes and three Pſalters, for the King, for the Army of *France*, and for the publick Calamity; the Prieſts three Maſſes, the Monks, and Nuns, and Canons three Pſalters, and all were to faſt three Days ſucceſſively. Every Biſhop, Abbat and Abbeſs was alſo to maintain four poor Perſons till Harveſt Time, or at leaſt three, two, or one, according to their Power; and in that Capitulary there is no Mention of *Canoneſſes*, becauſe there were none at that Time.

It is not before the End of the ſame Century that we begin to diſcover ſome Tokens of *Canoneſſes*; for in the 47th Canon of the Council of *Francfort*, held in the Reign of *Charlemagne*, in the Year 744; it is ſaid, that as for the Abbeſſes, who did not live *Canonically* and *Regularly*, the King ſhould be made acquainted with them, to the End that they ſhould be depos'd. Some Track of *Canoneſſes* is alſo found at the Beginning of the 9th Century. The ſame Emperor having call'd together an Aſſembly of all Orders, at *Aix-la-Chapelle*, in the Year 802, the Biſhops and the Abbats were preſent, and they divided them into two Parts, each of them aſunder. The Biſhops particularly examin'd, whether the Clerks liv'd according to the Canons, and caus'd the Decrees of Popes to be read, to reduce 'em to their Duty. The Abbats on their Part propos'd to themſelves the Rule of St. *Benedict* for their Model, and enquir'd whether there were any Abbats that ſwerv'd from it, and liv'd like *Canons*, and whether that Rule was obſerv'd in the Monaſteries, where they had promis'd to keep the ſame; for there were Monaſteries then that had ſhaken off the Yoke of that holy Rule, and in which they knew nothing of that Rule, nor even of the *Canons*. In Concluſion, they likewiſe examin'd, whether in the Monaſteries of Virgins, they obſerv'd the Rule of St. *Benedict*, or whether they liv'd canonically; that is, after the Manner of the *Canons*, moſt of whom, as we have ſaid, had quitted the Rule of St. *Benedict*, having only the Name of *Canons*, and it is likely had been imitated by the Nuns, who from *Benedictines* were on a ſudden become *Canoneſſes*, without knowing what they were oblig'd to, or what their Obſervations were. For this Reaſon, the Council of *Chalons ſur Saone*, in the Year 813, thought themſelves oblig'd to preſcribe Rules to thoſe Nuns that call'd themſelves *Canoneſſes*; which ſhews, that the Council uſing thoſe Words, look'd upon that Inſtitute

A Regular Canoneſs of S.t Auguſtin.

See the Canon Regular in the Monaſticon.

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ſtitute as a new Thing, which had not been introduced in due Form, and that thoſe Nuns took the Name of *Canoneſſes*, without lawful Authority. Thoſe Regulations principally regard Encloſure, Silence, the reciting of the divine Office, and the Regularity of the Abbeſſes; but it ordain'd nothing for other religious Women, becauſe they had all the holy Practice of the Monaſtical Life in the Rule of St. *Benedict*. That Council had alſo been aſſembled by Order of *Charlemagne*, who at the ſame Time caus'd four others to be held, at *Mentz*, *Rheims*, *Tours* and *Arles*, but only that of *Mentz* takes Notice of the *Canoneſſes*; for in the 13th Canon, it ordains, that the religious Women, who profeſs'd the Rule of St. *Benedict*, ſhould live regularly; and that thoſe who did not profeſs it ſhould live canonically.

The *Canons* were not fit to inſtruct them, for they had only the Name of *Canons*, and were not at all acquainted with the *Canons*; for which Reaſon the Emperor *Lewis* the *Debonnaire*, having aſſembled the Council of *Aix-la-Chapelle*, in the Year 816, caus'd Rules to be there drawn up by the Deacon *Amalarius*, for the *Canons* and *Canoneſſes*, in order to reduce them to a regular Life. They were not look'd upon as the Offspring of St. *Auguſtin*; for no mention is made of that holy Doctor in either of the Rules; but on the contrary, that of the *Canoneſſes* is extracted from the Writings of St. *Jerome*, St. *Athanaſius*, and *Ceſarius*, and no Notice is taken of the Rule that St. *Auguſtin* had preſcrib'd to the Nuns of *Hippo*, which was not given to the *Canoneſſes*. Now the Council of *Aix-la-Chapelle*, having permitted them to retain the Poſſeſſion of what they had, only upon Condition they ſhould make a formal Letter of Attorney to ſome Relation, or Friend to take Care of, and defend the ſame by Law, and that they were alſo allow'd to keep Women Servants; that Abuſe was corrected by the Council of *Rome*, wherein Pope *Nicholas* the IId. preſided, in the Year 1060; the like having never been allow'd to any religious Women, ever ſince the Time of the Apoſtles, till the Reign of *Lewis* the *Debonnaire*, who had caus'd that Council to be aſſembled.

The Council of *Rome* acknowledges that, till the ſaid Year 1060, the Inſtitute of that Sort of *Canoneſſes* had not been receiv'd in any Part of *Aſia*, *Africk*, or *Europe*; except only in one Corner of *Germany*, and ſays, it was certain, that before the ſame Emperor's Time all the religious Women in all Parts, had no other Rule than that of Sr. *Benedict*. However there were ſome religious Women in *Aſia*, who follow'd the Rule of St. *Baſil*. There were alſo ſome of them, at the Time of that Council, in the *Weſt*, and there were ſome that follow'd other Rules; but it is certain that the Monaſteries which profeſs'd the Rule of St. *Benedict*, were more numerous, and it is likely that Council took the greater Part for the whole; becauſe in ſome Provinces in *Italy*, there were none but *Benedictine* Nuns; and the Council held at *Pavia*, in the Year 855, under the Emperor *Lewis*, the Son of *Lothair*, admitted but two Rules, the one of St. *Benedict* for the Monks and Nuns, and the other of the *Canons* for the *Canons*, and made no mention of the *Canoneſſes*, tho' there were ſome then.

Penot pretends to carry up the Antiquity of thoſe *Canoneſſes* to the Time of the primitive Church, as well as that of the *Regular Canons*; and ſays, that even then, or at leaſt in the Time of St. *Auguſtin*, they were both diſtinguiſh'd from the Monks, by their white Habits, and for a Proof of his Aſſertion quotes that Saint's Rule, which ordains that religious Women ſhould cauſe their Habits to be waſh'd by the Fullers, or do it themſelves. But this is no convincing Proof; for, beſides this, that all Sorts of Cloaths are carry'd to the Fullers, of whatſoever Colour they be, to be waſh'd and thickned, and that we to this Day, ſee *Regular Canons* and *Canoneſſes* clad in ſeveral Colours; the Acts of the ſame Council of *Aix-la-Chapelle* poſitively expreſs, that the Habits of the *Canoneſſes* were black. The *Benedictine* Nuns of the Abbies of St. *Peter* at *Rheims*, of *Montmartre* near *Paris*, of *Xaintes*, and of the *Trinity* at *Caen*, and ſome others, might with more Reaſon have call'd themſelves *Canoneſſes*, if we ſhould regard the Colour and Make of their Habits, for they wore white Habits, with Surplices, till they were reform'd about the Beginning of the laſt Century. Thoſe of *Rheims* even went in Proceſſions, with the *Canons* of the Cathedral, the *Canons* in one File, and the Nuns in another, not to mention many more *Benedictine* Nuns, that have worn white Habits, and ſome black with Surplices. There is ſtill the Order of *Font-Evrand*, in which the Nuns are clad in white, with Surplices or Rochets, and in the Congregations of *Mount-Olivet*, *Mount-Virgin*, and the *Camaldulenſes*, tho' under the Rule of St. *Benedict*, the Nuns are ſtill habited in white.

By what has been ſaid it appears, that the erecting of the *Canoneſſes* is not to be look'd for before the End of the 8th Century, or the Beginning of the 9th. and tho' the *Canons* took the Name of *Regulars*, and entitl'd themſelves the Sons of St. *Auguſtin*, about the latter End of the 11th Century, when they were oblig'd to renounce all Property, yet it appears that the *Canoneſſes* were not ſubjected to the Rule of that Doctor of the Church till about the Middle of the 12th Century, ſince the 2d *Lateran* Council, held under Pope *Innocent* the 2d. in the Year 1139, forbids religious Women living in Houſes by themſelves, under Colour of Hoſpitality, as being contrary to the Rules of St. *Baſil*, St. *Benedict*, and St. *Auguſtin*; and the Council of *Baſil*, under Pope *Eugenius* the 3d. *Anno* 1148. obliges the *Canoneſſes*, living under the Rule of St. *Auguſtin*, to renounce all Property. Upon Occaſion of theſe two Councils, F. *Thomaſſin* ſays, it is poſſible they might be the ſame *Canoneſſes* mention'd in the Council of *Aix-la-Chapelle*, whoſe ſcandalous Diſorders at length oblig'd the Popes and Councils to preſcribe them a Reformation, by which they were reduc'd to be *Regular Canoneſſes*, and oblig'd to have no Property.

Canons Regular of St. AUGUSTIN, *when brought into* England.

THESE Canons, by reaſon of their upper black Habit, worn over their white Surplices, to diſtinguiſh themſelves from the *Premonſtratenſes*, were generally call'd either *Black Canons*, or Canons of St. *Auguſtin*, as it was, and ſtill is the Cuſtom to call the black Monks, alſo Monks of St. *Benedict*. This Order of *Black Canons* was brought into *England* by *Adalwald*, or *Athelwulph*, Confeſſor to King *Henry* the Firſt; who being in Authority with him, both for his Learning and Piety, firſt erected a Priory of his Order dedicated to St. *Oſwald* at the Town of *Noſtel*, in *Yorkſhire*, and was himſelf made the firſt Prior of that Place; which appears to have ſo much improv'd in Wealth, that at the Suppreſſion under King *Henry* the VIIIth, it was worth 600 *l.* a Year. The ſame great Man afterwards prevail'd to have the Church of *Carliſle* made a Biſhop's See, and given to Regular Canons, who were to have Reynerus p. 155.

the perpetual Right of chooſing the Biſhop, as their immediate Paſtor; and he himſelf was alſo choſen the firſt Prelate and Biſhop of the ſame Church by his Brethren the Canons, and conſecrated in the Year 1133, being two Years before King *Henry's* Death. For what *Bale* affirms, *viz.* that there were Regular Canons plac'd at *Dorcheſter* by St. *Birinus*, in the Year 636, plainly appears to be falſe, even by the Teſtimony of *Capgrave*, whom the ſaid *Bale* quotes in his own behalf. But as the Order of *Clugni* took firm Root in *England*, under King *William* the Conqueror, it's principal Priories, as St *Pancrace* at *Lewis* Caſtle in *Suſſex*, St. *Saviour* at *Bermondſey* in *Southwark*, *Lenton* in *Nottinghamſhire*, *Montacute* in *Somerſetſhire*, being built under that King, to which in Proceſs of Time 34 others were added; in the ſame Manner, under King *Henry* the Firſt, the Order of *Black Canons* of St. *Auguſtin* firſt had it's Beginning, and a wonderful Increaſe, as if many of the Great Men of the Kingdom had vy'd in adorning the Abbies and Monaſteries of the ſame. The firſt Houſe in *England* was the Abby of *Colcheſter*, dedicated to St. *John Evangeliſt*, founded by *Eudo*, Sewer to King *Henry* the Firſt, in the Year of our Lord 1105. The next Year 1106, *William Panlane*, and *William Domcius*, of a Knightly *Norman* Family, erected and endow'd for them the renown'd Priory of St. *Mary Overy*, where there had firſt been a Monaſtery of Nuns, and afterwards of Secular Canons, who being plac'd elſewhere, the aforeſaid Noble Men brought in Regular Canons. *William Gifford*, then Biſhop of *Wincheſter*, built a great Part of their Church, reckon'd the 3d among the Churches of *London*, for Majeſty and Largeneſs, as contending for Preheminence with the Church of St. *Sepulchre*, and that of the Arches, after yeilding the precedence to the Cathedral of St. *Paul*, and the Abby Church of *Weſtminſter*. The firſt Prior of it was *Algodus*. Afterwards, in the Year 1107, King *Henry* gave them the Priory of *Dunſtable*, appointing one *Peter* the firſt Prior of that Place. The next Year 1108, Queen *Maud* built for them the Priory of the *Holy Trinity*, in the City of *London*, placing there one *Norman* by Name and Nation, Prior, who was the firſt Canon of this Order that came into *England*. The Church of the *Holy Trinity* was firſt Subject to the Church of *Waltham*, which was ſtill under this King *Henry* the Firſt, an Abby of Secular Canons; but the ſame Queen making Amends ſome other Way redeem'd this Subjection, and ſo much lov'd and promoted this Place, that the Prior of the *Holy Trinity* was one of the 24 *Aldermen* of the City, and as ſuch govern'd that Part of the City or Ward, having a Place among them every where, always obſerving the Rule of his Prieſtly Habit, over which he us'd nevertheleſs in the Proceſſions of the Magiſtrates to put on his *Alderman's* Gown. Again, in the Year 1112, *Geffry Clinton*, the King's Treaſurer and Chamberlain erected for them another noted Priory at *Kenilworth*, in *Warwickſhire*; and King *Henry* the Firſt himſelf, in the Year 1116, converted the famous College of *Secular Canons*, which had been founded at *Cirenceſter* by *Remedius*, Chancellor of St. *Edward* the Confeſſor, into an Abby of *Black Canons* of St. *Auguſtin*, plentifully endow'd it, and conferr'd on the Abbat thereof, the Dignity of a Baron in Parliament. The following Year 1117, *Gilbert* an Earl of the *Norman* Blood founded for them, the renowned Priory of *Merton*. In the Year 1129, *Robert Olby* built for the ſame Canons the Priory of *Oſney*, near *Oxford*; and in 1132, King *Henry* gave them the Biſhoprick of *Carliſle*, in the Perſon of his Confeſſor *Athelwold*, as has been mention'd above. In the Year 1148. *Robert Fitzhher*, a *Dane*, and Citizen of *Briſtol*, in the Reign of King *Stephen*, built for the ſame Canons the Abby of *Briſtol*. In 1154, the Priory of *Rouceſtre*, in *Staffordſhire*, was given to them; as was in the Year 1177, under King *Henry* the IId, Succeſſor to King *Stephen*, by his Command, the College which Earl *Harold* had erected at *Waltham* for *Secular Canons*, under King *Edward* the Confeſſor, was alſo beſtow'd on the *Canons Regular*, and the Abbat thereof dignify'd with a Parliamentary Barony.

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The Prior of *Bernewell.*
The Prior of *Buttele.*
The Prior of St. *Leonard* at *Briſele.*
The Prior of *Haghe.*
The Abbat of *Keyneſham.*
The Prior of *Laund.*
The Prior of *Repingdon.*
The Prior of *Wroxton.*
The Prior of *Dunſtable.*
The Prior of *Keckham.*
The Prior of *Dunmow.*
The Abbat of *Nutteley.*
The Prior of *Newenham.*
The Prior of St. *Bartholomew* in *Smithfield,* London.

In another Catalogue of the Houſes of this Order of St. Auguſtin, *which receiv'd Protections of the aforeſaid* Edward *the Firſt, are theſe that follow.*

THE Prior of *Chauconbe.*
The Prior of *New Place,* in *Shynewood.*
The Prior of *Paunteney.*
The Prior of *Carlile.*
The Prior of *Hickling.*
The Prior of *Bromehill.*
The Abbat of St. *James,* without *Northampton.*
The Abbat of St. *Mary* at *Meſſendons.*
The Abbat of *Hales.*
The Prior of *Bliburg.*
The Prior of St. *Botolph's,* at *Colcheſter.*
The Abbat of *Thornton.*
The Abbat of *Shirburn.*
The Prior of *Drax.*
The Prior of *Thurgarton.*
The Prior of *Lanthony.*
The Prior of *Coldnorton.*
The Prior of *Trentam.*
The Prior of *Weſtacre.*
The Abbat of *Darly.*
The Abbat of *Grimsby.*
The Prior of *Burſton.*
The Prior of *Burskogh.*
The Abbat of *Etilleſhul.*
The Prior of *Conyngeſheued.*
The Prior of *Merton.*
The Prior of *Elkeſham.*
The Prior of *Huntildeſham.*
The Prior of *Helagh-Park.*

Theſe are all the Monaſteries of the Order of St. *Auguſtin* mention'd in the two Catalogues aforeſaid to have taken Protections from King *Edward* the Firſt.

I know not how to reconcile what Reynerus *ſays above, concerning the firſt Houſe of this Order in* England, *which he firſt tells us was at* Noſtel *in* Yorkſhire, *and then a little lower that it was at* Colcheſter, *unleſs he means that their firſt Priory was at* Noſtel, *and their firſt Abby at* Colcheſter; *but I give the ſame as I find it.*

A Catalogue of the moſt Learned Men of Engliſh *Birth, that were Writers of the Order of* Regular Canons *of St.* AUGUSTIN.

1. ANDREW of St. VICTOR, an *Engliſhman,* ſo call'd becauſe he was a Canon Regular of the Monaſtery of that Name in *Paris,* educated in Learning from his Youth, having a ſharp Wit, in a few Years learnt Humanity, the liberal Sciences and Philoſophy, and being yet young apply'd himſelf to Divinity; being much addicted to divine Contemplation. His Maſter was *Hugh* of St. *Victor,* at that Time renowned for his Studies, under whom he learnt his Divinity ſo induſtriouſly, that he afterwards taught the ſame with no leſs Applauſe. *Boſton* of *Bury* and others teſtify, that he writ Commentaries upon moſt of the Books of the Old Teſtament, *as Geneſis, Leviticus, Numbers, Deuteronomy, Joſhua, Judges, Kings, Chronicles, Eccleſiaſtes, Proverbs, and the Prophets Iſaias, Jeremy, Daniel,* and *Joel.* He flouriſh'd in 1150.

2. NICHOLAS BREAKSPEAR, was a Man of ſingular Learning; but the Controverſy depending, whether he were a Canon Regular, or a Monk of St. *Benedict* I ſhall ſay no more of him.

3. ACHARD, or ARCHARD, of *Northumberland,* Canon Regular of St. *Auguſtin* in the Monaſtery of *Bridlington,* renow'd in thoſe Days for Integrity of Life, and Variety of Learning, having made very great Progreſs in Humanity, Philoſophy and Divinity, as appears from *Boſton* of *Bury,* and *Leland.* In Proceſs of Time he was choſen Abbat of the Monaſtery of St. *Victor,* in the Suburbs of *Paris;* and laſtly, Biſhop of *Auranches* in *Normandy,* which ſame Year he Chriſten'd the Daughter of *Henry* the IId, King of *England.* Moſt of his many Works periſh'd, the Titles of thoſe that eſcap'd are as follows, *A Treatiſe of the Diviſion of the Soul and Spirit; Of the Temptation of Chriſt; Of the Holy Trinity; The Life of St.* Gezelin *Monk; Moſt Learned Homilies.* He flouriſh'd in 1162.

4. CLEMENT, Born at *Gloceſter,* and Canon Regular of St. *Auguſtin* in the Monaſtery of *Langthony,* near the aforeſaid City, and at length Prior of the ſame, renown'd for Piety and Erudition. Being diſturb'd in his Studies and Contemplation by many great Viſiters, he retir'd into *Wales,* to another Monaſtery of the ſame Name and Order, where notwithſtanding his retiredneſs he ſoon grew Famous. Of his Erudition there are ſufficient Teſtimonies in his Works; the Titles whereof are, *A Gloſs upon the Pſalter, Commentaries on the Goſpels; The Agreement of the four Evangeliſts,* imperfect; *Of the Wings of the Cherubims; On the Canonical Epiſtle of St.* James; *On thoſe of St.* Peter; *On thoſe of St.* John; *On that of* St. *Jude; Of the Art of Chriſtian Faith; Sermons; Epiſtles; Lectures; Of the Aſtrological Orbs.* He dy'd of at Palſy a *Langthony* near *Glouceſter,* about the Year 1170.

5. ROBERT CANUTUS, Canon Regular of St. *Auguſtin,* Born in the little Town of *Greeklade,* having in his Youth receiv'd ſome Reliſh of Humanity, afterwards made a wonderful Progreſs at *Oxford,* in Virtue, and all good Literature. Thus was he in proceſs of Time choſen Prior of St. *Fredeſwid's,* where he wholly

wholly gave himſelf up to divine Contemplation, and the Study of the Scripture, not neglecting his more youthful Exerciſes, as knowing they were proper to ſharpen his Wit, and to inſtruct Poſterity. The Titles of his Works were theſe, *Flowers of* Pliny's *Natural Hiſtory*; *Commentaries on Geneſis*; *On Exodus*; *On Leviticus*; *On Numbers*; *On the Pſalms*; *On the four Books of Kings*; *On the Canticles*; *On Ezekiel*; 41 *Homilies on that Prophet*; *On the* 12 *leſſer Prophets*; *Of Jacob's Marriage*; *Of Matrimony*; *Of the Bleſſings of Jacob, and Moſes*; *Of the Myſteries of both Teſtaments*; *The Mirror of Faith*; *On* St. *Matthew's Goſpel*; *On the Epiſtles of* St. *Paul*; *On the Revelation*; *Sermons and Epiſtles*; *Sentences in Divinity*. He flouriſh'd in the Year 1170.

6. ROBERT, ſurnam'd the *Scribe*, from his tranſcribing the Works of ancient Authors, Canon Regular of St. *Auguſtin*, in the Monaſtery of *Bridlington*, where on Account of his ſingular Learning, Wiſdom, Piety, Induſtry, and other Virtues, he was afterwards the fourth Prior, ſpent moſt of his Life, as *Leland* teſtifies in reading, ſtudying and expounding the Holy Scriptures, wherein that he might not err he follow'd the ancient Fathers and Doctors, whom he diligently read. Nor did he only ſtudy for himſelf, but for his Scholars whom he inſtructed, and for Poſterity to whom he left the following Works, *Commentaries on Geneſis, Leviticus, Numbers, Deuteronomy, the Pſalms, the Canticles, the* 12 *leſſer Prophets*, St. *Matthew*, St. *John, the Epiſtles of* St. *Paul, and the Revelation*; *On the Works of the* 6 *Days, On the Lord's Prayer*; *On* St. *Athanaſius's Creed*; *Of the Body and Blood of our Lord*; *Of the Catholick Church*; *Sermons and Dialogues*. He flouriſh'd in 1180, and was bury'd in the Cloiſter of his Monaſtery.

7. GILBERT FOLIOTH, Canon Regular of St. *Auguſtin*, and Abbat of *Leiceſter*, a Diſcreet Man, and ſingularly Learned, on which Accounts he was firſt preferr'd to the Biſhoprick of *Hereford*, and then to that of *London*. He adher'd to King *Henry* the IId againſt St. *Thomas* of *Canterbury*, and was therefore excommunicated. St. *Bernard* writ an Epiſtle to him, when he was Biſhop of *London*, and in it gives him the Title of *Maſter Gilbert*, ſeveral Times commending his Wiſdom, Learning, and as he expreſſes it, his ſpecial Philoſophy. The Titles of his Writings are, *In Defence of the King's Cauſe*; *Concerning the Execution of the Mandate*; *Invectives againſt* St. *Thomas*; *Of his riſing againſt the King*; *The Lives of ſome Engliſh Saints*; *On the Canticles*; *Epiſtles*. He dy'd in the Year 1187.

8. RICHARD, Canon Regular of St. *Auguſtin*, in the Monaſtery of the *Holy Trinity*, in *London*, was educated from his tender Years in Studies befitting his Age, till by long Application he became one of the moſt celebrated Poets and Rhetoricians of his Time; for which Reaſon he was much eſteem'd by *Richard* the Firſt King of *England*, and continually with him in *Syria* and *Paleſtine*. Returning home, after his long and dangerous Travels, he moſt accurately and particularly, as an Eye Witneſs, deſcrib'd all the principal Things he had ſeen in thoſe Countries, in Verſe and Proſe, not omitting all that befell the King, his Stature, Shape, Manners, and Qualifications. The Title of that Work is, *King Richard's Itinerary*, in one Book, *MS.* St. *Benedict*'s College at *Cambridge*; the other Titles are, *The Itinerary of Fellow Travellers*; *the Actions of King Richard*; *A Treatiſe of Penance*; *Epigrams*, &c. as may be ſeen in *Nicholas Trivet* and *Leland*. He flouriſh'd in the Year 1200.

9. WILLIAM LITTLE, or PETIT, or PARVUS, according to the ſeveral Languages we find his Name in, and call'd *Newbrigenſis*, or of *Newbury*, from the Monaſtery in which he was a Canon Regular of St. *Auguſtin*, Doctor of Divinity, and well vers'd in profane Literature, ſeems to have been of a ſubtile and crafty Temper, a Flatterer of Great Men, and too great a Favourer of the Temporal Power, for which reaſon his Hiſtorical Relations are to be ſuſpected. *Leland* deſervedly reproves him for paſſing ſo unjuſt a Judgment on the Hiſtory of *Geoffry of Monmouth*. However, he was learned enough in Divinity, and polite enough in his Writings, which are, *On the Canticles*; *Of the Actions of the Engliſh*; *Of the Engliſh Kings*; *Commentaries*; *Sermons*, &c. He flouriſh'd in 1200.

10. ALEXANDER ESSEBY, Born in the Weſt of *England*, and there Canon Regular of St. *Auguſtin*, and afterwards Prior of a Monaſtery of that Order; a Man of an unblameable and religious Life, and of great Reading and Learning; the prime Poet and Rhetorician of his Time, and of this Nation, as alſo an able Divine; being in all Points more addicted to Piety, than to worldly Wit, he writ little on Profane, but more on Sacred Subjects. He happily imitated the Elegancy of the ancient Poets, but deteſted their Trifles and Superſtitions, turning all their Ornaments of Words to the Worſhip and Praiſes of God. He publiſh'd in Verſe, *A Compendium of the Hiſtories of the Bible*; *Confeſſions*; *Of Holy Days*; *Meditations*; *A Feſtival*; *The Life of* St. *Bertelin*; *The Life of* St. *Cunger Anchorite*; *The Life of* St. *Agnes*; *Epiſtles and Poems*; *An Epitome of the Hiſtory of Britain*. And flouriſh'd in 1220.

11. ALEXANDER NECKAM, by ſome waggiſhly called *Nequam*, that is wicked, born about St. *Alban's*, a Man excellently ſtor'd with Erudition, of an excellent Wit, a ſolid Judgment, a fluent Tongue, wonderful Induſtry, an innocent Life, extraordinary Affability, elegant in his Writings, facetious in Diſcourſe, pleaſantly witty, at the ſame Time acceptable and merry. He was notably skill'd in all the liberal Sciences, and a famous Divine, reckon'd a Miracle of Wit, not only among the *Engliſh*, but alſo among the *French* and *Italians*, with whom he ſtudy'd in his Youth. He remov'd the greateſt Difficulties, ſolving the hardeſt Queſtions, and rendring the moſt abſtruſe Matters plain and eaſy. When in the Flower of his Youth, and well advanc'd in Learning, he was deſirous to be admitted into the Order of St. *Benedict*, and had ſeveral Times ſignify'd as much to the Abbat of St. *Alban's*, who being very dilatory in anſwering his Requeſt, *Alexander* writ to him theſe Words, *Si vis, veniam. Sin autem, tu autem.* That is, If you will, I will come. If not do you. This loſes it's Grace in *Engliſh*, being an alluſion to the laſt Words of the Leſſons us'd in the Church, which are, *Tu autem domine miſerere nobis.* Thou, O Lord, have Mercy on us. So that the *Tu autem*, ſignify'd, that if the Abbat would not, there was an End of all his Prayers to him. The Abbat in as few Words, and as wittily anſwer'd, *Si bonus es venias; ſi nequam nequaquam.* If you are good come, if wicked, not. Alluding to his Name in the Words *Nequam* and *Nequaquam*, which Alluſion *Alexander* taking in ill Part, his Mind became eſtrang'd from the Order of St. *Benedict*, and going away from St. *Alban's* to *Exeter*, he there became a Canon Regular of St. *Auguſtin*, and in the Year 1215, was choſen Abbat of that Monaſtery. *Sixtus Senenſis*, and others inform us, that he writ, *On the Proverbs*; *Eccleſiaſtes*; *The Canticles*; *Ezekiel*; *The Pſalms*; *The Goſpels and both Teſtaments*; *Leſſons on Scripture*; *Concordance of the Bible*; *A Vocabulary to the Bible*; *Corrections on the Bible*; *Of the Decalogue*; *Morality of the Goſpel*; *Praiſes of the Divine Wiſdom*; *Of Tropes and Figures*; *Of the Nature of Things*; *On* St. *Athanaſius's Creed*; *Of Virtues*; *Of Faith*;

Faith, Hope and Charity; *Why the Son became incarnate*; *On the Divinity of Rules*; *Of the Purity of Mary*; *Of her Nativity*; *Annunciation*; *Aſſumption and Eſpouſal*; *Of a virtuous Woman*; *Of the Converſion of Magdalen*; *Of Monaſtical Life*; *Of things created in Specie*; *Of the Office of Monks*; *Of the coming of our Lord*; *A Repertory of Words*; *Diſtinctions of Words*; *Eighteen Sermons*; *Mythology*; *The Mirror of Speculations*; *On the Exorciſm in Baptiſm*; *To religious Men*; *Sundry Poems*; *Expoſition on the Soul*; *Of the Degrees of Humility*; *Of the Nuptials of Mercury and Philology on Marcian*; *Several Tracts*; *Iſagoge on Arts*; *Various Queſtions*; *Of the Names of Utenſils*; *Deſcription of the Library*; *Of the Fables of Poets*; *On Ovid's Metamorphoſes*; *Of the Accent in middle Syllables*; *A Treatiſe of doubtful Kind*; *Commendations of Wine*; *New Anian*; *New Eſop*. At length he dy'd at *Worceſter*, in the Year 1227. This is moſtly from *Boſton* of *Bury*'s Catalogue.

12. WILLIAM, a *Briton*, and Canon Regular of St. *Auguſtin* in the Monaſtery of *Lanthony*, in *Wales*, which he afterwards govern'd, well inſtructed from his youthful Years in Literature and Monaſtical Diſcipline. Being, as *Leland* teſtifies, a learned eloquent Perſon, he went about to ſeveral Monaſteries of his own Order, and made others Partakers of his Labours, Teaching, Diſputing and Preaching. He was very intimate with *Robert de Betun*, and afterwards writ *his Life and Actions*, which is all I find of his; but he flouriſh'd in 1230.

13. RICHARD, ſurnam'd the Divine, having long ſtudy'd in *England*, went over to *Paris* to improve himſelf, and fixing there, became a Canon Regular of St. *Augnſtin* in the Monaſtery of St. *Victor*, where he is ſaid to have been afterwards choſen Prior, for his ſingular Piety and Learning. His Writings teſtify him to have been a moſt able Philoſopher and Divine; the Titles of them are theſe; *On the Prophet Joel*; *On Nahum*; *on Eccleſiaſtes*; *Expoſitions on the Pſalter*; *Sentences of Scripture*; *Of Nabuchodonozor's Tree*; *On the Words*; *He cries to me*; *On the Words*; *An Edict came forth*; *On the Lord's Prayer*; *The Lives of the Patriarchs*; *Of the Conception of the Virgin Mary*; *Of ſix ſorts of Contemplation*: *A Penitential Work*; *Sermons*; and many other Pieces. He flouriſh'd in 1240. Note, That there was another *Richard* of St. *Victor*, a *Scot*, and moſt Learned Man, who alſo writ much and very learnedly.

14. ALBERICUS VERE, of the Noble Family of the Earls of *Oxford*, having well improv'd in Letters, enter'd into the Order of the *Canons Regular* of St. *Auguſtin*, where he dedicated all the Time he had to ſpare from Prayer and Regular Diſcipline, to Reading and Writing. The Titles of his Works are theſe, *The Antiquities of his Monaſtery of* St. *Oſith*; *The Life of* St. *Oſith*; *Of the Euchariſt*, &c. He flouriſh'd in the Year 1250.

15. JOHN, Canon Regular of St. *Auguſtin*, much addicted to reading of Poets and Philoſophers, writ many Things of both Sorts, till growing weary of worldly Vanities, he began to think ſeriouſly on his religious State, he apply'd himſelf Day and Night to Heavenly Meditations, and is ſaid to have had ſome wonderful Viſions. His Writings are, *Predictions and Poems*. He flouriſh'd in 1250.

16. JOHN, Canon Regular of St. *Auguſtin* and Prior of the Monaſtery of *Newburgh* in *Yorkſhire*, a Man of Piety, Wiſdom, and Learning, for which Reaſons he was much belov'd by King *Henry* the IIId, and of his Council, and being well vers'd in all polite Literature was by him often employ'd on Embaſſies. *Matthew Paris*, in the Year 1254, ſays, he was ſent by the King into *Flanders*, and that the ſame Year a bloody Battel was fought between the *French* and the *Flemmings*, whereupon he being inform'd by the Prime Men on both Sides of the Beginning, Cauſes, Progreſs, and diſmal Event of that War, writ *the Hiſtory* thereof, wherein he ſhews that *Margaret*, Counteſs of *Flanders*, an ambitious, proud, luſtful and cruel Woman, had been the Occaſion of all that Tragedy. He dy'd in the Year 1257.

17. THOMAS WIKES, Canon Regular of St. *Auguſtin* of the Monaſtery of *Oſney* near *Oxford*, by the Neighbourhood of the Univerſity, advanc'd ſo far in Literature, that his Fame ſpread far abroad on that Account, as well as for the Integrity of his Life. Being very polite in all human Literature, he apply'd himſelf to Reading and Writing the Hiſtory of *England*, together with the Lives of the Abbats of his Monaſtery, from the Year 1066, which was that of the Conqueſt, to the Reign of King *Edward* the Firſt, under the Titles of the *Compendious Chronicle*, and the *Catalogue of the Abbats of Oſney*, both which have been lately publiſh'd by the Learned Dr. *Gale*. He writ beſides, *A Reproof of Gluttony*; *Commendations of Wine*, and much more, and flouriſh'd in 1290.

18. RICHARD CRICKLADE, *Canon Regular* of St. *Auguſtin*, in the Monaſtery of *Cricklade*, in *Norfolk*, whence he took his Surname, famous for the receiv'd Opinion of his Sanctity and ſingular Erudition, being a profound Divine, and a noted Preacher of his Time. He is ſaid to have writ more than has been handed down to Poſterity, the Titles of his Works we have are theſe; *Concerning the Teſtament of the Fathers*; *Of Jacob's Marriage*; *Homilies to the People in Engliſh*, &c. He dy'd and was bury'd in his own Monaſtery, about the Year 1310.

19. ROBERT PLIMPTON, Born in *Devonſhire*, *Canon Regular of* St. *Auguſtin* at *Plimpton*, from which he had his Surname, and according to *Leland*, a pious Man, and of no ſmall Literature. He is ſaid to have been Archdeacon of *Totneſs* in *Devonſhire*, where following the Example of St. *John Baptiſt*, he frequently preach'd to the People with much Fervor upon Penance, and the coming of the Kingdom of Heaven, and finding his Sermons to be profitable to thoſe then preſent, he committed them to writing for the Benefit of Poſterity. So that he writ; *Of Penance*; *And Sermons for Sundays*; and flouriſh'd about the Year 1320.

20. STEPHEN EITON, or EDON, *Canon Regular of* St. *Auguſtin*, in *Wartrey* Monaſtery, in *Yorkſhire*, much commended by *Leland*, for his Improvement in Learning, was a very great Lover of his Country, and incredibly affected towards his Sovereign King *Edward* the IId, and accordingly it much griev'd him to ſee the Nation diſturb'd by the *Scots*, and them proſperous in their Undertakings, and the *Engliſh* Affairs to go to Ruin through that King's Sloathfulneſs. He therefore, with an aking Heart, faithfully, and in a doleful Manner, as the Times requir'd, committed to writing the King's Miſcarriages, his Country's Calamities; and his Prince's Neglectfulneſs, continuing his Hiſtory Year by Year, under this Title, *The Actions of Edward the* IId; and flouriſh'd himſelf in 1320.

21. THOMAS HASLEWOOD, *Canon Regular of* St. *Auguſtin*, at *Ledes* in *Kent*, after he had taught, towards his old Age, took delight in Reading and Writing Hiſtory, for which reaſon *William Botomer* afterwards gave him a Place among his famous Hiſtorians, and not undeſervedly, for it appears that he publiſh'd many Things, and chiefly that Work which he entitles, *A compendious Chronicle*. He flouriſh'd in 1321.

22. WALTER HEMMINGFORD, *Canon Regular of* St. *Auguſtin*, in the Monaſtery of *Gisburn*, in *Yorkſhire*, arriv'd at the Top of Erudition, and being then at liberty to follow his Genius, took to read *Engliſh* Hiſtory; and tranſmitted what was moſt worthy to Poſterity, in an accurate Method; beginning his Hiſtory from the *Norman* Conqueſt in 1066, and bringing it down to the Year 1308, by the Title of *The Hiſtory of England*; or, *A Chronicle of the Acts of the Kings of England*. He alſo writ, *The Chronicle of Edward the* IIId, and Sermons; and dy'd and was bury'd at *Gisburn*, in the Year 1347. The firſt of them has been publiſh'd by Dr. *Gale*.

23. JOHN BRIDLINGTON, Born in *Yorkſhire*, *Canon Regular of* St. *Auguſtin*, in the Monaſtery of *Bridlington*, where he was afterwards Abbat. Beſides his profound Knowledge in Divinity, was an excellent Poet, and yet ſo contemplative, that he is ſaid to have been often in Raptures, and receiv'd Revelations, whereby he wonderfully predicted Things to come, and preaching with great Vehemency reprov'd the Vices of the People, the Nobility, and even of the Kings, deterring many from their ill Courſes. This he alſo often did in his Diſcourſe, and the ſame in his Writings, the Titles whereof are *Homilies to the People*; *Prophetical Poems*; *And other prophetick Verſes*. He dy'd in the 60th Year of his Age, and of our Salvation, 1379. Having been reputed as an Holy Man, whilſt Living, and ſaid to have wrought Miracles after his Death, he was in proceſs of Time canoniz'd.

24. PHILIP REPINGDON, *Canon Regular of* St. *Auguſtin* in the Monaſtery, of *Leiceſter*, Doctor of Divinity of *Oxford*. It was pity he had not a more ſteady Mind, and ſolid Judgment; for he is ſaid in the Flower of his Age to have been ſeduc'd by the *Wickliffiſts*, and to have preach'd and writ ſome Things, which he afterwards being convinc'd of publickly recanted in a Sermon at St. *Paul's Croſs*, where in the Year 1382, he abjur'd 24 erroneous Articles, and returning into the right Way, continu'd ſo till his Death. But he was ſoon after his Recantation choſen Abbat of his Monaſtery, then Biſhop of *Lincoln*; and laſtly, by Pope *Gregory* the 12th created Cardinal of the Title of St. *Nereus* and *Achilleus*. He writ ſome things erroneous in his Youth, and others Orthodox in his riper Years; the Titles we have are, *Of Secular Dominion*; *Controverted Queſtions*; *Homilies throughout the Year*; *On the Goſpels for Sundays*; and flouriſh'd in 1408.

Other Learned Canons Regular of St. *Auguſtin*, *who were Writers, leſs known, as is the Time when they liv'd.*

25. BARTHOLOMEW LINSTED, alias FOWLE, *Canon Regular of* St. *Auguſtin*, and the laſt Prior of St. *Mary Overy* in *Southwark*, Writ *Of London Bridge*; what elſe, or when he dy'd, does not appear.

26. GREGORY BRIDLINGTON, ſo call'd of the Place of his Birth in *Northumberland*, *Canon Regular of* St. *Auguſtin*, We have little or no Account of him, but only of his Writings, which *Boſton of Bury*, ſays are, *On the Canticles*; *On ſeveral Texts of Scripture*; *Publick Lectures*; *Sermons*; *Of the Art of Muſick*.

27. WALTER BAKER of *Swinburn*, *Canon Regular of* St. *Auguſtin*, in the Monaſtery of *Oſney*, near *Oxford*, tranſlated into *Latin*, at the Requeſt of the Author, *The Hiſtory of the Life and Death of King Edward the* IId, Written in *French* by *Thomas de la More*; and flouriſh'd in the Year 1320.

HOLY TRINITY

Monaſtery of Regular Canons *near* Algate, London.

IN the Year of our Lord 1100, on the Nones of *Auguſt*, King *Henry* the Firſt, ſurnam'd *Beauclerck*, was crown'd at *Weſtminſter*, being the Third Son of *William* the Conqueror. He marry'd *Maud* the Daughter of *Malcolm*, King of *Scotland*, which *Malcolm* had marry'd *Margaret*, the Daughter of *Edward*, the Son of *Edward*, King of *England*, ſurnam'd *Ironſide*; by whom the ſaid *Malcolm* had ſix Sons and two Daughters, *Maud* and *Mary*. *Maud*, as has been ſaid, marry'd *Henry* the Firſt, King of *England*, by whom he had *Maud*, who was afterward Empreſs. *Mary* was marry'd to *Euſtace*, Earl of *Bologn*, by whom the ſaid Earl had a Daughter, call'd *Maud*, afterwards marry'd to *Stephen*, King of *England*. The People fear'd King *Henry*, perceiving that the Wiſdom of God was in him to execute Judgment; for, as we read in the *Chronicles*, he behav'd himſelf bravely in all his Undertakings. He always lov'd the Trinity, his Creator, preferring him before all Things, as of Right he ought; he rebuilt the Churches and Monaſteries, which had been overthrown and deſtroy'd by the *Danes*; he built ſome new ones from the Ground; he reliev'd the Poor, and recall'd *Anſelm* from Baniſhment, and in ſhort ſhow'd himſelf a perfect and faithful Obſerver of the Faith in the Love and fear of God. The renown'd Fame of this illuſtrious King being firſt proclaim'd, I, tho', in all appearance inſufficient and ignorant, do endeavour to write of the Benevolence, Goodneſs and virtuous Actions of his Wife *Maud*, that good Queen; ſince her bountiful Goodneſs can ſcarce be conceiv'd, or expreſs'd; for this holy and devout Lady, being adorn'd with the Inſtructions of Archbiſhop *Anſelm*, paid an acceptable Duty to God; ſhe moſt devoutly heard Maſs, and attended at the other divine Service; being inflam'd with the true Word of God, ſhe paid a ſincere Reſpect to the Miniſters of CHRIST, eſpecially the Monks, and other religious Men; ſhe was a conſtant Viſiter of the Sick; a continual Reliever of the Poor; compaſſionate to Captives; aſſiſting to Women with Child; not only a Comforter of Lepers, but alſo a moſt compaſſionate cleanſer of them, ſhewing herſelf a Servant of CHRIST in all Points. For to the End what has been above ſaid, may be corroborated by the certainty of Truth, I have thought fit that thoſe Things, which the Queen would have kept ſecret, whilſt ſhe liv'd, ſhould now ſhe is dead to the World be made publick, to the End that the Candle being ſet upon the Candleſtick may ſhew to all the Light of her Goodneſs. Among her other Acts of Piety; it once happened, that ſhe lovingly waſh'd the Feet of Lepers, in a private Room of her Appartment; which *David*, the ſaid Queen's Brother, coming on a ſudden into that Room, without the Knowledge of the Queen, obſerving, and abhorring, he in a chiding manner ſaid thus to her. *It does not become your Dignity to perform ſuch Actions; Nay more, if this ſhould be known to the King's Highneſs, be aſſur'd he would never cohabit with you again.* To whom the Queen ſaid, *Draw near my Brother, and learn, that the ſame, who made us and not we our ſelves, in the Goſpel ſays, What ye did to any one*

Regiſt. Can. Reg. S. Trin. London. *per nes Joh. Anſtis Armig.*

one of the leaſt of mine, ye did to me, for I was ſick, and ye viſited me; and if you will thus comfort the Sick, viſiting them, be it known to you, that you ſhall receive the Health of your Soul from the Lord. He being recover'd by theſe Exhortations of the Queen, drew near and kiſs'd every one, and beſtow'd Gifts on them; and being afterwards ſtruck with the dread of the divine Judgment, and with Love, he moſt willingly, to the end of his Life follow'd the Queen's wholſome Advice. To the Queen who was endow'd with ſuch Virtues the Lord granted a Name, which is above all the Names of the Queens of *England, viz.* that ſhe be generally to this Day call'd by all the *Engliſh, The Lady Maud, the good Queen.* This Queen being improv'd by the Affection, and moſt agreeable Diſcourſes of the Holy Archbiſhop *Anſelm*, lov'd the bleſſed and individual Trinity with ſuch a zealous Charity and Fervor, that ſhe reſolv'd to build a Church in Honour of the ſaid Holy Trinity in the moſt convenient and honourable Place ſhe might, in which Praiſe and Thankſgiving ſhould be inceſſantly render'd to the moſt High, both Night and Day; and ſhe happily perform'd her Deſign, by the Advice of the ſaid Archbiſhop, in the City of *London*, as the moſt worthy Place in the whole Kingdom, on the Queen's *Soc*, or Lordſhip; becauſe there had never before been any ſuch Church built in the ſaid City in the Honour of the moſt *Holy Trinity*, whoſe Mercy continually cheriſh, protect, and defend all coming into and inhabiting the aforeſaid Kingdom and City, and whoſe Name be praiſed for ever. *Amen.*

Foundation of the Church.

IN the Year therefore after the Incarnation of our Lord, 1108, the Church of the Holy Trinity was founded near *Algate, London*, by the Noble Queen *Maud*, in the Place where one *Syred* had formerly begun to found a Church in Honour of the Holy Croſs, and St. *Mary Magdalen*, from which the Dean and Chapter of *Waltham* us'd to receive 30 Shillings, which nevertheleſs they had not receiv'd for many Years paſt; but the Queen, to diſcharge her Church, gave them in exchange for the 30 Shillings a Mill, King *Henry* conſenting to the ſame, and confirming it, as the following Charter will manifeſtly make out.

The Charter of King Henry I. *declaring the Church free from all Subjection.*

This Charter is in the Roll of the 8th Year of the Reign of King *Richard.*

HENRY, King of *England*, to *Richard* Biſhop of *London* and *Hugh de Roch*, and to all his Lieges *French* and *Engliſh*, throughout all *England*, Greeting. Know ye, that I have granted to Queen *Maud*, my Wife, that ſhe place Canons Regular in the Church of the Holy Trinity, in *London*. Know ye alſo that this ſame Church is free and diſcharg'd from Subjection to the Church of *Waltham*, by the Exchange the ſaid Queen gave to the Church of *Waltham*, with my Conſent, in the Preſence of *T.* Biſhop of *Salisbury*, and *Th.* St. *John*, and *Jordan Say*. It is my Will, and I ordain, that the aforeſaid Church of the Holy Trinity, and all Things belonging to the ſame, remain as free and unmoleſted as ever they were in the Time of the Queen herſelf, and in the Time of *William* Biſhop of *Durham*. Given at *Dunſtable*.

And thus this Church was diſcharg'd from the Subjection to the Church of *Waltham*, as will moſt certainly appear by the following Deed of that ſame Chapter.

The Deed of the Dean and Chapter of Waltham *diſcharging this Church from all Subjection.*

WALTER Dean, and the whole Chapter of *Waltham*, to *Richard* Biſhop of *London*, and all faithful, Greeting. Know ye, that we have quitted Claim to the Church of the Holy Trinity, in *London*, which belong'd to our Church, for the Exchange which Queen *Maud* gave us, with the Conſent of our Lord King *Henry*. Farewell.

Norman *made Prior of the* Holy Trinity.

THESE Things being thus tranſacted by the Advice of the often mention'd Prelate *Anſelm*, this ſaid Church of the *Trinity*, was given to one *Norman*, the firſt Canon in all the Kingdom, by whom all *England*, through God's Permiſſion was illuſtrated with the Canonical Rule and Habit of St. *Auguſtin*. The ſame Queen gave to God, the Church and *Norman*, as alſo to thoſe who ſerv'd in the ſame Church the Gate of *Algate* and the Soccage belonging to the ſame, with all it's Cuſtoms as fully as ſhe had the ſame; as alſo 25 Livres Blanches, which ſhe had from the City of *Exeter*, as may more evidently and fully appear by the following Charter of the ſame Noble Queen, eſpecially granted to the aforeſaid *Norman*, then Prior of the ſaid Church, and his Canons, and their Succeſſors ſerving God in the ſame Church, in ſuch Tenor of Words as follows.

The Charter of Queen Maud, *giving* Algate *to this Church.*

MAUD by the Grace of God, Queen of *England*, to *R.* Biſhop of *London*, and all the faithful of the Holy Church, Greeting. Be it known to you, that I, by the Advice of Archbiſhop *Anſelm*, and with the Conſent and Confirmation of my Lord King *Henry*, have given and confirm'd the Church of CHRIST ſeated near the Walls of *London*, free and diſcharg'd from all Subjection, as well to the Church of *Waltham*, as all other Churches, except the Church of St. *Paul, London*, and the Biſhops, with all Things appertaining to the ſame, for the Honour of God, to the Canons, regularly ſerving God in the ſame with *Norman* the Prior, for ever, for the Redemption of our Souls, and of thoſe of our Parents. I have in like manner given them the Gate of *Algate*, with the *Soc* belonging to the ſame, which was my Lordſhip, and two Parts of the Revenue of the City of *Exeter*. And it is my Will, and I command, that the ſaid Canons hold their Lands, and all things belonging to their Church, well and peaceably, and honourably and freely, with all the Liberties and Cuſtoms, which my Lord King *Henry*, by his Charter, confirm'd to them, ſo that neither wrong nor injury be done to them. Witneſs *William* Biſhop of *Wincheſter*, *Roger* Biſhop of *Salisbury*; *Robert* Biſhop of *Lincoln*.

The aforeſaid renown'd King *Henry* did not only confirm the aforeſaid Donation of the moſt Noble Queen, but alſo graciouſly ſtrengthned the ſame with mighty Privileges, as will appear by the following Charter.

The

The Charter of King Henry *the Firſt, for Immunities granted to this Church of the Holy Trinity.*

HENRY, King of *England*, to the Archbiſhops, Biſhops, Abbats, Earls, Sheriffs, and all his Lieges, *French* and *Engliſh*, Greeting. Know ye, that I have granted and confirm'd the Canonry of Canons Regular in the Church of CHRIST in *London*, there founded by my Wife, Queen *Maud*, that it be eſtabliſh'd for ever, and exempt from all Subjection, except to the Biſhop of St. *Paul*; and it is my Will, and I command, that the ſame Canons do hold their Lands, and all things belonging to their Church, well, and peaceably and honourably, with Sac and Soc, and Toll and Them, and Infangentheof, and all their Cuſtoms, as well within the City, as without it, and ſo that no Wrong or Injury be done to them. Witneſs *Roger*, Biſhop of *Salisbury*, and *Robert*, Biſhop of *Lincoln*. At *Weſtminſter*.

All the things above-mention'd, the ſame Noble King more fully confirms by his firſt Charter, concerning ſeveral Pariſhes; as moſt plainly appears in the ſame.

Of Norman, *the firſt Prior of the* Holy Trinity.

IN Regard it will be proper to declare all that neceſſarily appertains to the Canonical Religion, of the Order of our moſt Holy Father St. *Auguſtin*, the glorious Biſhop and Confeſſor of Almighty God; It is now thought fit to ſay ſomething, as God ſhall direct, concerning *Norman*, the firſt Prior of this Church, who firſt happily brought this Order into *England*, leſt, which God avert, in Proceſs of Time, the Negligence and want of Devotion increaſing in Men, there ſhould be a careleſs Omiſſion of what ought to be done, taken, or left. This *Norman* being deſcended of a Noble Family, in the Iſland call'd *Thanet*, on the Eaſt Side of *Kent*, apply'd himſelf with *Anſelm* in *France*, to the Study of Literature. Where having acquir'd Knowledge, and adorning his Youth with the Rays of Virtue, to the End that the Fruits of his Probity might bud out in his old Age, he return'd to *England*, and coming to *Colcheſter*, there moſt devoutly aſſociated himſelf with certain Prieſts aſſembled in the Church of St. *Botulph*. It happen'd that whilſt he liv'd there, they all unanimouſly agreed to take upon them a religious Habit. *Arnulphus* therefore, then the eldeſt Prieſt of that Church, call'd *Norman* to him, and enquir'd of him what was the beſt to be done in that Caſe. To whom *Norman* anſwer'd. *If you propoſe to take upon you a religious Life there is a decent and beautiful Order in the Parts beyond the Sea; but utterly unknown in theſe Parts*, viz. *The Life and Rule confirm'd by the Authority of the moſt Holy* Auguſtin, *the glorious Doctor; which Rule is alſo by the Catholicks call'd the* Canonical Rule, *and thoſe who follow it keep the High-way, and by it are led to their heavenly Country. Do you therefore appoint one or two prudent and diſcreet Perſons of your Number, to go thither, and learn the Order and Rule, and take the Habit there, and when they know it to Perfection, they returning thence may inſtruct you.* The Advice given by *Norman* pleas'd *Arnulphus* and his Companions. And *Arnulphus* ſaid, *Can we find any wiſer than your ſelf? And ſince God has ſhown this to you, we will all be obedient to your Advice. I will only take place of you in one Point in this Church.* They therefore ſent him to Archbiſhop *Anſelm*, praying, that he would by Letter recommend him to ſome Houſe of the ſaid Order. The ſaid Biſhop therefore underſtanding their good Intention, receiv'd him honourably, and ſent him with a Letter under his Seal, to the Abbat of Mount S. *Eloy*; the Purport of which Letter was as here follows.

Archbiſhop Anſelm's *Letter.*

ANSELM, the Servant of the Church of *Canterbury*, to his Friend *John*, Prior of the Canons of Mount St. *Eloy*, and to the Congregation ſerving God under him, Greeting. This Clergyman, by Birth an *Engliſhman*, by Name *Norman*, of a certain Church, in which ſome Clergymen have been lately aſſembled, who are willing to live regularly, after your Manner, comes to you, being deſirous to live with you ſome Time, as long as it ſhall pleaſe you, to the End he may be inſtructed in your Order and Cuſtoms, in the Service of God to the Benefit of himſelf and others; who being our Acquaintance, leſt any ſhould ſuſpect that he travels on any other Account, deſires the ſame to be made known by the Teſtimony of our Letters, and to be forwarded in this his Deſire, by our Notice and Intreaty. Therefore, though we have merited nothing from your Order, but on Account of good Will, nevertheleſs becauſe I confide in your Compaſſion and good Will, in regard it is the Part of religious Men, willingly to inſtruct ſuch as deſire to advance in Religion, when opportunity offers, I pray you will, as far as may be with your Conveniency, grant him, as he deſires, to remain in your Society.

Norman thus back'd with the Authority of Archbiſhop *Anſelm*, went over Sea, accompany'd by a Brother of his, call'd *Bernard*; which *Bernard* was afterwards Prior of the Chuch of St. *Peter*, at *Dunſtable*. *Norman*, the Man of God, coming to *Chartres*, and being receiv'd with Reſpect, he remain'd there many Days, as alſo at *Beauvais* with the regular Brothers, learning the Cuſtoms of the Order, how the Brothers behav'd themſelves in every Place, *viz.* in the Choir, Cloiſters, Refectory, Dormitory, and all other Places; likewiſe writing down the Rule of St. *Auguſtin*, and the Manner of the Habit, and in like manner regularly charging his Memory with what Things were neceſſary for each Canon, *viz.* three Couple of Shirts; two waſte Cloths, with Strings to them; two Linnen Hankerchiefs; a white Cloak lin'd for the Night; two Pair of Sheets at leaſt; one thick Quilt; one Coverlet for the Bed lin'd; two Caps; one Bolſter long and broad; two Pillows; two Blankets; four Surplices, whereof two for Holy Days, and two for other Days; two Lambskin Garments; four Tunicks of Blanket; two Wardcoats, one of which at leaſt to be lin'd; two worſted Cloaks, with lin'd Hoods; one worſted Cloak, with an Hood not lin'd; two Girdles, with a Penknife, and a Knife to cut Bread; one Purſe; a Caſe with a Needle and Thread; a Pair of Ivory Caſes for Combs; one Pair of Gloves; a Cloak for the Rain, with two Hoods and a Rochet; one Amuce; two Cloaks of Burnet, one of which to be lin'd; one Night-Cap; two Pair of Linnen Stockins; one Pair of Woollen Stockins; four Pair of Socks; two Pair of Breeches; two Pair of Cordovan Buskins; one Pair Night Buskins; one Silver Spoon; one Stone Cup; one Piece of Silver; one Knife for the Table. The Venerable Man *Norman*, at length perceiving that he was inſtructed, eſtabliſh'd, and thoroughly knowing in the Canonical

nonical Order, taking leave of the Abbat and Brothers, who lamented the parting with his Holy and Modeſt Company, return'd to *England*. Being ariv'd at *Colcheſter*, he there taught the Brothers rejoycing at his coming, the Order he had learnt; and committed to them the Rule and Cuſtoms of the Order of St. *Auguſtin* the Confeſſor of God, brought from the Parts beyond the Seas. He being afterwards diſmiſs'd by his Prior *Arnulphus*, and lovingly abſolv'd of his Obedience, as will appear by the following Letter, went away to *London*, viz. in the Year of our Lord, 1108. The Purport of the Letter was as follows.

The Letter of Arnulphus, *Prior of* Colcheſter, *abſolving* Norman *from his Obedience.*

ARNULPHUS Prior, and the Convent of Canons of the Church of *Colcheſter*, to Queen *Maud* their honourable Lady, and *Richard* Biſhop of *London*, and to all the Faithful of CHRIST, Greeting. Be it known to your Charity, that we will, and by common Aſſent do grant, that Maſter *Norman*, our Brother, and hitherto Canon of our Church, do comply with the Requeſt and Will of our aforeſaid Lady, and lawfully take upon him, with our Abſolution, the Government of the Canons, and Church of the *Holy Trinity*, at *London*, which is granted to him by the Queen, and canonically enjoyn'd him by the aforeſaid Prelate. This only Condition remaining in force between us and the Brothers of that Place, that though the Church of CHRIST, whereſoever diſpers'd throughout the World, does not ceaſe in all it's Members to pray for each other, yet they and we in like Manner, in a more ſpecial familiar Manner do not ceaſe, as is juſtly due, to pray for, and reciprocally comfort one another. May your Brotherhood for ever fare well in CHRIST. *Amen.*

The aforeſaid Man of God *Norman*, took upon him the Government of the Church of CHRIST, on the Nones of *April*, in the Year aforeſaid, by the Gift and Grant of King *Henry*, and his Wife Queen *Maud*, and ſupported, as has been ſaid by the Authority of Archbiſhop *Anſelm*, and *Richard* Biſhop of *London*. He thus preſiding over the Church of CHRIST, ordaining the Brothers, and inſtructing them in regular Obſervances, nobly building new Offices, a proper Cloiſter, and cauſing many Books to be new writ, and making new Ornaments for the Church, and rich Veſtments proportionable to the Number of the Brothers, diligently ordering all things with the greateſt Care, he began by Degrees to thrive like a Vine, ſhooting out Branches far from himſelf, for the Propagation of the Order, ſending out it's Boughs unto the Sea, and it's Branches unto the River; ſending his Brother *Bernard* to the Church of St. *Peter*, at *Dunſtable*, and another to *Launceſton* in *Cornwall*; alſo to *Plympton* in *Devonſhire*; and in like manner to the Church of St. *Frideſwick* in *Oxford*; to the Church of St. *Oſithe* in *Eſſex*, to the Town call'd *Churche*, *viz. William Corbuil*, a very diſcreet Perſon, afterwards made Archbiſhop of *Canterbury*, and with him *Sybbard*, whom the ſame Archbiſhop afterwards call'd *Symon*. Alſo to the Church of St. *Mary de Ayton* in *Southerey*, and many other Places throughout all *England*.

Arnulphus therefore and *Norman* perceiving that the Work of God proſper'd in their Hands, ſent a certain Canon of the aforeſaid Order, call'd *Senon* to Pope *Paſchal*, deſiring him to honour their Order with Immunities, which Pope receiving the Meſſage with fatherly Affection, and granting very ſpecial Rules, ſent him back with the Relicks of many Saints. But he dy'd at *Paris*, in his way Home, leaving there the Relicks and the firſt Bull. The ſecond was brought to *Colcheſter*.

This Houſe being reduc'd to great Want, it happen'd on a *Sunday*, that many Perſons of both Sexes, according to Cuſtom repair'd to it, who following the Proceſſion through the Cloiſters, and looking into the Refectory, and ſeeing the Cloths laid without Bread, ſaid, The Preparation is handſome, but where is the Bread. It was anſwer'd, That Bread was often wanting at Dinner-Time, and that the Brothers endur'd much in getting Neceſſaries. Hereupon the Women being mov'd with Compaſſion, agreed among themſelves, from that Time forward, each of them to offer a Loaf on every *Sunday* at the Altar of CHRIST, perſwading other Women that made Bread, who were not preſent at that Time to do the like. Thus ſo many Loaves were offer'd every *Sunday*, that there was enough for the Brothers and their Gueſts throughout the whole Week, and to ſpare. This offering of Loaves, ceaſing as the Founders of it fail'd, the divine Providence was not wanting, till this Church got ſo many Revenues as would ſuffice for the proper Maintenance of thoſe that belong'd to it; and as the Revenues increas'd, the offering of Bread wonderfully diminiſh'd. Thus ſuch Acceſſion of Poſſeſſions came to this Houſe, through the Devotion of the Faithful, that the miſerable want of the Brothers was reliev'd thro' the divine Providence. In the time of the aforeſaid *Norman*, the firſt venerable Prior of this Church, as has been ſaid, the aforeſaid Noble Queen *Maud* gave to this Church the Soc and Gate of *Algate*, which the above-mention'd King *Henry* graciouſly confirm'd for the Foundation of this Church, as moſt plainly is declar'd in his firſt Charter of ſeveral Pariſhes.

It is alſo to be known how great this *Soc* is, the Bounds whereof are thus; From *Algate* to the Gate of the *Bailiwick* of the Tower, call'd *Gungate*, and all the Lane call'd *Chykenlane*, towards *Berking* Church, as far as the Church-yard, excepting one Houſe, next to the Church-yard; and returning again the ſame way to the Church of St. *Olave*, and then returning through the little Lane that goes to *Coleman*'s Church, then towards *Fenchurch*, as far as the Brewhouſe, where is now the Sign of the Dove. There was formerly a Lane which led to the Houſe of *Teol*, the Son of *Ibbon*, the Alderman in *Limeſtreet*, which Lane is now ſhut up becauſe ſuſpected to harbour Thieves at Night, and therefore becauſe there is no way open, it returns again through the Lane, towards the Chapel of St. *Michael*, and ſo to *Limeſtreet*, to the Houſe of *Richard Canel*, and then it goes through the Street by St. *Andrew*'s Church, to the Church of St. *Auguſtin*, by the City Wall; and then as far as *Algate*. This gave the aforeſaid good Queen *Maud*, with the Gate of *Algate*, which the ſaid Prior *Norman* rebuilt from the Ground, and held it peaceably all the Days of his Life, with all it's Cuſtoms, as well within as without the City. The ſame Queen alſo gave 20 *l.* of the Toll of the City of *Oxford*, as appears by the above written Charter. Alſo the Land and Soccage of the *Engliſh Knightengild*, for the acquiring of which the Venerable *Geoffrey Clynton* was very ſerviceable, with the Knights, by Intreaties and Mony; and among the other good Things he did, he obtain'd of the King the way between the Church and the City Wall, that we might encloſe to ourſelves that Way, as is more expreſly declar'd by the following Charter, in theſe Words.

The Charter of King Henry *the Firſt, granting to the Church of the* Holy Trinity, *the encloſing of a Way.*

HENRY, King of *England*, to *Richard* Biſhop of *London*, and *Albericus de Ver* Sheriff, and to all his Barons and Lieges of *London*, Greeting. Know ye, that I have granted to the *Holy Trinity*, and to *Norman* Prior, and the Canons of the *Holy Trinity*, in *London*, that they may encloſe with Walls the Way that was between their Church and Offices, and the Wall of the City of *London*, both ways, as far as the aforeſaid City Wall, and that they hold the ſame peaceably. And the way that was wont to be there ſhall be now before their Church, on the other Side. And this I grant them for the Souls of my Father and Mother, and Succeſſors, and for my own Safety, and the State of my Kingdom. Witneſſes, *Ranulphus*, Chancellor, *Geoffrey Clynton*, and *Ralph Baſſet*, at *Northampton*.

This Church ſuſtain'd many Loſſes and Troubles on Account of that Road; for it was twice or thrice rob'd that way. Two Hides of Land at *Linton* were alſo confer'd on this Church, by the Gift of *Simon Mulins*; likewiſe the Church of *Totenham*, the Gift of *David*, the moſt pious King of the *Scots*; alſo the Church of *Bixil*, the Gift of *William*, Archbiſhop of *Canterbury*, whoſe Brother had been made a Canon here; alſo the Church of *Walcumſtow*, the Gift of *Adelicia de Toemg*; and many other Things, which are not here ſpecify'd; for the ſaid *Norman*, as well by Purchaſe, as by the free Gift of the good faithful People of CHRIST acquir'd to the Value of 20 *l.* Revenues in the City of *London*, he being much belov'd and honour'd by the People of this City, for God's and whoſe Sake they gave much to this Church, which *Norman* being more eſpecially belov'd above others, was all the Time of her Life choſen her Father Confeſſor, by the ſaid good Queen, who entirely gave herſelf up to be govern'd by him in Spirituals, underſtanding that he was in all Reſpects a true Servant of CHRIST, for through his Direction and Perſwaſion ſhe carry'd herſelf devoutly towards the Poor, and Churches, in Alms, and other Acts of Piety, and had deſign'd to enrich this Church; which did not ſucceed, the Term of her Life falling ſhort. But it being her Will to have her Body inter'd in this Church of CHRIST, ſhe granted to it Lands to the Value of 20 *l. per Annum*, and her Chapel and Relicks, together with her Body. However, the Monks of *Weſtminſter*, during the Time of her laſt Sickneſs, prepoſſeſſing King *Henry*, who was then in *Normandy*, by means of a ſpeedy Meſſenger, and having ſent before ſome of the King's Council, and gain'd them with Gifts, perſwaded the ſaid King, that the Queen's Body ought in juſt Reaſon to be bury'd in the Church of *Weſtminſter*, becauſe the ſaid King and Queen had been there crown'd and anointed. Having thus compaſs'd the Affair, the Meſſenger of the Monks returning the third Day, after the Queen's Death, when her Body was bringing to this Church to be bury'd, he having the King's Orders, directed the ſaid Body to be carry'd back to *Weſtminſter*, to be there ſolemnly bury'd, which none durſt preſume to oppoſe. Nevertheleſs the Monks got nothing by it, tho' ſhe was there honourably bury'd, yet contrary to her expreſs laſt Will. The King being ill adviſ'd, abſolutely refuſ'd us the Land left us as a Legacy, but graciouſly granted us the moſt precious Relicks belonging to the Queen, among which was a Basket of wonderful Workmanſhip, made of Gold, Silver, and precious Stones, with a Piece of our Saviour's Croſs, with other Veſtments and Copes, as alſo the Queen's Gold Scepters. Which Relicks the Emperor of *Conſtantinople* ſent to the ſaid King *Henry*, by the Hands of *Hugh de Rimere*, his Noble Baron, and the ſaid King gave them to the Queen, and the Queen to this Church, with the Baſket made at *Conſtantinople*, and a Table containing many and divers Relicks.

The Lady *Maud*, that worthy Queen, dy'd on the firſt Day of *May*, in the Year of Grace, 1118, and the 10th Year after the aforeſaid Prior *Norman* had taken the Priorſhip upon him, and was bury'd in the Veſtry, at *Weſtminſter*; where having reſted many Years, ſhe was, by the Advice of King *Henry* the IId, St. *Thomas* then Archbiſhop of *Canterbury*, and the other Nobility of the Kingdom, remov'd to the *Eaſt* Side of the High Altar, on the right Hand of *Editha*, Queen and Virgin, the Conſort of the moſt Holy *Edward* King and Confeſſor, and there as ſhe deſerv'd honourably entomb'd. The Inſcription over the ſaid Venerable good Queen *Maud*, is there on a Table in the following Words.

HERE LIES THE LADY MAUD, THE SECOND GOOD QUEEN OF ENGLAND, ONCE WIFE OF KING HENRY THE FIRST, MOTHER OF MAUD THE EMPRESS, DAUGHTER OF MALCOLM KING OF SCOTLAND, AND ST. MARGARET, CONSORT OF THE SAID KING MALCOLM; WHO DY'D ON THE FIRST DAY OF MAY, IN THE YEAR OF GRACE, MCXVIII, OF WHOSE GOODNESS AND PROBITY, IF WE SHOULD GO ABOUT TO SAY ALL, THE DAY WILL BE TOO SHORT. TO WHOSE SOUL THE MOST HIGH BE PROPITIOUS. Amen.

In the Year of our Lord 1132, being the 24th of the Priorſhip of *Norman*, this Church of CHRIST was burnt, with almoſt all it's Offices, by a Fire coming from the City, from the Houſe formerly of *Gilbert Becket*; by which Fire a great Part of *London* was then miſerably ruin'd. At which Time our Lord ſhew'd a great Miracle in this Church upon a certain Croſs; which, when the Fire had prevail'd, Men endeavouring to get out with other Goods of the ſaid Church, drawing the ſame with Ropes they could not remove it, and the Lead of the Church melting they were oblig'd to deſiſt. But returning the next Day, believing it had been conſum'd with the reſt, they found it untouch'd by the Fire. Being cheer'd with ſo great a Miracle, returning thanks to the moſt High, and encourag'd with the Hopes of Comfort in this Adverſity, they plac'd great Confidence in our Lord, that they ſhould enjoy future Proſperity.

Norman, the Servant of God ſome Time, more or leſs, before his Deceaſe, began to decline in his Body, not being able to obſerve the Strictneſs of the Community. Whilſt in Health he never would eat any thing more dainty than his Brethren, nor wear any better Garment, he ſuffer'd not any thing better to be ſet before him in the Refectory at Table, than what the Brothers had; and if any ſuch happen'd to be ſet before him, he caus'd it to be diſtributed among the weakeſt of the Brothers, contenting himſelf with the common Diet. Lying alſo in the Dormitory with the Brothers, he us'd to riſe firſt, to call up the others. He likewiſe was entirely againſt having a Chamber to himſelf, alledging, that thoſe who are plac'd over others ought to be as much as poſſible with thoſe under their Dire-

Direction, and not to withdraw themſelves from their Preſence upon any ſlight Account; and he appointed it to be obſerv'd, that no ſucceeding Prior ſhould have a particular Chamber, but that they ſhould always be in the Dormitory and Refectory, unleſs upon ſome urgent Neceſſity. Being, as has been ſaid above, declin'd in Strength of Body, and deſiring to be eas'd of the Priorſhip, and to appoint another, *viz.* one *Ralph* to govern, the Brothers would not give Ear to his Requeſt; nor by any means conſent to him in this Particular; therefore by the Advice of his Brother *Bernard*, Prior of *Dunſtable*, and of other wiſe Men, and with the Conſent of the Brothers, he appointed the ſaid *Ralph* Subprior, under himſelf, *Robert*, Biſhop of *London* confirming him, at the ſpecial Requeſt, and upon the Preſentation of the ſaid *Norman*, and his Brethren. To whom was committed the Care of all this Houſe, as well within as without, by *Norman* himſelf, as being Prior; leſt the Father and Founder of this Place ſhould be altogether depos'd, and ſeem to be ſubjected to the Obedience of his Son, whom he had before ſpiritually begot. *Norman* the Servant of God worn with long Sickneſs, like good Gold well try'd, departed this worldly Miſery, on the ſecond of the Ides of *January*, being *Sunday*, about break of Day, to our Lord, having been here faithful over little, to be plac'd over much with Joy; as having that *Sunday* Morning receiv'd the Sacrament of the Altar; his Abſtinence of Food, and Sparingneſs of Drink, the Harſhneſs of his Cloathing, and Rigor towards his Body, being ſcarce to be expreſs'd; having preſerv'd his Virginity throughout the whole Courſe of his Life, and his Body being cleans'd by the Fire of his Sickneſs. *Norman* the Prior dy'd in the Year of our Lord 1147, in this Church of CHRIST, which he had nobly govern'd 39 Years, and he was bury'd before the High Altar, in a New Coffin; whence in the Year 1176, he was tranſlated to the *North* end of the Altar, where he is ſaid to continue with his Body entire and uncorrupted like one lying aſleep.

Priors of the Canons of the HOLY TRINITY.

1. NORMAN was created the firſt Prior, in the Year of our Lord 1107, on the Nones of *April*, and govern'd this Church honourably 39 Years. He dy'd on the ſecond of the Ides of *January*, in the Year of our Lord 1147.

2. RALPH, the ſecond Prior, who had been Subprior, as has been ſaid, was created on the 16th before the Calends of *February*, in the Year of our Lord, 1148, having before taken very good Care of this Houſe; a venerable Man, ripe in Years, and well vers'd in divine and humane Learning; born and bred in this City, belov'd by all the Citizens, and Devout, known to and belov'd by King *Stephen*, his Wife Queen *Maud*, and the Royal Court; and was made Confeſſor to the ſaid Queen *Maud*, by Archbiſhop *Theobald*. We have thought fit, now at the Election of this Perſon, to explain ſome Rules to be for ever obſerv'd, according to the Inſtitution of the Prior *Norman, viz.* That the Prior of this Church never have any thing in Property, or that he can call his own; that he carry no Key; that he have no particular Bedchamber; that he always as far as may be, live in common with the Brothers; that he neither give away, ſell, or mortgage, any Revenue or Ornament belonging to the Church; that he neither receive nor ſend away to another Houſe any Canon, without the Conſent of the Chapter. And if any one ſhall lay violent Hands on another, that he loſe this Houſe, unleſs, upon Sight of his Repentance after being expell'd, he be receiv'd by the univerſal Conſent of all. We all of us, the Prior and the reſt in Order did ſwear to the Obſervance of all theſe Things in this Church, according to the Inſtitution of Prior *Norman*. King *Stephen* and his Wife bore ſo much Affection to *Ralph* the Prior and this Church, that they caus'd their Son *Baldwin*, and their Daughter *Maud*, once Wife to the Earl of *Mellent* to be honourably bury'd in this Church, that is, *Baldwin* at the *North*, and *Maud* at the *South* End of the Altar. The ſaid Prior *Ralph* was preſent at *Halyngham*, at the Deceaſe of the ſaid venerable Queen *Maud*, Wife to the aforeſaid illuſtrious King *Stephen*; having been eſpecially ſent for by her 3 Days before her Death, becauſe he was her Father Confeſſor, by Leave and Commiſſion of Archbiſhop *Theobald*; which *Ralph* adminiſter'd all the Sacraments to the Queen, which are due to ſuch as depart this Life; by whoſe Advice the ſame Queen beſtow'd much Alms, and built a Noble Monaſtery of Monks at *Feverſham*, where ſhe is entomb'd and reſts in our Lord. He was alſo with King *Stephen* at *Dover*, in his laſt Sickneſs. Archbiſhop *Theobald* very much honour'd and favour'd the ſame Prior *Ralph*, and therefore giving to the Church of his own, he never did it any Diſpleaſure, or took away any thing to it's Damage; and he in the Year of our Lord 1155, in this Church baptiz'd King *Henry*'s Son by Queen *Eleanor*, who was alſo call'd *Henry*; and the next Year the ſame Prelate alſo baptiz'd in this Church the ſame King's Daughter, call'd *Maud*, Born of the ſaid Queen. That Archbiſhop's Noble Succeſſor, the moſt Holy Champion of God, and moſt glorious Martyr *Thomas*, the moſt invincible Defender of all the Catholick Church, bore ſingular Affection to, and was very familiar with the ſaid Prior, whom he appointed his Secretary and Father Confeſſor; and the ſaid Holy Prelate when he was near, or in the City of *London*, often receiv'd Diſcipline of his ſaid Secretary, expoſing his Back naked to be ſcourg'd. The precious Death of which moſt glorious Martyr was reveal'd to the ſaid Prior *Ralph*; for the Night after he had ſuffer'd Martyrdom, the Prior in a Dream fixing his Eyes on the Sun, ſaw in the Body of the Sun the Biſhop in moſt rich Pontifical Veſtments. At length the ſaid Prior *Ralph* drawing towards his End having before labour'd very much in acquiring Lands, Revenues and other Neceſſaries to this Church, departed in our Lord; the Value of the Revenues of this Church having been increas'd to double the Value through his Sagacity and Forecaſt. Thus dy'd the ſaid Prior *Ralph* the Day before the Ides of *October*, in the Year of our Lord 1167, having been Prior almoſt 20 Years, whoſe Body was laid on the Outſide, near the Tomb of Prior *Norman*. To whoſe Souls the Almighty be Propitious. *Amen.* From that Time this Houſe continu'd without a Prior two Years, thirty two Weeks, and one Day, and all Things were done under the Common Seal during that Time, and under the Name of Prior *Edward*, when none ſuch had been created, as appears by the Teſtimonial Letter of *Gilbert*, Biſhop of *London*.

3. STEPHEN the third Prior was created the 16th Day before the *Calends* of *June*, in the Year of our Lord 1170, and he was depos'd on the 6th Day before the Calends of *May*, in the Year of our Lord 1197, and afterwards dy'd on the 19th Day before the Calends of *September*, in the Year of our Lord 1198, and was bury'd.

4. PETER

4. PETER of CORNWAL, the 4th Prior, was created on the 7th Day of the *Ides* of *May*, in the Year of our Lord 1197, and dy'd in *July* 1221, and was bury'd in the middle of the Chapel of the Bleſſed Virgin *Mary*, which he had built. Which Prior flouriſh'd the Prime Doctor among all the Doctors in *England* of his Time. He diſputing ſome Time with a certain ſubtle *Jew*, and converting him, made him one of his Canons. He compos'd two ſmall Books of this his Diſputation; as alſo an univerſal Syſtem of Divinity; a Book of the repairing of a Fall; of the two Handles of Predeſtination and Reprobation, and ſeveral other very uſeful Books in our Cuſtody, and others to be found in ſeveral Places in Honour of the Holy Trinity. In his Time alſo, *Edmund* a Canon of this Church, was ſent into *Ireland* to give a Beginning to our Order there.

5. RICHARD, the 5th Prior, was created the 17th Day before the *Calends* of *Auguſt*, in the Year of our Lord 1223, and dy'd the 19th before the *Calends* of *September*, in the Year of our Lord 1248, and was bury'd.

6. JOHN DE TOTYNGE, the 6th Prior, was created on the 9th Day before the *Calends* of *September*, in the Year of our Lord 1250, and dy'd the 17th before the *Calends* of *July*, in the Year 1258.

7. GILBERT, the 7th Prior, was created in the Year of our Lord 1260, and dy'd three Days before the *Calends* of *January*, in the Year 1264, and was bury'd.

8. EUSTACE, the 8th Prior, was created the 7th Day of the *Ides* of *January*, in the Year of our Lord 1264, and dy'd the 13th Day before the *Calends* of *January*, in the Year 1280, and was bury'd.

9. WILLIM AIGUEL, the 9th Prior, was created the Day before the *Calends* of *January*, in the Year of our Lord 1280, and dy'd the 12th Day before the *Calends* of *June*, in the Year 1289, and was bury'd.

10. STEPHEN of WATTON, the 10th Prior, was created in the Year of our Lord 1289, and was depos'd the 6th Day of the *Ides* of *March*, in the Year 1302, and dy'd afterwards in *October*.

11. RALPH of CANTERBURY, the 11th Prior, was created the fourth Day of the *Ides* of *March*, in the Year of our Lord 1302, and dy'd the 14th before the *Calends* of *July* 1314, and was bury'd.

12. RICHARD WYMBYSH, the 12th Prior, created the 7th Day before the *Calends* of *June*, in the Year of our Lord 1314, depos'd the 4th before the *Calends* of *June* 1325, and dy'd afterwards the 16th Day before the *Calends* of *April*.

13. ROGER POLY, the 13th Prior created the third Day before the *Calends* of *June*, in the Year of our Lord 1325, and depos'd the 7th Day before the *Calends* of *June* 1331, dy'd afterwards the 7th Day before the *Ides* of *January*.

14. THOMAS HEYRON, the 14th Prior, created the 6th Day before the *Calends* of *June*, in the Year of our Lord 1331; dy'd the 11th before the *Calends* of *March* 1360, and was bury'd.

15. RICHARD DE ALGATE, the 15th Prior, created the 6th Day before the *Calends* of *March*, in the Year of our Lord 1360, and dy'd the 17th before the *Calends* of *Auguſt* 1362, and was bury'd.

16. WILLIAM RISING, the 16th Prior, created the 6th Day before the *Calends* of *Auguſt*, in the Year of our Lord 1367, and dy'd on the *Calends* of *Auguſt* 1391, and was bury'd.

17. ROBERT EXETER, the 17th Prior, created the 19th before the *Calends* of *September*, in the Year of our Lord 1391, and dy'd the Day before the *Calends* of *Auguſt* 1408, and was bury'd.

18. WILLIAM HARADON, the 18th Prior, created in the Year of our Lord 1408, and dy'd on the firſt Day of *September* 1420.

" The Catalogue Mr. *Browne Willis* gives us of " thoſe Priors in his Hiſtory of Abbies, Vol. 2. p. 127. " differs very much from this, but as he tells us " he had it from *Newcourt's Repertorium*. Vol. II. " p. 560 and 561. and that this of ours is from the " Regiſter Book of the Houſe itſelf, there ſeems to " be good Reaſon to conclude that their own Re- " cords ſhould give the beſt Account of their Supe- " periors. However, that the Reader may ſee the " Difference, we will here give the Names of the " Abbats of Mr. *Willis*'s Catalogue, which are as fol- " lows ".

1. *Norman.* 2 *Ralph.* 3 *S*---. 4 *P*---. 5 *Gilbert* 6 *P*--- 7 *Richard.* 8 *John de Toting.* 9 *Euſtachius.* 10 *William Augnell or Aynell.* 11 *Stephen de Watton.* 12 *Ralph de Canterbury.* 13 *Richard de Wymbiſh.* 14 *Roger de Poley.* 15 *Thomas Heron.* 16 *Nicholas de London.* 17 *William de Riſing.* 18 *Thomas Percy.* 19 *Nicholas Hancock*; who ſurrender'd the Houſe to King *Henry* the VIIIth..

" This is mention'd for the Satisfaction of the Cu- " rious, though, as has been ſaid, the Regiſter Book " muſt certainly be trueſt.

After 1420, where the Regiſter Ends it's Catalogue, Mr. *Willis's* MSS. Collections inform us, That

THOMAS POMERAY occurs Prior *Anno* 1457. in *Chauncey's Hertfordſhire.*

THOMAS PERCY was made Prior, *Anno* 1481.

RICHARD CHARNOCK dy'd Prior in 1507, and was ſucceeded by,

THOMAS NEWTON, in *Auguſt* the ſame Year, who held it about two Years, and was ſucceeded by

JOHN BRADWELL made Prior, *Anno* 1509. Then Mr. *Willis's* Hiſt. of Abbies, Vol. 2. p. 128. tells us that,

NICHOLAS HANCOCK was confirm'd Prior of this Houſe, *July* 27, 1524. He was the laſt Prior of this Convent, which was ſurrender'd by him into the King's Hands in *July* 1532. After the Diſſolution he became Vicar of *Braughing* in the County of *Hertford*, and was thereupon admitted to it, *July* 30, 1541.

We now return to the Regiſter Book.

Of the Poſſeſſions of the Church of the HOLY TRINITY.

THE City of *London* was twice conſum'd by Fire ſince the firſt founding of this Houſe, *viz.* The firſt Time from the Houſe of *Gilbert Becket* as far as this Church, as was ſaid above, in the Time of *Norman* the firſt Prior, which Fire our Lord quench'd by Virtue of his Holy Croſs, then in this ſaid Church, as was obſerv'd above; as alſo in the Time of *Ralph* the ſecond Prior, from the Houſe of *Ailward*, near *London*-Stone, almoſt to the Gate commonly call'd *Algate*; which Fire coming as far as the Shrine of the moſt Holy Confeſſor of our Lord, *Erkenwald*, in St. *Paul's* Church, our Lord commanding, through the Merits of his aforeſaid venerable Prelate, it left not the leaſt Sign of any Damage there; which great Miracle is deſervedly tranſmitted to Poſterity. This Place therefore being, for the Reaſon aforeſaid, reduc'd to great Streights, in Conſideration of the City which was to be rebuilt, and for the better maintenance of this Church for the future, the Prior and Brothers then all unanimouſly thought fit to ſell the Lands then acquir'd

to

to this Church, reſerving for ever ſome ſmall Income from the ſame. And now becauſe the World takes Pleaſure in deceiving every one, and is grown ſo wicked, as to contradict and oppoſe the Actions of the Ancients, that ſcarce any one will willingly ſuffer our Revenues to be quietly paid us without very great ſtore of Evidences, and thoſe moſt authentically prov'd from Antiquity for our preſent Juſtification; therefore, I, Brother *Thomas* of *Exebrugge*, call'd the Son of *John* of *Cornwal*, Prieſt and profeſſed Canon of this Church, do undertake to renew this Rental; not according to the Times of the ſeveral Priors, but according to the Order of the old Books, with the Names in them Written, as alſo, if I can to expreſs the Tenements, and among whoſe Tenements they now ſtand, as alſo the Names of thoſe now inhabiting the ſame, for the better Information of Poſterity.

For according to the ſaying of wiſe Men; it is no leſs honourable to maintain what is acquir'd than to acquire.

Poſſeſſions of the Church of the Holy Trinity, *in the Pariſhes of St.* Michael, *St.* Mary Magdalen, *and St.* Catharine.

IN the Pariſh of St. *Mary Magdalen*, St. *Michael*, St. *Catharine*, and the *Holy Trinity*, which is now one Pariſh, *viz.* of the moſt *Holy Trinity*, and was in moſt ancient Times of the *Holy Croſs*, by whoſe Virtue may JESUS, who ſanctify'd the Croſs, protect us from the Aſſaults of our Enemies, and may the Son of the glorious Virgin grant me to perform this Work, to his own Praiſe, and the continual Benefit of this his Church.

John the Prior, and the Convent did let to *John Panyfader*, the Land with the Houſes in the Street which leads from *Algate* to the *Tower* for 4 *s.* a Year, to be paid at the 4 yearly Terms, as appears by the following Grant.

The Grant made by the Prior and Convent.

BE it known to all that now are and ſhall be, that *John*, the Prior, and the Convent of the *Holy Trinity*, in *London*, have granted and let, and by this preſent Deed confirm'd to *John Panyvadir*, certain Land, with the Houſes built on the ſame in the Pariſh of the *Holy Trinity*, within *Algate*, between the Land which *Hugh le Maſon* holds of the ſaid Canons, and the Land of the Brothers of *Mount Joye*, *viz.* whatſoever they had, or could have in the ſaid Lands and Houſes built thereon, with all Appurtenances, of all Sorts, without any Exceptions, to be had and held by the aforeſaid *John*, and his Heirs or Aſſigns, freely, quietly, and peaceably for ever, paying thence yearly to the ſaid Canons and their Succeſſors four Shillings Sterling, at the four yearly Terms; *viz.* 12 *d.* at the Feaſt of St. *Michael*; 12 *d.* at the Feaſt of the Nativity of our Lord; 12 *d.* at *Eaſter*; and 12 *d.* at the Feaſt of St. *John Baptiſt*, without Fail. And it is to be known, that the ſaid *John*, and his Heirs and Aſſigns ſhall not have it in their Power to render the ſame Land habitable, nor to ſpoil the Houſes built on the ſame, but ſhall always improve and maintain them. And if he ſhall deſign to ſell the aforeſaid Land to any one, the ſaid Canons and their Succeſſors ſhall have the Preference before all others of a Bezant of 2 *s.* if they will have the ſame. This Land and Houſes with their Appurtenances the ſaid Canons, and their Succeſſors will for their Service of 4 *s.* warrant and defend to the aforeſaid *John*, and his Heirs and Aſſigns againſt all Men and Women, as long as they ſhall make full Payment to the aforeſaid Canons and their Succeſſors, at the appointed Times. For this Grant, Ceſſion, Warranting, Defence, and the Confirmation of this Deed, the aforeſaid *John* gave to the above mention'd Canons forty Shillings Sterling, as a Fine. In Teſtimony hereof, the Seals of the Parties on both Sides have been affix'd to this ſign'd Deed, before theſe Witneſſes, *Richard Hardel* then Mayor of *London*, *Matthew Bokeral*, *Thomas* the Son of *Thomas* the Sheriff, and many more.

And theſe are the Names of the Perſons paying, as appears in the ancient Rental, whoſe Letter is F f, and in all the following Rentals; *John Panyfader*, *Robert Panyfader*, *William Moyn*, *Hamo Box*, in the firſt Year of *Edward*, the Son of *Edward*. *Benedicta Box*, in the ſecond Year of *Edward* the Third, as appears by, *&c.*

Here follows in the Original Manuſcript, a very long Series of Deeds made by this Convent of the Holy Trinity, *to a great Number of Perſons, of all their Lands and Poſſeſſions in the above-mention'd Pariſhes, as alſo in St.* Catharine, *or* All Saints Colmanchurch, *which Names of Perſons and Places, being now altogether unknown, will be of no manner of Uſe, or Satisfaction to any Reader, nothing being to be gather'd from the ſame, and the firſt of them above being ſufficient to ſatisfy the Curioſity of ſuch as deſire to ſee the Form of ſuch Deeds at that Time,* we ſhall therefore only add the *Total Value of what the Church of the* Holy Trinity, poſſeſs'd in that Pariſh, as ſet down in the Rental.

The Total Sum of this Pariſh, 6 *l.* 11 *s.* 2 *d.*
And the Tenths are accordingly in the King's Books.

The ſame as has been ſaid above is to be obſerv'd in Relation to the following Pariſhes, the Total Values of the Poſſeſſions of this Church of the Holy Trinity, *in each of them take as follows.*

The Total of their Revenue in the Pariſh of *All Saints Staning*, 8 *l.* 4 *d.* 4 *d.*
And ſo it pays the King's Tenths, as appears in the Books.

Fanchurch was of the Patronage of the *Holy Trinity*, and formerly belong'd to the Sock of *Knightengyld*, paying to the Church of the *Holy Trinity*, 2 *s.* yearly, from the Time it had been conferr'd on the Canons.

The Total of the Revenue of the *Holy Trinity*, in the Pariſh of *Fanchurch* was 6 *s.* 8 *d.*
And ſo it paid the in the King's Book.

In the Pariſh of St. *Denis*, Biſhop and Martyr, call'd *Backchurch*.
The Total of the Revenue, 18 *s.* 1 *d.*
And ſo paid the 10th, as appears in the King's Book.

In the Pariſh of St. *Olave*, near the Tower of *London*.
The Total in this Pariſh, 3 *l.* 9 *s.* 4 *d.*
And yet the Tenth to the King, as for 101 *s.* 10 *d. ob.*

In the Pariſh of *All Saints Berkingchurch*.
The Total in this Pariſh 19 *s.*
And ſo the Tenth in the King's Book.

In the Pariſh of St. *Dunſtan* in the *Eaſt*.
The Total in this Pariſh 63 *s.*
And ſo the Tenth in the King's Book.

In the Pariſh of St. *Mary de la Hulle*, near the Land of the Abbat of *Waltham*.
The Total in this Pariſh 10 *s.* 4 *d.*

And ſo the Tenth, as in the King's Book.
In the Pariſh of St. *Margaret Patyns.*
The Total in this Pariſh 2*s.*
And yet the Tenth, as for 3*s.* 6*d.* as in the King's Book.
In the Pariſh of St. *Andrew, Eaſtcheap.*
The Total of this Pariſh 19*s.* 8*d.*
And ſo the Tenth in the King's Book.
In the Pariſh of St. *Botolph, Bilingſgate.*
The Total of this Pariſh 35*s.* 4*d.*
And ſo the Tenth, in the King's Book.
In the Pariſh of St. *George, Eaſtcheap.*
The Total of this Pariſh 17*s.*
And ſo the Tenth in the King's Book.
In the Pariſh of St. *Margaret, Southwark.*
The Total in this Pariſh 6*s.*
In the Pariſh of St *Magnus* Martyr.
The Total in this Pariſh 2*s.* 6*d.*
In the Pariſh of St. *Margaret,* in *Bridgeſtreet,* towards *London-Bridge.*
The Total in this Pariſh 33*s.* 4*d.*
And ſo the Tenth, as in King *Richard's* Book.
In the Pariſh of St. *Michael, Candlewykeſtreet.*
The Total of this Pariſh 13*s.* 4*d.*
In the Pariſh of St. *Leonard Eaſtcheap,* or *Milk-Church.*
The Total of this Pariſh 54*s.* 4*d.*
And the Tenth as for 4*s.* 10*d.*
In the Pariſh of St. *Benedict, Gracechurch.*
The Total in this Pariſh 42*s.* 10*d.*
And ſo the Tenth in the King's Book.
In the Pariſh of *All-Saints, Gracechurch.*
The Total of this Pariſh 45*s.* 4*d.*
And yet the Tenth, as for 53*s.* 10*d.* as in the King's Book.
In the Pariſh of St. *Peter Cornhil.*
The Total in this Pariſh 1*d.*
And yet the Tenth, as for 20*s.* 4*d.* as in the King's Book.
In the Pariſh of St. *Michael, Cornhil.*
The Total in this Pariſh 20*s.* 2*d.*
And ſo the Tenth, as in the King's Book.
In the Pariſh of St. *Edmund Gracechurch.*
The Total in this Pariſh 28*s.* 4*d.*
And ſo the Tenth, as in the King's Book.
In the Pariſh of St. *Clement, Candlewykſtreet.*
The Total in this Pariſh 12*d.*
And ſo the Tenth in the King's Book.
In the Pariſh of St. *Magnus Orgar.*
The Total in this Pariſh 27*s.* 8*d.*
And yet the Tenth at 28*s.* as in the King's Book.
In the Pariſh of St. *Lawrence, Candlewykſtreet.*
The Total in this Pariſh 14*s.*
In the Pariſh of St. *Mary Abbechurch.*
The Total in this Patiſh 7*l.* 6*d.*
And ſo the Tenth, as in the King's Book.
In the Pariſh of St. *Swithin.*
In the Pariſh of St. *Mary Bothawe,*
The Total in this Pariſh 11*s.* 8*d.*
And yet the Tenth to the King, at 23*s.* 2*d.* as in the King's Book.
In the Pariſh of *All Saints* at *Heywarſe.*
The Total in this Pariſh 3*s.* 4*d.*
And yet the Tenth at 47*s.* 4*d.* as in the King's Book.
In the Pariſh of St *Michael, Paternoſter Church.*
The Total in this Pariſh 21*s.* 4*d.*
And ſo the Tenth, as in the King's Book.
In the Pariſh of St. *Martin Vintrye.*
The Total of this Pariſh 5*s.*
And yet the Tenth at 16*s.* 4*d.* as in the King's Book.
In the Pariſh of St. *John* at *Walbroke.*
The Total of this Pariſh 38*s.*
And ſo the Tenth in the King's Book.
In the Pariſh of St. *Stephen, Walbroke.*
The Total in this Pariſh 22*d.*
And ſo the Tenth in the King's Book.
In the Pariſh of St. *Mary Newchurch,* alias *Wolchurch.*
The Total in this Pariſh 6*l.* 6*s.* 8*d.*
And ſo the Tenth, as in the King's Book.
In the Pariſh of St. *Mary Wolnothemape* Church in *Lombard-ſtreet.*
The Total in this Pariſh 15*s.* 4*d. viz.* 13*s.* 4*d.* in St. *Swithin's* Pariſh, and 2*s.* in the Pariſh of St. *Mary. Wolnoth.*
And ſo the Tenth in the King's Book.
In the Pariſh of St. *Benedict, Schorhog.*
The Total of this Pariſh 22*s.*
And ſo the Tenth in the King's Book.
In the Pariſh of St. *Pancrace, Soperlane.*
The Total in this Pariſh 4*l.* 9*s.* 8*d.*
And ſo the Tenth, as in the King's Book.
In the Pariſh of St. *Mary* of the *Arches.*
The Total in this Pariſh 19*s.*
And yet the Tenth at 25*s.* as in the King's Book.
In the Pariſh of St. *Mary Colechurch.*
The Total in this Pariſh 13*l.* 8*s.* 4*d.*
And ſo the Tenth as in the King's Book.
In the Pariſh of *All-Saints, Honylane.*
The Total in this Pariſh 8*s.* 4*d.*
And yet the Tenth, at 48*s.* 4*d.* as in the King's Book.
In the Pariſh of St. *Mary Aldermary.*
The Total in this Pariſh 6*s.* 8*d.*
And ſo the Tenth, as in the King's Book.
In the Pariſh of St. *Thomas* the Apoſtle.
The Total in this Pariſh 40*s.*
And ſo the Tenth, as in the King's Book.
In the Pariſh of St. *James Garlickhil.*
The Total in this Pariſh 15*s.*
And ſo the Tenth, as in the King's Book.
In the Pariſh of the *Holy Trinity* the *Little.*
The Total in this Pariſh 3*d.*
And ſo the Tenth, as in the King's Book.
In the Pariſh of St. *Olave Breadſtreet.*
The Total in this Pariſh 5*s.*
And ſo the Tenth in the King's Book.
In the Pariſh of St. *Michael Cold-abbey,* near *Old Fiſh-ſtreet.*
The Total of this Pariſh 21*s.* 8*d.*
And ſo the Tenth, as in the King's Book.
In the Pariſh of St. *Mildred, Breadſtreet.*
The Total in this Parſh 17*s.*
And ſo the Tenth, as in the King's Book.
In the Pariſh of *All-Saints, Breadſtreet.*
The Total in this Pariſh 26*s.* 8*d.*
In the Pariſh of St. *Michael, Queenhith.*
The Total in this Pariſh 20*s.*
And ſo the Tenth, as in the King's Book.
In the Pariſh of St. *Mary Somerſet.*
The Total in this Pariſh 2*s.*
And ſo the Tenth, as in the King's Book.
In the Pariſh of St. *Mary Magdalen* in *Weſtpiſtry.*
The Total in this Pariſh 2*s.* 6*d.*
And ſo the Tenth, as in the King's Book.
In the Pariſh of St. *Benedict-Weſt.*
The Total in this Pariſh, 14*s.* 7*d.*
And ſo the Tenth, as in the King's Book.
In the Pariſh of St. *Gregory.*
The Total in this Pariſh 20*s.*
In the Pariſh of St. *Faith* Virgin.
The Total in this Pariſh 18*s.*
And ſo the Tenth, as in the King's Book.
In the Pariſh of St. *Matthew, Friday-ſtreet.*
The Total in this Pariſh 3*s.*

In

In the Pariſh of St. *Auguſtine*, at the Gate.
The Total in this Pariſh 2 *s.*
And ſo the Tenth, in the King's Book.
In the Pariſh of St. *Vedaſt*.
The Total in this Pariſh 33 *s.* 8 *d.*
And ſo the Tenth, as in the King's Book.
In the Pariſh of St. *John Zachary*.
The Total in this Pariſh 31 *s.* 4 *d.*
And yet the Tenth at 51 *s.* 4 *d.* as in the King's-Book.
In the Pariſh of St. *Mary Staining-lane*.
The Total in this Pariſh 12 *s.*
In the Pariſh of St. *Peter Woodſtreet*.
The Manuſcript here ſets not down the Total in this Pariſh by itſelf, as in the reſt, but by two Articles, I find it amounts to 20 *s.*
In the Pariſh of St. *Michael* in *Woodſtreet*.
The Total in this Pariſh 5 *s.*
In the Pariſh of St. *Alban*, *Woodſtreet*.
The Total in this Pariſh 12 *s.*
And ſo the Tenth, as in the King's Book.
In the Pariſh of St. *Alphage*, Martyr.
The Total in this Pariſh 11 *s.* 6 *d.*
And ſo the Tenths, as in the King's Book.
In the Pariſh of St. *Giles*, without *Cripplegate*.
The Total in this Pariſh 4 *s.* 9 *d.*
And yet the Tenth at 28 *s.* as in the King's Book.
In the Pariſh of St. *Mary*, *Aldermanbury*.
The Total in this Pariſh 34 *s.* 2 *d.*
And ſo the Tenth, as in the King's Book.
In the Pariſh of St. *Lawrence* in the *Jewry*.
The Total in this Pariſh 4 *s.*
And ſo the Tenth, as in the King's Book.
In the Pariſh of St. *Martin*, in *Ironmonger-lane*.
The Total in this Pariſh 6 *s.* 8 *d.*
And ſo the Tenth, as in the King's Book.
In the Pariſh of St. *Michael Baſſyngeſhaw* (now *Baſſ-ſhaw*).
The Total in this Pariſh 34 *s.* 4 *d.*
In the Pariſh of St. *Stephen*, in *Colemanſtreet*.
The Total in this Pariſh 2 *s.* 6 *d.*
And yet the Tenth, at 10 *s.* 6 *d.* as in the King's Book.
In the Pariſh of St. *Margaret* in *Lothbury*.
The Total in this Pariſh 13 *s.* 9 *d.*
In the Pariſh of St. *Mildred*.
The Total in this Pariſh 10 *s.*
In the Pariſh of St. *Chriſtopher*.
The Total in this Pariſh 16 *s.*
And ſo the Tenth, as in the King's Book.
In the Pariſh of St. *Bartholomew* the *Leſs*.
The Total in this Pariſh 7 *s.*
In the Pariſh of St. *Benedict Fink*.
The Total in this Pariſh 3 *s.* 1 *d.*
And ſo the Tenth, as in the King's Book.
In the Pariſh of St. *Martin Oteſwych* (*it is now writ* Outwich).
The Total in this Pariſh 22 *s.* 4 *d.*
And ſo the Tenth, as in the King's Book.
In the Pariſh of St. *Olave* in *Broadſtreet*.
The Total in this Pariſh 4 *s.*
In the Pariſh of *All-Saints* (or *Allhallows*) on *London-wall*.
The Total in this Pariſh 2 *s.* 4 *d. ob.*
And ſo the Tenth, as in the King's Book.
In the Pariſh of St. *Ethelburga*.
The Total in this Pariſh 5 *s.*
And yet the Tenth at 7 *s.* as in the King's Book.
In the Pariſh of St. *Auguſtin Pappay*, or on *London-wall*.
The Total in this Pariſh 2 *s.*
In the Pariſh of St. *Mary Axe*, or *Pellipar*.
The Total in this Pariſh 24 *s.* 6 *d.*
And ſo the Tenth, as in the King's Book.
In the Pariſh of St. *Andrew* on *Cornhill*, or St. *Andrew* at *Knap*.
The Total in this Pariſh 26 *s.* 11 *d.*
In the Pariſh of St. *Sepulchre* without *Newgate*.
The Total in this Pariſh 47 *s.* 6 *d.*
And ſo the Tenth, as in the King's Book.
In the Pariſh of St. *Martin* at *Ludgate*.
The Total in this Pariſh 6 *s.*
And ſo the Tenth, as in the King's Book.
In the Pariſh of St. *Botolph* without *Biſhopſgate*.
The Total in this Pariſh 26 *s.* 8 *d.*
And ſo the Tenth, as in the King's Book.

Thus the Total Income, from all the above-mention'd Pariſhes, appears to amount to 105 *l.* 17 *s.* 3 *d. q. per Annum*, which was a great Revenue in thoſe Days, this Manuſcript appearing to be about 300 Years Old.

Of the Knighten-Gild.

IN the Days of *Edgar*, King of *England*, there were Thirteeen Knights, well beloved by the King and Kingdom, who beg'd of the King a Piece of Land, on the Eaſt Side of *London*, which had been forſaken by the Inhabitants, on Account of the too great Servitude, praying he would grant them the aforeſaid Land, and the Liberty of a Gild for ever: Which the King granted them on the following Condition, *viz.* That each of them ſhould Fight three Duels, *viz.* on the Land, under it, and in the Water, and come off Victorious, and afterwards they to Tilt with Lances in the Field, now call'd *Eaſt-Smithfield*, with any that ſhould come, which was glorioufly perform'd, and the ſame Day the King call'd it the Knighten-Gild, and aſſign'd it theſe Bounds. From the Gate call'd *Algate*, to the Place where the ſtrong Bars are Eaſtward, on both Sides of the Street; and extended it towards the Gate call'd *Biſhopſgate*, as far as the Houſe of *William* the Prieſt, afterwards of *Geoffry Tanner*, one of the Heirs of *Colvere*, and afterwards of *John Esby*, but now of the Lord of *Burſere*; and then to the Southward, into the *Thames*, as far in the Water as an Horſeman Riding in at low Water can caſt a Dart into it: So that all *Smithfield*, with the Right Hand Part of the Way, which runs along *Dodding Pond* to the *Thames*, as alſo the Hoſpital of St. *Catherine*, with the Mills, which were Founded in the Days of King *Stephen*, and the Outward Stone Wall, and the New Ditch of the *Tower* ſtand in and belong to the aforeſaid Fee. For the aforeſaid Wall, and the Ditch of the *Tower*, were made at the Time when King *Richard* was at *Jeruſalem*, by the Biſhop of *Ely*, who was then the King's Juſtice, that is, Chancellor of the Kingdom, by reaſon of the Difference that aroſe between him and Earl *John* the King's Brother: On Account of the making of this Ditch in *Eaſt-Smithfield*, the Church of the *Holy Trinity* in *London* loſt half a Mark of Yearly Revenue, and the Mill of the poor Brothers of the Hoſpital of St. *Katherine*, and likewiſe of the Church of the *Holy Trinity* in *London* was removed, which turn'd to no ſmall Loſs to both Parties; and the Garden which the King had hir'd of the Brothers, for ſix Marks a Year, was moſtly ſpoil'd by the Ditch. It was often promiſed that Satisfaction ſhould be made, but not yet perform'd; but King *Edward* coming afterwards, gave the Brothers ſix Marks and

and a half for that Part which the Ditch now takes up, and he reſtor'd another Part, which was without, to the Brothers, which they ſtill hold, and they have a Deed for the aforeſaid ſix Marks and a half, purſuant to which they are well paid in the Exchequer, or in the Hamper Office, to this Day. But the aforeſaid Knights had no other Charter all the Days of *Edgar*, *Etheldred*, and *Knute*, till the Reign of St. *Edward*. Then their Heirs perceiving the Sanctity of the King, entreated him to confirm their Liberties, who graciouſly complying, granted them his Charter accordingly.

Afterwards King *William*, Son to *William* the Conqueror, who ſubdu'd all *England*, graciouſly confirm'd to them, and the Heirs of the aforeſaid Knights, as follows.

The Charter of King William Rufus.

WILLIAM King of *England*, to *Maurice* the Biſhop, and *G. de Magn*, and *R. Delpare*, and his Lieges of *London*, greeting. Know ye, that I have granted to the Men of *Knightengild* their Gild, and the Land that belongs to it, with all Cuſtoms, as they had the ſame in the Days of King *Edward*, and of my Father. Witneſs *H. de Boch*, at *Rethyng*.

King *Henry* the Frſt alſo confirm'd the ſame to them, as follows.

The Charter of King Henry I. *to the Knights of the* Knightengild.

HENRY, King of *England*, to *Maurice* the Biſhop, to the Sheriff of *London*, and to all his Barons and Lieges, *French* and *Engliſh* in *London*, greeting. Know ye, that I have granted to the Men of *Knightengild* their Gild, and the Land belonging to it, with all Cuſtoms, as they beſt had the ſame, in the Days of King *Edward*, and of my Father, and as my Brother granted to them by his Brief and Seal; and let no Man dare to do them any Wrong in their Fee, on Account of my Forfeiture. Witneſs *N. de Mounford*, and *R. Bigot*, and *H. de Boch*, at *Weſtminſter*.

In the Year of our Lord 1108. and the Eighth Year of the Reign of the Glorious King *Henry*, was Founded the Church of the *Holy Trinity* within *Algate*, *London*, by the Venerable Queen *Maud*, Wife to the aforeſaid King, with the Advice of the Holy Archbiſhop *Anſelm*, and the ſaid Church was given to *Norman* the Prior, the firſt Canon throughout the Kingdom of *England*, by whom all *England* has been adorn'd with the Rule of St. *Auguſtin*, and receiv'd the Canonical Habit. And the Brothers being Aſſembled there, the Multitude of Perſons Praiſing God Day and Night increas'd, ſo that the whole City was delighted at the Sight of them; in ſo much, that in the Year of our Lord 1126, ſome Citizens of *London*, of the Race of thoſe Noble *Engli* Knights, *viz. Ralph* the Son of *Algod*, *Wimard le Doverliſhhe*, *Orgar le Prude*, *Edward Hupcornhill*, *Blackſtan*, and *Albyn* his Kinſman, *Albyn* and *Robert* his Brother, the Sons of *Leoſtan*; *Leoſtan* the Goldſmith, and *Wizo* his Son; *Hugh* the Son of *Wlgar*,; *Algar Secuſun*; *Orgar* the Son of *Dereman*; *Osbert Drinchepyg*, *Adelard Hornepiteſune*, meeting together in the Chapter of the Church of CHRIST, which is ſeated within the Walls of the ſaid City, near the Gate call'd *Algate*, gave to the ſame Church, and to the Canons ſerving God in it, all the Land and Soc, which was call'd the *Engliſh Knightengild*, adjacent to the City Wall, without the ſame Gate, and extends to the River *Thames*. They gave it, I ſay, being admitted into the Brotherwood, and made Partakers of the Advantages of that Place, by the Hands of *Norman* the Prior, who receiv'd them and their Predeceſſors into Society on the Text of the Goſpel. And to the End that this their Donation might ſtand firm and unſhaken, they offer'd on the Altar the Charter of King *Edward*, with the other Charters above inſerted, which they had to that Effect, and afterwards they gave Seiſin, to the ſaid Prior, on the Land itſelf, through the Church of St. *Botulph*, which is built on it, and is, as they ſaid, the Head of that ſame Land. All theſe Things were done before theſe Witneſſes; *Bernard*, Prior of *Dunſtaple*; *John* Prior of *Dunſtaple*; *John* Prior of *Derland*; *Geoffry* Chamberlain of *Clynton*, and his Chaplains, *Peter* and *Nicholas Ciman*; *William Clerk*; *Edward* the Son of *Alfward*: *Hugh* the Son of *Richard*, and his Sewer and Chaplain; *Edward de Suthwark*, and his Son *William*, *Leugar* Prieſt; *Edwin* the Son of *Syred*; *Hacon* Deacon; *Algar* Prieſt, *Aſchetel*, and many more Clergymen and Laymen, *French* and *Engliſh*. The Donors beſides ſent one of their own Number, *viz. Orgar le Prude* to King *Henry*, praying that he would conſent to, and confirm that Donation. The King willingly granted the aforeſaid Soc and Land to this aforeſaid Church, free and exempt from all Service, as becomes an Alms, and graciouſly confim'd the ſame by his following Charter.

The Charter of King Henry I. *to the Church of the* Holy Trinity.

HENRY, King of *England*, to *Richard*, Biſhop of *London*, and to the Sheriff and Mayor, and to all his Barons and Lieges, *French* and *Engliſh*, in *London* and *Middleſex*, greeting. Know ye, that I have granted and confirm'd to the Church and Canons of the *Holy Trinity* in *London*, the Soc of the *Engliſh Knightengild*, and the Land belonging to it, and the Church of St. *Botulph*, as the Men of that Gild gave and granted it to them. And it is my Will, and I ſtrictly Command, that they hold the ſame well and honourably, and freely, with *Sac* and *Soc*, and *Toll* and *Theam*, and *Infangenethef*, and all its Cuſtoms, as the Men of the aforeſaid Gild beſt had it, in the Days of King *Edward*, and as King *William* my Father, and my Brother granted to them by their Deeds. Witneſs *A.* Queen, and *Geoffry*, Chancellor, and *Geoffry de Clynton*, and *William de Clynton*, at *Woodſtock*.

All theſe Things are Inrolled at the End of the Book of Memorandums, *Guildhall*, *London*, with the Letter *C.* Folio 134.

The ſame King alſo ſent his Sheriff, *viz. Albert de Veer*, and *Roger* the Nephew of *Hubert*, for them, in his Behalf, to inveſt this Church in the aforeſaid Poſſeſſion; which the ſaid Sheriffs fulfilling the King's Commands in all Points, willingly perform'd, coming upon the Land it ſelf, there being preſent *Andrew Buchevinte*, and the aforeſaid Witneſſes, with many others.

All that is aboveſaid, the ſame King *Henry* more fully confirm'd, as appears by his firſt Charter of ſeveral Pariſhes.

After the aforeſaid Soc was thus conferr'd on this Church, the Prior and Convent of the ſame Church joyfully keeping the Church of St. *Botulph* in their own Hands,

Hands, they deputed one of the Brothers thither to be remov'd at the Will of the Prior, who ſhould from Time to Time be accountable to this Houſe for the Profits and Emoluments, ariſing from the ſaid Church of St. *Botolph*, and the Garden, and adminiſter to the Pariſhioners of the ſaid Church the Sacraments, and perform divine Service, purſuant to the Power, Form and Tenor of a certain Bull graciouſly granted by Pope *Innocent* the Third, to the ſaid Prior, and Convent hereupon, which here follows.

The Bull of Pope Innocent *the* IIId, *to the Prior and Monaſtery of the* Holy Trinity.

INNOCENT, Biſhop, Servant to the Servants of God, to his beloved Sons, the Prior and Convent of the Monaſtery of the *Holy Trinity* in *London*, Greeting, and Apoſtolical Bleſſing. The ſincere devout Affection which you my Sons, bear us and the *Roman* Church deſerves, that we favourably, as far as with God we may, comply with your Deſires, eſpecially thoſe by which the Benefit and Advantage of your Monaſtery is procur'd. Wherefore my belov'd Sons in the Lord, granting your Requeſt, we receive your Perſons, and the Church in which you perform the divine Offices, with all the Goods you at preſent reaſonably poſſeſs, under St. *Peter*'s, and our Protection; but more eſpecially the Church of St. *Botolph*, in the Soc of the *Engliſh Knightengild*, without and near *Algate*, *London*, as alſo of St. *Catharine*, and the Chapel of St. *Michael*, in the Church-yard of your Monaſtery, united and annex'd, and canonically incorporated, which we by Apoſtolical Authority confirm, and ſtrengthen by Virtue of this preſent Writing. Beſides, out of our Apoſtolical Benignity, it is our Will, and we ordain, that for the future, the Pariſh Church of St. *Botulph*, as alſo of St. *Catharine*, and the Chapel of St. *Michael* aforeſaid, be laudably ſerv'd by two of the Canons, to be remov'd at the Will of the Prior of the Monaſtery, whenſoever he ſhall find it expedient; who are to adminiſter the Sacraments, and Eccleſiaſtical Sacramentals to the Pariſhioners of the aforeſaid Church and Chapel; providently conſidering that the Union, annexing and incorporation of the ſaid Church and Chapel, by reaſon of their Poverty would be render'd of no Benefit to the ſaid Canons, if there ſhould be Portions for Vicars aſſign'd in the ſame. Let no Man therefore preſume to infringe this our Conſtitution, or raſhly to act contrary to it; but if any ſhall preſume to attempt it, be it known to him, that he ſhall incur the Indignation of Almighty God, and of his Holy Apoſtles *Peter* and *Paul*. Given at the *Lateran*, on the 15th of the Calends of *June*, and the 4th Year of our Pontificate.

Theſe things being thus tranſacted, the Land which was there not inhabited, but had been forſaken by the Inhabitants, was let to ſeveral Perſons by Parcels in the Court of the ſaid Prior and Convent, reſerving to this Church a certain yearly Revenue, as could be beſt agreed on between the aforeſaid Parties, as is more particularly made out by what follows.

Note, That before the aforeſaid *Soc* was beſtow'd on this Church, *Laurence Hondeſdych* paid to the Knights of the *Knightengild*, 6 *s.* 3 *d.* at *Martinmaſs*, for his Tenement, with a Garden in the ſame Place; and the aforeſaid Knights gave the aforeſaid 6 *s.* 3 *d.* to the aforeſaid Church, with all the *Soc*, as aforeſaid, and the Prior *Norman* had Seiſin at the Hands of the ſaid *Laurence*, as appears in the Rental by the Letters B. O. and D. And theſe are the Names, *viz.* the aforeſaid *Laurence*, his Son *Salomon*, as appears in the Rental by the Letter E. And afterwards *Robert de Retherhethe*, and his Wife *Agnes*, the Daughter of the ſaid *Salomon* granted to *Euſtace* the Prior, and to the Convent 3 *s.* for the ſame Land, as appears by their Deed.

Here follow in the Manuſcript all the Leaſes granted by the Prior and Canons of this Church of the Holy Trinity, *to the ſeveral Tenants, among whom the Land of the aforeſaid* Knightengild *was divided. The Names of the Perſons therein mention'd, and the ſeveral Parcels of Land aſſign'd them, being now equally unknown, it would be of very little Uſe to inſert here the ſaid Leaſes, which are therefore omitted to make Room for Charters, and other Matters of more Note. Though the Particulars of the Land, and the Value of each Particular are here omitted for the Reaſon aforeſaid, it will be ſome Information to know that the Total of the Lands thus let in the Pariſh of St.* Botolph, *without* Algate, *being part of the aforeſaid* Knightengild *amounted to* 8 *l.* 6 *s.* 3*d. ob.* and yet the Tenth was as for 14 *l.* 10 *s.* 1 *d.* as apppears in the King's Book.

Charters of ſeveral Pariſhes.

THE good Queen *Maud* being Dead, as has been ſaid above, and bury'd at *Weſtminſter*, contrary to her laſt Will, expreſs'd in her Teſtament; King *Henry* hearing of her Death on the Continent, return'd out of *Normandy* into *England*. When he arriv'd at *London*, *Norman* the Prior went to him, and the King was glad to ſee him, and receiv'd him honourably The King having enquir'd of him concerning the Queen's laſt Will, and underſtanding that what the Queen had deſir'd, had not been perform'd, he was very angry, and gave the Monks nothing of what they had expected. However, afterwards, the King being ill adviſ'd, refus'd us the Land which the Queen had left as a Legacy to this Church; nevertheleſs he did us much good for her Sake, and with his moſt prudent Advice gave us a perfect Charter of our Foundation, which we had not before, and is as follows.

The Charter of King Henry I. *confirming the Foundation of the Canons of the* Holy Trinity, *in* London.

HENRY by the Grace of God, King of *England*, to the Archbiſhops, Biſhops, Abbats, Earls, Barons, Sheriffs, and to all his Miniſters and Lieges, Greeting. Know ye, That I have granted, and by this preſent Charter confirm'd the Canonry of the Canons Regular of the *Holy Trinity*, in *London*, which my Wife Queen *Maud* there founded; to be for ever eſtabliſh'd, and free from the Subjection of all Churches; and that the ſame Canons may ſtop up the Way which is between their Church and the City Wall. I have alſo granted to the ſame Canons, for my own Soul, and the Soul of Queen *Maud*, my Wife 25 Livres Blanchs yearly for ever, as a pure and perpetual Alms, of the Revenues of the ſame Queen *Maud*, at *Exeter*, which the ſaid Queen *Maud*, with my Conſent, gave them, during her Life; and ſo that whoſoever ſhall be Sheriff in *Devonſhire*, ſhall pay them to the aforeſaid

Canons at *Eaſter*, and the Feaſt of St. *Michael*, in *London*, as duly as they were ever paid. I have, beſides, given to the ſame Canons the Gate of *Algate*, with the *Soc* belonging to the ſame. And I have granted to the ſame Canons, that they have the *Soc* of the *Engliſh Knightengild*, with the Lands and all the Liberties belonging to the ſame *Soc*, within and without the City of *London*. It is alſo my Will, and I ſtrictly enjoyn, that the aforeſaid Canons, and their Men have and hold all their Lands and Poſſeſſions, and their Fees and Alms, as well Eccleſiaſtical, as worldly Things and Poſſeſſions, with all Liberties, and free Cuſtoms and Claims, whether in Woods or Plains, in Meadows and Paſtures, in Waters and Mills, in Paths and Ways, in Lakes and Ponds, in Marſhes and Fiſheries, in Granges and Underwoods; within the City, and without it, within the Burrough, and without, with *Sac* and *Soc*, *Toll* and *Team*, and *Infangenethief*. And that the ſame Canons, and their Men be for ever exempt and quitted of all *Gelds* and *Scots*, and *Wits* and *Aſſeſſments*, and of all Aids to the Sheriffs, and their Minſtrels, and from all Suits of Shires, Hundreds, Laths, and Huſtings, and from Pleas and Treſpaſſes. And that they be quit and free from Hidage, Scutage, from Exerciſings and Ridings, from Burdens of Expeditions, from keeping Watches, from the Works of Caſtles, Parks, Bridges, Warrens, Walls, and all Encloſures, and from all Carriage by Cart, by Horſe, and by Ships, and Building of Royal Palaces, and all Sorts of Work, and from all Secular Service and Exaction, and from all Occaſions. I have alſo granted, that the aforeſaid Canons, and their Men be quit of all Toll in all Markets, and in all Fairs, and in paſſing all Ways, Bridges, and the Sea, and throughout all my Kingdom. And the Men who hold of the aforeſaid Canons, as well in the City of *London*, as without it, ſhall not plead unleſs in the Court of the Canons, where they are to plead. And I forbid under Pain of Forfeiture to me, that they be not impleaded on Account of any Tenement of theirs, unleſs before me, or my Chief Juſtice. And that no Perſon contrary to this my Charter, wrong them, or their Men, for as much as all their Lands and Poſſeſſions, and thoſe of their Men are under my Keeping, and ſpecial Protection. Witneſs, *Ranulphus* the Chancellor, *G. de Clinton*, *Ralph Baſſet*, at *Northampton*.

This Charter is enroll'd in the Roll of Memorandums of the Exchequer, among the Records of *Trinity Term*, in the 7th Year of the Reign of *Edward* the Son of *Edward*.

It is alſo enroll'd in *Guildhall*, in *London*, in the great Book of Memorandums, with the Letter C. Folio 68.

The Charter of King Stephen, *confirming the Lands and Immunities of the* Holy Trinity.

STEPHEN, King of *England*, to the Biſhop of *London*, and the Sheriffs, Mayor and Magiſtrates, and all his Barons, *French* and *Engliſh*, of *London*, Greeting. I do command that what the Canons of the *Holy Trinity* in *London*, do hold of my Alms, and the Donation of the Queen, Wife to King *Henry*, be peaceable and quit of all *Gelds* and *Scots*, and Aids and Cuſtoms, and Suits, as it ever was at the beſt at any Time. And it is my Will, and I ſtrictly command that they well, and honourably and freely hold whatſoever, and from whomſoever they hold, with *Soc* and *Sac*, and *Toll* and *Theam*, and *Infangenethef*, and all their Cuſtoms, as King *Henry* granted and confirm'd the ſame by his Charter to the Canons of the aforeſaid Church. And moreover, I forbid under my Diſpleaſure, that no Perſon preſume any way to injure or abuſe their Men, or other things belonging to the Church of the *Holy Trinity*. And the Men of that Church ſhall not plead, but where they ought to plead, *viz.* in the Court of the aforeſaid Church, becauſe I will not conſent that their Right ſhould in my Time decline, or be leſſen'd. Witneſs the Biſhop of *Winchester*, and *William de Pont*, at *Weſtminſter*.

The Charter of King Henry *the Second confirming thoſe above.*

HENRY, King of *England*, Duke of *Normandy* and *Aquitain*, and Earl of *Anjou*, to the Archbiſhops, Biſhops, Abbats, Earls, Sheriffs and Magiſtrates of *London*, and of all *England*, and to all his Lieges, *French* and *Engliſh*, Greeting. Know ye, that I have granted and confirm'd the Canonry of Canons Regular in the Church of CHRIST, in *London*, which my Grandfather, King *Henry*, and his Wife Queen *Maud*, my Grandmother founded there, to be eſtabliſh'd for ever, and free from all Subjection, except to the Biſhop of St. *Paul's*. And it is my Will, and I command that the ſame Canons do well and peaceably, and honourably and freely hold all their Lands, and all Things belonging to their Church, with *Sac* and *Soc*, and *Toll* and *Theam*, and *Infangenetheof*, with all their Cuſtoms, of whomſoever they hold, as well within the City, as without. I alſo command, that what the aforeſaid Canons hold of the Alms and Donation of King *Henry* my Grandfather, and Queen *Maud*, and mine, be altogether peaceable and quit of all *Gelds* and *Scots*, and *Aids*, and Cuſtoms and Suits, as it was at the beſt in any Time. And I prohibit, under my Diſpleaſure, that none preſume to do any Wrong, or Injury to the Men or Things belonging to the aforeſaid Church. Witneſs Queen *Elenor*, and *Hubert D' Aubigney*, Biſhop; *Thomas* Chancellor, and *Richard de Lucy*, and *Humphrey de Bohun*, Sewer, and *Ralph Haſtings*, at *London*.

Memorandum, That St. *Thomas*, Archbiſhop of *Canterbury*, was Chancellor of the Kingdom in the Reign of the aforeſaid King, and at the granting of the above mention'd Charter.

The Charter of King Henry *the Third, confirming all former Grants.*

HENRY, by the Grace of God, King of *England*, Lord of *Ireland*, Duke of *Normandy* and *Aquitain*, and Earl of *Anjou*, to the Archbiſhops, Biſhops, Abbats, Priors, Earls, Barons, Juſtices, Sheriffs, Mayors, Magiſtrates, and all Bailiffs, and his Lieges, Greeting. Know ye, That we, for the ſake of God have granted and by this Charter confirm'd to God, and to the Church of the *Holy Trinity*, ſeated in this City of *London*, and to the Prior and Canons there ſerving God; that the aforeſaid Church of the *Holy Trinity*, be free and exempt from all Subjection, as well to the Church of *Waltham*, as all other Churches, except the Church of St. *Paul*, in *London*, and the Biſhop, with all things belonging to it, purſuant to the Purport of the Charters of Queen *Maud*, the Foundreſs of the ſame Church of the *Holy*

Holy Trinity, and King *Henry* the Firſt, her Husband, and of King *Henry* the Second, our Grandfather. We alſo grant to them, and confirm the Donation of the aforeſaid Queen *Maud*, of the Gate of *Algate*, with the *Soc* belonging to it, as they at preſent hold the ſame, and two Parts of the Revenue of the City of *Exeter*, *viz.* 25 Livres Blancs a Year, to be receiv'd at our Exchequer, at the Hands of the Sheriff of *Devonſhire*, and the Grant made to them by the aforeſaid King *Henry* the Firſt, for ſhutting up with a Wall the Way, which was between their Church and Offices, and the Wall of the City of *London* on the other Side, as far as the Wall of the aforeſaid City, and likewiſe of the Way which us'd to be there, and is now before the ſaid Church, on the other Side, as alſo their Men and their Land of the *Engliſh Knightengild*, with the Liberties and Immunities they have thence of the Grant of the aforeſaid King *Henry* the Firſt, and of King *Henry* the Second, and in like manner, their Land of *Leyton*, with the Liberties they have from the ſame, by the Charter of the aforeſaid King *Henry* the Firſt. We alſo grant to them, and confirm the Cuſtody of the Hoſpital by the Tower of *London*, with the Lands and Mills appertaining to the ſaid Hoſpital, as they have the ſame by Grant of King *Stephen*, and Queen *Maud*, his Wife, and likewiſe their Lands with their Appurtenances at *Bracking*, with the Church of *Bracking*, with the Immunities they have of the Grant of the ſame, and likewiſe their other Lands of the Honour of *Bolon*, *viz.* the Land of *Berkeden*, of the Gift of *Richard de Aneſtye*, and the Land of *Corneye*, and the Church of *Leſſawe Church*, of the Gift of *Hugh Triket*, and the Chapel of *Alſyſwick*, of the Gift of *Richard* the Son of *William*. We alſo grant to them, and confirm the Lands and Revenues of *Bekeham*, and of *Clayherſt*, which they have of the Gift of *Picot Empaſtorat*, together with the Liberties they have there of the Grant of *Maud* the Empreſs, the Daughter of King *Henry* the Firſt. We alſo grant to them, and confirm the Lands and Tenements they have of the Perſons underwritten, *viz.* of the Gift of *Roger*, the Son of *Brian*, and *Maud* his Wife, two Carrucates of Land; at *Haddenho* and *Trockyng*, of the Gift of *Robert Gutton*, his Land of *Hamſtede*, with all its Appurtenances, which *Gilbert de Bradele* held of him in Fee-Farm; of the Gift of *Hubert*, the Queen's Chamberlain four Pounds in the Manor of *Bracking*; of the Gift of *Richard Wallenſis*, fourſcore and one Acres and a half of Land, and four Acres of Meadow at *Brackyng*, with the Service of *Auguſtin* the Son of *Wilebard*, and the Widow *Editha*, and *Richard Crugland*; of the Gift of *Ralph Hareng*, 25 Acres and a half of Land in *Heſton* Fields, and as much Meadow as belongs to ſuch a Tenement of the ſame Fee, and the Service which *Robert* the Smith of *Heſton* us'd to do him yearly; of the Gift of *William Blemund*, all his Wood, with the Heath Ground, and with all it's Appurtenances, as on every Side enclos'd with Ditches, in the Pariſh of St. *Pancrace*, of *Kentiſhtown*, by the Park of the Lord Biſhop of *London* on the South Side, and *William Uggel* and his Heirs, and their Service; of the Gift of *Ralph Tricket*, the Croſs call'd *Hogue*, and a Piece of Land by his Barn, at *Brambeles* and *Nortmade*, and *Sparewebam*, and *Wild*, and *Wigewike*, and the Land that belong'd to *Edmund*, and the Land that belong'd to *Hugh*, the Son of *Baldwyn*, and the riding Place of the ſame *Hugh*, with the adjacent Field; of the Gift of *Richard* the Son of *Osbert*, a certain Place, with it's Appurtenances, in which a certain Mill was ſeated at *Bramboleg*, which Mill was one of the four Mills, by the Mill of the *Nuns* of *Stratford*, on the *Eaſt* Side; of the Gift of *Robert Burell*, Ten Shillings Revenue at *Brambeleg*; of the Gift of *William Pyrko*, 16 Shillings Revenue of the Mill call'd the Monks Mill at *Brambeleg*; of the Gift of *Ralph Heyrun*, and *William Thruſte*, and *William Berking*, 42 Acres of Land, and one Acre of Meadow, with their Appurtenances, and 15 Shillings, and ſix Pence Revenue, and half a Pound of Pepper yearly, at *Edelineton*; of the Gift of *William* Earl of *Eſſex*, and Earl *Geoffry* his Father, his Land of *Selegeford*, and one Hide and a half of Land at *Brambeleg*; of the Gift of *Richard Lucy*, 20 Shillings Revenue at *Newetun*, and all the Land that *Godfrey Beyſum*, his Servant, held a Day and a Night in the Manor of *Leeſnes*; of the Gift of *Henry de Furnell*, and *Theobald* of *Bracking*, the Mill of *Brackyng*, with its Appurtenances; of the Gift of *Henry Corney*, the Land and the Meadow, and 37 Pence Revenue, which they have at *Corney* and *Widihale*; of the Gift of *Henry Bendeng*, 10 Shillings Revenue of quit Rent of the Land of *Bileſherſe*; of the Gift of *Hubert Aneſtie*, and *Dioniſia* his Wife, 9 Shillings Revenue of quit Rents of the Mill of *Kaldecot*; of the Gift of *Nicholas Catesbery*, and *Catharine* his Wife, 11 Acres of Land, with Appurtenances, at *Catesbery*; of the Gift of *Thomas Bordeſden*, 9 Acres of Land, with Appurtenances at *Bordeſden*; of the Gift of *Hugh Marnies*, 16 Acres and one Rod of Land, and the Service of *Stephen Wayte*, and his Heirs, at *Weſtmelne*; of the Gift of *Richard* the Son of *Robert*, one Rod, and the fourth Part of a Rod of Land, with Appurtenances, at *Weſtmelne*, and the Service of *Geoffry* his Brother, for the half of his Father's Land; of the Gift of *Henry Stalar*, and *Joan* his Daughter, 9 Acres and a half of Land, with Appurtenances, at *Widihal*; of the Grant and Confirmation of Earl *William* of *Mandevill*, 40 Cart Loads of Wood yearly in the Wood of *Enefeld*; of the Gift of *Walter Mandevill*, the Church of *Bremsfeld*, with the Lands and Tithes, and all things belonging to it; of the Gift of the ſame *Walter*, the Church of *Nuteleg*, with the Lands and Tithes, and all things belonging to it. All theſe things aforeſaid we grant and confirm to the aforeſaid Prior and Canons, and their Succeſſors, to hold and to have for ever, as the Charters and Confirmations aforeſaid, which they have relating to the ſame, and which we have ſeen, reaſonably Teſtify and as they at the preſent peaceably have and hold them. Wherefore it is our Will, and we ſtrictly command, that the aforeſaid Prior and Canons, and their Succeſſors for ever, have and hold all the things aforeſaid well and peaceably, and quietly, entirely and honourably in all Places and Things, with all their Liberties, and free Cuſtoms, as aforeſaid. Witneſſes, *E. London*, *J. Bath*, *R. Sarum*, Biſhops; *Hubert de Burg* our Juſtice; *Ranulphus* Earl of *Cheſter* and *Lincoln*; *William Eynesford*, and *Richard de Argent*, our Seneſchals; *Stephen Segrave*; *Henry de Capella*, and others. Granted by the Hand of the Venerable Father *R.* Biſhop of *Chicheſter*, our Chancellor, at *Weſtminſter*, the 8th Day of *February*, in the 11th Year of our Reign.

The Charter of King Richard *the* IId, *confirming all former Grants.*

RICHARD, by the Grace of God, King of *England*, and *France* and Lord of *Ireland*, to the Archbiſhops, Biſhops, Abbats, Priors, Dukes, Earls, Barons, Juſtices, Sheriffs, Mayors, Magiſtrates, and all Bailiffs, and his Lieges, Greeting. We have ſeen the Charter of our Lord *Henry*, late King of *England*, our Progenitor, in theſe Words.

Here

Here is in the Manuſcript the **Charter of King** Henry *the Firſt, Word for Word, as it is above, preſently after the Title of* Charters of ſeveral Pariſhes, *and therefore it is needleſs to repeat the ſame, the Reader may turn back to it.*

We have alſo ſeen the Charter of the Lord *Stephen*, once King of *England*, our Progenitor, in theſe Words. *Stephen*, King of *England* to the Biſhop of *London*, the Juſtices, Sheriffs, Barons, Officers, and all his Lieges *French* and *Engliſh*, in *Hertfordſhire*, Greeting. Know ye, that I have given and granted to the Church of the *Holy Trinity* in *London*, and to the Canons there ſerving God, 100 Shillings Revenue in my Manor of *Bracking*, as a perpetual Alms for the Repoſe of the Souls of *Baldwin* my Son, and *Maud* my Daughter, who lye bury'd in that Church. I have beſides given and granted to the ſame Church and Canons, Land to the Value of ſix Pounds in the ſame Manor of *Bracking* in exchange for their Mill, and of that Part of their Land, which they granted to *Maud*, my Wife, by the *Tower* of *London*, where ſhe built an Hoſpital for the Poor; I ſay I granted them thoſe Lands, to the Value of ſix Pounds, which I had retain'd in my Lordſhip, after I had divided the other Parts of my Manor; that is, the Part on which the Church is founded, and to which the Market alſo belongs. Wherefore it is my Will, and I ſtrictly command, that the aforeſaid Church and Canons do hold and for ever poſſeſs the aforeſaid Land, well and peaceably, and freely and honourably, and quit of any Secular Exaction, as my Sovereign Alms, with *Sac* and *Soc*, and *Toll* and *Theam*, and *Infangenethef*, and with all their other free Cuſtoms, with which they hold their other Poſſeſſions. Witneſs *Theobald*, Archbiſhop of *Canterbury*, and *Robert* Biſhop of *London*, and *Robert* Biſhop of *Hereford*, and *Robert* Biſhop of *Exeter*, and *Hilary* Biſhop of *Chicheſter*, and *William* Biſhop of *Norwich*, and Queen *Maud*, and Earl *Euſtace* my Son, and *William* of *Ypres*, and *Robert d' Eu*, and *William Mare*, and *Henry* of *Eſſex*, and *Richard Lucy*, and *Waren de Luſer*, at *London*. We have alſo ſeen a certain Charter of the ſame Lord *Stephen*, our Progenitor, in theſe Words.

This Charter is the ſame Word for Word, as that before, under the Title of Charters of ſeveral Pariſhes, *and next to that above referr'd to of King* Henry *the Firſt, where the Reader may find the ſame.*

We have alſo ſeen another Charter of the ſame King *Stephen*, our Progenitor, in theſe Words. *Stephen*, King of *England*, to the Sheriffs and Barons of *London*, Greeting. I command, that the Prior and Canons of the Holy Trinity in *London*, do hold their Men and their Land of the *Engliſh Knightengild*, as well and peaceably, and juſtly, and quietly and honourably as their Anceſtors held it, as beſt and freeſt in the Days of King *William*, my Grandfather, and of the Kings, *William* and *Henry*, my Uncles, and in mine, and in the Days of * *Leoveſtan*, and in the beſt Manner they have held the ſame themſelves ſince. And moreover, they ſhall be quit from the Ward, and Forfeiture for the ſame, as my proper Alms, becauſe in Juſtice they are to be quit of the ſame, and as both they and their Predeceſſors were ever till now quit of the ſame, and as the Charter of King *Henry* teſtifies. Witneſs Queen *Maud*, and *W. de Luſer*, at *Bermundſey*. We alſo have ſeen another Charter of the ſame Lord *Stephen* our Progenitor, in theſe Words. *Stephen*, King of *England*, to the Biſhop of *London*, the Juſtices, Sheriffs, Barons, Officers, and all his Lieges *French* and *Engliſh*, in *London*, Greeting. Know ye, that I have reſtor'd and granted to God, and the Church of the *Holy Trinity*, in *London*, and to the Canons Regular there ſerving God, for the Soul of King *Henry*, and for the Safety of my ſelf, and Queen *Maud* my Wife, and my Son *Euſtace*, and my other Sons, for ever their Land of *Smithfield*, which Earl *Geoffry* had ſeiz'd to make his Vineyard. Wherefore it is my Will, and I ſtrictly command, that they well and peaceably, and freely, and quietly and honourably have and hold the aforeſaid Land, as they beſt, and moſt freely and quietly hold their other Lands, and as King *Henry* granted it to them, and confirm'd it by his Charter. Witneſs Queen *Maud*, and *Thomas Capell*, and *William* of *Ypres*, and *Richard Lucy*, at *London*. We have alſo ſeen another Charter of the ſame Lord *Stephen*, our Progenitor, in theſe Words. *Stephen*, King of *England*, to the Biſhop of *London*, the Juſtices, Sheriffs, Barons, and all his Officers and Lieges, *French* and *Engliſh*, in *Eſſex*, Greeting. Know ye, that I have granted to God, and to the Prior and Canons of the *Holy Trinity*, of *London*, for the Souls of my Father and Mother, and for the Welfare of my Friends, and Relations, and Predeceſſors, two Hydes of Land, at *Leyton*, which *Simon de Molend*, and his Wife *Adelina*, and aftewards *Robert de Ver* gave them in Alms. Wherefore it is my Will, and I ſtrictly command, that they hold the ſame, well and peaceably, and freely, and quietly, and honourably, in Wood, and Plain, and Meadows and Paſtures, and Waters and Ways, with *Soc* and *Sac*, and *Toll* and *Theam*, and *Infangenethief*, and with all other Things, and Liberties and Immunities belonging to the ſame, as the aforeſaid *Simon* and his Wife ever held them at beſt, and moſt freely, and as they gave and granted the ſame to them. Witneſs *Robert Cave*, and *William Mars*, and *Fulk de Dilly*, at *Weſtminſter*. We have moreover ſeen another Charter of the ſame Lord *Stephen*, our Progenitor, in theſe Words. *Stephen*, King of *England*, to the Juſtices, Sheriffs, Barons, and Officers, and Lieges, *French* and *Engliſh* of *Hertfordſhire*, Greeting. I command, that all thoſe who ſhall come to the Market of the Canons of the *Holy Trinity* of *London*, from *Bracking*, in their ſtay there, and return thence, have my firm Peace. And I forbid any Perſon unjuſtly to diſturb them, or the things belonging to them herein, upon Forfeiture of ten Pounds. Witneſs *William Mark*, at *Bermundſey*. We have alſo ſeen a certain Charter of the aforemention'd Lord *Henry*, our Progenitor, in theſe Words. *Henry*, King of *England*, and Duke of *Normandy* and *Aquitain*, and Earl of *Anjou*, to the Archbiſhops, Biſhops, Abbats, Earls, Sheriffs, and his Officers of *London*, and of all *England*, and to all his Lieges, *French* and *Engliſh*, Greeting, *&c.*

This is the ſame **Charter of King** Henry *the Second, Word for Word, which may be ſeen above, after the Title of Charters* of ſeveral Churches, *next to the Charters above refer'd to of King* Henry *the Firſt, and King* Stephen.

We have alſo ſeen certain Letters Patents of the ſame Lord *Henry*, our Progenitor, in theſe Words. *Henry*, King of *England*, to the Sheriffs and Barons of *London*, Greeting: I Command that the Prior and Canons of the *Holy Trinity* of *London* do hold their Men and Lands of the *Engliſh Knightengild*, as well and peaceably, and juſtly, and quietly, and honourably, as their Predeceſſors ever moſt freely held the ſame in the Days of my Father and of my Brother, and mine, and in the Days of *Leveſtan*, and as they had them at beſt themſelves ſince then till now. And moreover,

* N. That this *Leoveſtan* was the Father of *Alwin*, the Father of *Henry* Mayor of *London*, whoſe firſt Charter is in the Priory of *Tortyngton*.

over, that they ſhall be exempt from the Ward and Forfeiture of the ſame, as my proper Alms, becauſe they are to be exempt from the ſame, and as both they and their Predeceſſors were always till now exempt from the ſame, Witneſs *R. de Ver*, at *Weſtminſter*. We have alſo ſeen a certain Charter of the Lord *Henry*, the Son of King *John*, formerly King of *England*, and our Progenitor, in theſe Words. *Henry*, by the Grace of God, King of *England*, Lord of *Ireland*, Duke of *Normandy* and *Aquitain*, and Earl of *Anjou*, to the Archbiſhops, Biſhops, Abbats, Priors, Earls, Barons, Juſtices, Sheriffs, Mayors, Officers, and all his Bailiffs and Lieges, Greeting. Know ye, that we have granted, and by this Charter confirm'd, to our Beloved in CHRIST, the Prior and Convent of the *Holy Trinity* of *London*, that they and their Succeſſors for ever, have free Warren in all their Lordſhip Lands, which they now have in the Counties of *Hertford*, *Kent*, and *Middleſex*, provided that thoſe Lands be not within the Bounds of our Foreſt, ſo that none enter thoſe Lands to drive in them, or to take in them what belongs to Warren, without the Leave or Conſent of the ſaid Prior and Convent, or their Succeſſors, under the Forfeiture of Ten Pounds to us. We have alſo granted to the ſame Prior and Convent, that they and their Succeſſors for ever, have a Market at their Manor of *Corneye*, on *Thurſday* in every Week; and that they have, in the ſame Place, a Fair every Year, to laſt eight Days, *viz.* On the Eve, and on the Day of St. *Bartholomew* the Apoſtle, and the ſix following Days; unleſs that Market, and that Fair, be to the Detriment of the neighbouring Markets, and neighbouring Fairs. Wherefore it is our Will, and we ſtrictly enjoyn, for our ſelves, and for our Heirs, that the ſaid Prior and Convent, and their Succeſſors for ever, have free Warren in all their Lordly Lands, which at preſent they have in the Counties of *Hertford*, *Kent*, and *Middleſex*, provided nevertheleſs, that thoſe Lands be not within the Bounds of our Foreſt, ſo that none enter thoſe Lands to drive in them, or to take any thing that belongs to Warren, without the Leave and Conſent of the ſame Prior and Convent, or of their Succeſſors, under Forfeiture of Ten Pounds to us; and that they and their Succeſſors for ever, have a Market, at their aforeſaid Manor of *Corneye*, on *Thurſday* in every Week, and that they have, in the ſame Place, a Fair every Year, to hold eight Days, *viz.* On the Eve, and on the Feaſt of St. *Bartholomew* the Apoſtle, and the ſix following Days, with all Liberties, and free Cuſtoms, to ſuch Market, and Fair appertaining, unleſs that Market and that Fair be to the Detriment of the neighbouring Markets; and the neighbouring Fairs, as aforeſaid. Theſe being Witneſſes, Maſter *William* of *Kilkenny*, *Archibald Coventre*, *John de Greye*, *Henry Wendeham*, *William Chaboney*, *William Grey*, *Imbert Pugey*, *Henry Peyterun*, and others,. Given by our Hand at *Havering*, the fourth Day of *April*, the thirty ſeventh Year of our Reign. We have alſo ſeen another Charter of the ſame Lord *Henry*, the Son of King *John*, our Progenitor, in theſe Words.

Here is again, in the Manuſcript repeated, the whole Charter of King Henry *the Third, which is to be ſeen immediately before this, and therefore needleſs to be here again inſerted, the Reader may turn back to it.*

We have alſo ſeen the Charter of the Lord *Edward*, late King of *England*, our Great-Grandfather, in theſe Words. *Edward*, by the Grace of God, King of *England*, Lord of *Ireland*, and Duke of *Aquitain*, to all to whom theſe Preſents ſhall come Greeting. Know ye, that of our ſpecial Grace, we have granted and given Leave for Ourſelves and our Heirs, as far as in us is, to our Beloved in CHRIST, the Prior and Convent of the *Holy Trinity* of *London*, that they may add Lands or Revenues of Ten Pounds Value Yearly, according to the true Value of the ſame, with their Appurtenances, as well of their own Fee as of others, excepting the Lands and Tenements, which they hold of us in Capite, to be held by them and their Succeſſors for ever; notwithſtanding the Statute ſet forth againſt giving of Lands and Tenements to Mortmain; provided nevertheleſs, that it appear by the Inquiſitions to be made in due Form about the ſame, or to be return'd into ours or our Heirs Chancery, that the ſame can be done without Damage and Prejudice of us and our Heirs, or of any other whatſoever. In Teſtimony whereof we have cauſed theſe our Letters Patents to be paſſed. Witneſs my ſelf, at *Weſtminſter*, the third Day of *November*, in the eleventh Year of our Reign. We have alſo ſeen the Charter of the Lord *Edward*, our Grandfather, late King of *England*, in theſe Words. *Edward*, by the Grace of God, King of *England*, Lord of *Ireland*, and Duke of *Aquitain*, to all to whom theſe Preſents ſhall come, Greeting. Tho' our Beloved in CHRIST, the Prior and Convent of the Church of the *Holy Trinity* of *London*, ought, by the Charters of our Progenitors, once Kings of *England*, which we have ſeen, to be free and exempt from performing any ſecular Service to our ſaid Progenitors, or to us or our Heirs for ever; nevertheleſs, the aforeſaid Prior and Convent, both at the Requeſt of ſome of our Progenitors, as at preſent, have burden'd their ſaid Houſe with the Maintenance of certain Perſons, for the Term of their Lives, to the great Damage of their Houſe, and contrary to the Purport of the aforeſaid Charters. We being unwilling to Prejudice the ſame Prior and Convent, on Account of ſuch Maintenances granted as aforeſaid, and reſolving to provide for the Immunity of themſelves, and their Liberties in this Particular, do will and grant, for ourſelves and our Heirs, that after the Death of thoſe who have Corrodies or Maintenances in the aforeſaid Houſe, at the Command or Requeſt of our ſaid Progenitors, or of us, the aforeſaid Prior and Convent, or their Succeſſors, be not oblig'd to, or burden'd with any Maintenance to be granted to any one, at the Command or Requeſt of us or our Heirs, on Account of any Right of ours, or of any other Thing whatſoever; but that the ſame Prior and Convent, and their Succeſſors, be for ever exempt from granting any Maintenances. In Teſtimony whereof, we have cauſed theſe Letters Patents to be made. Witneſs my ſelf at *York*, on the ſixth Day of *June*, in the ninth Year of our Reign. Now we holding for valid, and approving all the Things aforeſaid, Donations, Grants, and Mandates, of our aforeſaid Progenitors, as alſo all and every thing and things contain'd in the aforeſaid Charters and Letters, do, of our ſpecial Grace, by theſe Preſents approve, ratify and confirm the ſame, for Ourſelves and our Heirs, as far as in us is, according to the Tenor of the aforeſaid Charters, and Letters, to our Beloved in CHRIST, the preſent Prior and Convent of the aforeſaid Church of the *Holy Trinity* of *London*, and their Succeſſors, as the Charters and Letters aforeſaid reaſonably Teſtify. Beſides, being willing to do farther Favour to the ſame Prior and Convent, we have granted for Ourſelves and our Heirs, and by this our Charter confirm, that tho' they or their Predeceſſors, on Account of ſome Emergency, have not hitherto made full uſe of any one or more Liberties, Immunities and Priviledges contain'd in the ſaid Charters and Letters, nevertheleſs the ſaid Prior and Convent, and their Succeſſors ſhall, from this Time forward for ever, fully enjoy and make uſe of

the aforesaid Liberties, Immunities, and Privileges, or any of them. And moreover, notwithstanding during the Life of our Grandfather aforesaid, *Thomas Richeer*, Chaplain, did by Will bequeath to the then Prior and Convent of the Church of the *Holy Trinity* of *London*, to have and to hold for ever, for them and their Successors, one Messuage, one Toft, and one Key, with their Appurtenances, in the Parish of St. *Mary-at-Hill*, in *London*; and *William Thormeston* one Messuage, and one Shop, with their Appurtenance, in the Parish of St *Botolph* without *Algate*, *London*, the which Messuages, Toft, Shop and Key, were held in *Burgage* of our said Grandfather, and that the aforesaid Prior and Convent enter'd upon the said Messuages, Toft, Shop and Key, on Pretence of the said Legacies, without obtaining Leave of our said Grandfather, and the said Messuages, Toft, Shop and Key, for that Reason, and because the aforesaid *Thomas* and *William* were not Free-Men of the aforesaid City, having belong'd to our Grandfather, and now belonging to us, as being forfeited to us, by Virtue of the Statute made against Conveying of Lands and Tenements to Mortmain, as we have been inform'd; we nevertheless, of our special Grace, and for the Devotion we bear and have to the said Church of the *Holy Trinity*, have pardon'd the aforesaid Transgressions, and the Forfeiture of the Messuages, Toft, Shop and Key aforesaid fallen to us, in manner aforesaid, and have granted for Ourselves and our Heirs, as far as in us is, to the aforesaid now Prior and Convent, that they have the said Messuages, Toft, Shop and Key, with their Appurtenances, pursuant to the Form of the aforesaid Legacies, and that they hold them for ever of our Gift to themselves and their Successors, of us and our Heirs, by the same Services by which they were held of our said Grandfather, before the Forfeiture aforesaid, the Statute aforesaid, or the said Messuages, Toft, Shop and Key having been held of our aforesaid Grandfather, notwithstanding; without Let or Impediment from us, or our Heirs, the Justices, Escheators, Sheriffs, or other our Bailiffs or Officers whatsoever; and in regard that the aforesaid Prior and Convent, under Pretence of the aforesaid Letters of our said Great-Grandfather, have purchased Lands and Tenements, to the Value of 23 *s.* 8 *d.* in part of Satisfaction for the aforesaid 10 Pounds, Lands and Revenues; we will not that now the aforesaid Prior and Convent, or their Successors, do by Virtue of the same Letters, or by the Tenor of these, any way acquire any thing besides the remaining 7 *l.* 17 *s.* 4 *d.* in Land and Revenue, of the said 10 Pounds in Land and Revenue. These being Witnesses, the Venerable Fathers, *S.* Archbishop of *Canterbury*, Primate of all *England*, our Chancellor, *Ch.* Bishop of *Exeter*, our Treasurer; *John*, King of *Castile* and *Leon*, and Duke of *Lancaster*; *Edmund*, Earl of *Kent*; *Thomas* of *Woodstock*, Earl of *Bucks*, our most Beloved Uncles; *Nicholas Arundel*, *Thomas Beauchamp*, Earls of *Warwick*; *William Beauchamp*, our Chamberlain; *Hugh Segrave*, Steward of our Houshold; *John Fordham*, Keeper of our Privy Seal, and others. Given by us at *Westminster*, the 30th Day of *May*, in the Third Year of our Reign.

Here follow several Grants and Donations made by private Persons.

The Grant of the Abbess and Monastery of Berking, *of* 13 s. 8 d. *per Annum.*

BE it known to all Persons present and to come, that we *Alicia* of *Merton*, humble Abbess of the Religious House of St. *Athelburga* of *Berking*, and the Convent of the same Place, by the unanimous Will and Consent of the whole Chapter, have given and granted, and by this present Deed confirm'd to God and the Church of the *Holy Trinity* of *London*, and to the Canons there serving God, 13 *s.* 8 *d.* Yearly Quit-Rent in *London*, *viz.* 8 *s.* and 8 *d.* from the Land and Houses built on it, with their Appurtenances, which once belong'd to *Edmund* the *Cordwainer*, in the Parish of St. *Michael* towards *Algate*, which Land, with the Houses and Appurtenances, lies between the Tenement once belonging to *Roger* of *Levesham*, on the West, and the Tenement once of *Thomas le Breton*, on the East; and 5 Shillings of the Land, Houses built on the same, and their Appurtenances, which once belong'd to *Joseph* the Barber in *Marklane*, in the Parish of *All-Saints* of *Stanyng-Church*, towards the *Tower* of *London*. which Land, with the Houses and Appurtenances, lies between the Tenement of *Alicia* of *Portsmouth*, on the South, and the Tenement of *Henry le Lung*, on the North; the said Canons, and their Successors, or their Assigns, to have and receive all the aforesaid Quit-Rent yearly of us and our Successors freely, quietly, entirely, well and peaceably for ever, at the four principal Terms of the Year, *viz.* at the Feast of St. *Michael* 3 *s.* 5 *d.* and at the Nativity of our Lord 3 *s.* 5 *d.* and at *Easter* 3 *s.* 5 *d.* and at the Nativity of St. *John Baptist*, without any Delay. So that the one Half of all the aforesaid Revenue be to the Use of the Church of the said Canons, and the other Half, for the Use of Sick in the Infirmary of the said Canons, they therefore paying to us and our Successors yearly, one Clove at *Easter*, for all Secular Services and Demands. And if the said Revenue happen to be in Arrear in the Whole, or in Part, the aforesaid Terms not being observ'd, it shall be Lawful for the said Canons, and their Attorneys whatsoever, against us or our Successors, to Seize and Distrain the said Lands, with the Houses built on them, and their Appurtenances, and to hold the Seizure till full Satisfaction be made them for the aforesaid Revenue. And we the aforesaid Abbess and Monastery, and our Successors, will for ever, through the aforesaid Service, warrant, quit and defend, to the said Canons and their Successors, or their Assigns, as is above express'd, all the aforesaid Revenue yearly and quietly, to be receiv'd in the manner aforesaid, against all Men and Women, as well Christians as *Jews*. For this Donation, Grant, Warrant, Defence, Quittance, and the Confirmation of this present Deed, the said Canons gave us Ten Marks Sterling in Hand. And to the End that all these Things aforesaid may be perpetually establish'd, we have affix'd our common Seal to this present Deed; these Persons being Witnesses, *John Rokesle*, then Mayor of *London*, *John Adrian* and *Walter le Engleis*, Sheriffs, *John* of *Northampton*, and *William* of *Hadestoke*, Aldermen of the same Wards; *Ralph de la More*, and *John Coke*, Clerk and Alderman.

The Grant and Donation of John Rosamund, *of* Forty *Shillings* per Annum.

BE it known to all present and to come, that I *John Rosamund*, for the Health of my Soul, and of the Souls of my Predecessors and Successors, have given and granted, and by this present Deed confirm'd to God, and to the Church of the *Holy Trinity* of *London*, and to the Brothers *E. Prior*, and the Canons of the said Place, 40 *s.* of yearly Revenue in *London*, *viz.* 20 *s.* which I had of the Gift and Grant of *Thomas* of *Oxford*,

Oxford, and his Wife *Alicia*, of all their Revenue in the Pariſh of St. *Dunſtan*, oppoſite to the Church, in the Street that leads to the *Tower*; and one Mark of yearly Revenue, which I had of the Gift and Grant of *Godfrey* of *Eſſex*, and his Wife *Lettice*, of a certain Meſſuage, with a Shop and Appurtenances, which *Robert* of *Ugele*, held of the ſame *Godfrey* and *Lettice*, for two Marks yearly, in the Pariſh of St. *Mary Abby Church*, in *Candlewickſtreet*; and half a Mark of yearly and Quit-rent, which I had of the Gift and Grant of *Adam Gyſeburn*, and his Wife *Marſilla*, of all their Land, with the Houſes, which the ſame *Adam*, and *Marſilla* had and held of *Gilbert Felford*, in the Pariſh of St. *Edmund*, towards *Garſchurch*, *viz.* whatſoever I had and could have in the ſaid 40 *s.* without any Reſerve, to be had and held by the ſaid Prior and Canons, and their Succeſſors, as a free and perpetual Alms. And it is to be known, that the aforeſaid 40 *s.* are to be yearly receiv'd at the four principal Terms, without any Let, paying thence yearly to *Thomas* of *Oxford*, and his Wife *Alicia*, and their Heirs, for the ſaid 20 *s.* half a Pound of Cumin Seed, or 3 Grains of Pepper, and to *Godfrey* of *Eſſex*, and his Wife *Lettice* and their Heirs, for the ſaid Revenue of one Mark, half a Pound of Cumin Seed, or 3 Grains of Pepper, for all Secular Services and Demands. In Teſtimony whereof, I have made good this preſent Deed, with the Impreſſion of my Seal, and for the greater Security have deliver'd to the aforeſaid Prior and Canons, as to my Aſſigns, all the Deeds of Enfeofment, I had relating to the ſaid 40 *s.* Theſe Perſons being Witneſſes, *John Adrian*, then Mayor of *London*; *Philip le Tailor*, and *Walter le Poter*, Sheriffs; *Matthew Bokerel*, *Thomas* and *Alnard Tedmar*, Aldermen, and others.

It would be tedious to inſert all the reſt of the Deeds at Length, as hitherto, and the Information be never the more; therefore to avoid nauſeating the Reader, we ſhall only ſet down the Names of the Donors, the Value, and the Places where ſuch Donations lay.

John Splent gave to theſe Canons 18 *d.* Revenue of a Piece of Land, near the Gate of his Capital Meſſuage near *Kingſtreet*, in the Pariſh of St. *Andrew*, in *Eaſtcheap*; and a Revenue of 8 *d.* of another Piece of Land in the Pariſh of St. *Botolph* without *Algate*, between the Church-yard of that Church, on the South, and the Land of *Ralph* the Chaplain, on the North. For which Grant the ſaid Canons remitted to the ſaid *John*, 9 Shillings and 6 Pence Sterling, and all Suit againſt him for Arrears.

Felicia, the Widow of *Jocius* the young, gave to theſe Canons 40 Shillings of Quit-rent, whereof 20 *s.* of the Land and 3 Shops, with Appurtenances of the Fee of the Hoſpital of St. *Giles* in *Bridgeſtreet*, *London*, between the Land and Shop of *Wygod* the Mercer, on the South, and the Land and Shop which belong'd to *Richard Blund* of the ſame Fee, to the North, *&c.* 8 *s.* in the Pariſh of St. *George Eaſtcheap*, and 14 *s.* at St. *John Walbrook*; of all which 2 Shillings were to be paid to the Lords of the Fee.

Alan Fitz-Peter, gave and granted to theſe Canons 26 *s.* 4 *d.* yearly Revenue, *viz.* 13 Shillings in the Pariſh of St. *Margaret* towards the Bridge, adjoyning to the Church-yard of that Church on the South; and 5 Shillings Revenue in the Pariſh of St. *Clement Candlewickſtreet*, and 8 Shillings Revenue at St. *Leonard Eaſtcheap*.

Geoffry Fitz-Stephen gave to theſe Canons, ſix Shillings yearly, of a Butcher's Shop in *Eaſtcheap*; five Shillings yearly of ſome Ground in the Pariſh of *All Saints*, towards *Grace-church*, 18 Pence yearly more, in the ſame Pariſh, 18 Pence more in *Colemanſtreet*, in the Pariſh of St. *Stephen*; three Shillings more in *Staninglane*, ſeven Shillings more in the Pariſh of St. *Michael Woodſtreet*; two Shillings more Quit-rent, in the Pariſh of St. *Alban Woodſtreet*, this laſt being in all ſeven Shillings, out of which they were to pay to the Monks of St. *Alban*, to whom the Ground belong'd, five Shillings yearly.

Avitia, the Daughter of *William Wilchin*, Alderman, gave theſe Canons ſeven Shillings a Year Quit-rent, whereof 3 *s.* 6 *d.* in the Pariſh of *All Saints Grace-church*, 3 *s.* 6 *d.* in the Pariſh of St. *Benedict Grace-church*.

William Blemont gave to theſe Canons 20 Shillings a Year Quit-rent, in the Pariſh of St. *Mary Newchurch*; alſo 17 Shillings yearly in *Cornhil*, and the Pariſh of St. *Mary Wolnod-mary-church*.

It was agreed between *Benedict* Abbat of *Stratford*, and his Convent on the one Side, and *Peter*, Prior of the Church of the *Holy Trinity* and his Canons, that the ſaid Abbat and Convent ſhould give to the Prior and Canons aforeſaid, 60 Marks of Silver, and 40 Shillings in Quit-rents in *London*, in exchange for two Parcels of Land, one of them call'd *Luymudhe*, and the other *Holecumham*, which Lands the Prior and Canons gave to the Abbat and Monks of *Stratford*, for ever; and the aforeſaid 40 Shillings a Year in Quit-rents, which the ſaid Abbat and Monks of *Stratford* aſſign'd to the ſaid Prior and Canons are thus, eight Shillings in the Pariſh of St. *Faith*; eight Shillings in the Pariſh of St. *Benedict*; in the Pariſh of St. *Nicholas* five Shillings; in the Pariſh of St. *Martin* in *Candlewickſtreet* ſeven Shillings; in the Pariſh of Saint *Peter Cornhil* 12 Shillings.

William Fitz-Roger, Citizen of *London*, gave to theſe Canons 24 Shillings a Year in the Pariſh of St. *Martin*, near *Candlewickſtreet*; alſo 23 Pence yearly, in the Pariſh of St. *Martin Oteſwych*; for which the Canons were to pay yearly to the Monks of St. *Saviour* of *Bermundſey*, 10 Shillings. For this Grant the Prior and Canons of the *Holy Trinity* gave to the ſaid *William Fitz-Roger*, 12 Marks of Silver in Hand.

Richard Reng, Citizen of *London*, gave to *Richard*, Prior of the *Holy Trinity*, and his Canons two Shillings a Year, in the Pariſh of St. *Mary Somerſet*, alſo 14 Pence a Year, in the Pariſh of St. *Swithin*, in *Candlewickſtreet*; alſo 7 Shillings and 6 Pence yearly in the Pariſh of St. *Botolph* without *Biſhopſgate*. This is the firſt of all the private Grants hitherto mention'd that bears any Date, and it is dated in the Year of Grace 1236.

William Chamberlain, the Son of *Robert Chamberlain*, gave to *Richard* Prior of the *Holy Trinity*, and his Canons, all his Capital Meſſuages, with Appurtenances, in the Pariſh of the *Holy Trinity* the Leſſer, and 5 Shillings Quit-rent, and half a Pound of Pepper; alſo 5 Shillings of Quit-rents, and half a Pound of Pepper in the ſame; alſo one Pound of Pepper yearly, in the Pariſh of St. *Thomas* the Apoſtle, *Pater-noſter-church*, with 8 Shillings a Year; *Item*, In the Pariſh of St. *Mildred Breadſtreet*, 12 Shillings yearly; *Item*, In the Pariſh of St. *James*, on the *Thames*, 20 Shillings; *Item*, 35 Shillings yearly in the Pariſh of St. *Michael*, on the Shore; alſo 8 Shillings yearly in the Pariſh of St. *Richard Olaf*; *Item*, In the Pariſh of St. *Auguſtin*, near St. *Paul*, one Pound of Cumin Seed yearly; *Item*, 4 Shillings yearly payable by the Nuns of *Holiwell*, for Houſes within *Newgate*, and 10 Shillings payable by the ſame Nuns, in the Pariſh of St. *Andrew*.

Ralph la Juſtiſe gave to the aforeſaid *Richard*, Prior, and his Canons, 42 *s.* yearly, *viz.* a Mark in the Pariſh

riſh of *Paternoſter-Church*; in the Pariſh of St. *James* 5 *s.* yearly, and 14 *s.* yearly in the Pariſh of St. *Thomas* the Apoſtle, and in the Pariſh of St. *Nicholas* 3 *s.* and in the Pariſh of St. *Faith* half a Mark; for this Grant the Prior and Canons aforeſaid gave the ſaid *Ralph* ten Marks of Silver.

Peter, Prior of the *Holy Trinity*, and his Canons, agreed, with the Nuns of St. *Leonard* at *Stratford*, to reap all their Tithes within their Lordſhip of *Braching* every Year for ever, which they were wont to reap at their own Charge, and to permit the Servants of the ſaid Nuns, without any Let, to come into their Lands with their Wains and Carts, to carry away the ſaid Tithes; in return for which the ſaid Nuns of *Stratford* gave to the ſaid Canons 40 *d.* Yearly, in the City of *London*, *viz.* 18 Pence in the Pariſh of the *Holy Trinity* at *Algate*, and 22 *d.* in the Pariſh of St. *Stephen* at *Walbrook*.

Euſtace, the Son of *David de Staunford*, granted to *John*, Prior of the *Holy Trinity*, and his Canons, two Marks a Year, in the Pariſh of St. *Mary Newchurch*, and 22 *s.* and 4 *d.* yearly, of a contiguous Houſe in the ſame Pariſh, out of which they were to pay 9 *s.* a Year to the Landlord. He alſo gave them 3 *s.* yearly of Quit-Rent in *Cockeſlane*, and all his Land and Garden, near the *Tower* of *London*, for which they were to pay 2 *d.* yearly to the King for Soccage. For this Grant the ſaid Canons gave the ſaid *Euſtace* ſix Marks yearly during his Life.

Robert the Son of *John Cherimhurt*, gave to theſe Canons a Stone Houſe, with its Appurtenances, in the Pariſh of St. *Mary Wolnoth*, *Marychurch*, they paying for the ſame, to the King, 1 *d.* Soccage, and 2 *s.* to the Monks of *Moroton*, for all Services. He alſo gave the ſaid Canons a Piece of Ground, in the Pariſh of St. *Mary Abbechurch*, the ſaid Ground being of their own Fee; and moreover, he gave them 8 *s.* Rent of his Ground, in the Pariſh of St. *Mary Newchurch*, out of which they were to pay 2 *s.* yearly to the Head Landlord.

Richard Flit, and *Alicia*, the Daughter of *Alured* the Mercer, ſold and made over to theſe Canons, 6 *s.* of Quit-Rent, of two Pieces of Ground, the one at *Baſinghall*, and the other in *Aldermanbury*; for which the ſaid Canons gave them 50 *s.*

William, the Son of *Brichmar* of *Handhul*, gave to theſe Canons 3 *s.* Rent, in the Pariſh of St. *Richard Weſtmateker*; for which the ſaid Canons quitted to him all Arrears, amounting to 40 *s.* due to them for five Years Rent for two Pieces of Ground, at 8 *s.* a Year, the one in the Pariſh of St. *Mary Magdalen*, the other in the Pariſh of St. *Michael*, *Baſinghall*. This Deed was Dated in the Year 1196, from the Incarnation of our Lord.

Sabina, the Daughter of *David Cordewiſſe*, confirm'd to theſe Canons, the Sale before made to them of 7 *s.* Quit-Rent, in the Pariſhes of St. *Gregory*, and of St. *Leonard Eaſtcheap*, for which Confirmation the ſaid Canons gave her half a Mark Silver.

William, the Son of *Osbert Piedefer*, the Husband of *Sabina*, above mention'd, ſold the aforeſaid Quit-rent to theſe Canons for five Marks of Silver.

Ralph, the Son of *Roger Palmer*, gave to theſe Canons his Capital Tenement in the Pariſh of St. *Peter Woodſtreet*, with two Shops, for which they were to pay to the Lords of the Fee two Marks and a half in Lieu of all Service; he alſo gave them eighteen Pence Quit-rent, and a Shop at St. *Ives*.

Adam Branking, Clerk, aſſign'd over to *Ralph* the Prior, and to theſe Canons, two Tenements, in the Pariſh of St. *Botolph*, without *Algate*, *London*, with their Appurtenances, and 6 *s.* and 8 *d.* of Quit-rent, in the Pariſh of St. *Sepulchre* without *Newgate*.

Thomas Haverhill gave to theſe Canons 3 *s.* of Quit-rent, without *New-Temple-Bar*, in the Pariſh of St. *Clement*, and 3 *s.* in *Cokeſlane*,, out of which the Canons were to pay 2 *s.* *per Annum* to *Roger Towers*; and beſides he gave them his Ground, in the Pariſh of St. *Edmund*, out of which Revenues, half a Mark was to be reſerv'd for a Pittance to the Canons, on the Day of the ſaid *Thomas*'s Anniverſary.

King Richard *the Second's Exemplification of all the Revenues belonging to the Church of the* Holy Trinity *in* London, *as Tax'd to the King's Tenth.*

RIchard, by the Grace of God, King of *England* and *France*, and Lord of *Ireland*, to all thoſe to whom theſe Preſents ſhall come, Greeting. Know ye, that having ſeen the Roll of the particular Taxation of the Temporal Eſtates of the Clergy of the City of *London*, in the Dioceſe of *London*, it appears, in the ſame, among other Things, to this Effect. The Eſtate of the Prior of the *Holy Trinity* of *London*, in the Pariſhes, in that of St. *Mary Woolchurchſhaw* 70 *s.* 8 *d.* in St. *Mary Ax* 23 *s.* 2 *d.* in St. *Lawrence* in the *Jewry* 4 *s.* in St. *Chriſtopher's* 16 *s.* in *All-Saints Berking* 11 *s.* in St. *Switbin* 13 *s.* 4 *d.* in *All-Saints*, *Coleman-Church*, 55 *s.* 4 *d.* in St. *Andrew Cornhil* 18 *s.* in St. *Faith*, Virgin, 18 *s.* in St. *Olave* at the *Tower*, 101 *s.* 10 *d. ob.* in St. *Peter's Cornhill* 20 *s.* 4 *d.* in St. *Mary Aldermanbury*, 34 *s.* 2 *d.* in St. *Peter's*, *Woodſtreet*, 4 *s.* in St. *Alphege's* 5 *s.* 5 *d.* in St. *Botolph's* without *Biſhopſgate* 24 *s.* 8 *d.* in St *Michael's Cornhil* 25 *s.* 4 *d.* in St. *Michael Queenhith* 20 *s.* in St. *Mary Woolnoth* 2 *s.* in *All-Saints* at *Fenn*, 47 *s.* 4 *d.* in St. *Clement's Candlewyck-ſtreet*, 12 *d.* in *All-Saints Stainingchurch* 8 *s.* 4 *d.* in St. *Giles's Cripplegate* 28 *s.* in St. *Benedict Fink* 3 *s.* in *All-Saints Fenchurch* 6 *s.* 8 *d.* in St. *Martin's Ludgate* 6 *s.* in St. *Margaret Pattins* 3 *s.* 6 *d.* in St. *Margaret's*, at the Bridge 33 *s.* 4 *d.* in St. *George's* 19 *s.* in St. *Benedict Shorhog* 22 *s.* in St. *Mary Magdalen's Fiſhſtreet* 2 *s.* 6 *d.* in St. *Mary Arches* 25 *s.* 8 *d.* in St. *Pancrace*, *London*, 66 *s.* 8 *d.* from *Aldermary* Church 6 *s.* 8 *d.* in St. *Vedaſt's* 5 *s.* in St. *Michael's Paternoſter-Church* 15 *s.* in *All-Saints Gracechurch* 53 *s.* 10 *d.* in St. *Edmund Gracechurch* 25 *s.* 8 *d.* in St. *Mary Somerſes* 2 *s.* in St. *John's Walbroke* 24 *s.* in *Holy Trinity* the Leſs 3 *d.* in St. *Mary de la Hull* 3 *s.* in St. *Ethelburga* 7 *s.* in St. *Martin Candlewyck* 28 *s.* in St. *Benedict Gracechurch*, 42 *s.* 2 *d.* in in St. *Botolph's Bilingſgate*, 35 *s.* 4 *d.* in *All-Saints* at the Wall, 2 *s.* 4 *d. ob.* in St. *Alban's Woodſtreet* 10 *s.* in St. *Martin Otteſwyk* 21 *s.* in St. *Richard Olaf* 5 *s.* in St. *Thomas* the *Apoſtle* 30 *s.* in St. *Sepulchre* 25 *s.* in St. *Auguſtin*, at the Gate, 2 *s.* in St. *James's* at *Garlekhuth* 25 *s.* in St. *Martin Vintrey* 15 *s.* 7 *d.* in St. *Mary Abbechurch* 67 *s.* 2 *d.* in St. *Martin Orchard* 6 *s.* 8 *d.* in *All-Saints Hony-lane*. 48 *s.* 4 *d.* in St. *Michael* and St. *Katherine* within *Algate*, 16 *l.* 1 *s.* 1 *d.* in St. *John Zachary* 51 *s.* 4 *d.* in St. *Stephen's* in the *Jewry*, 10 *s.* 6 *d.* in St. *Benedict Woodwharf* 12 *s.* in St. *Mildred Breadſtreet* 17 *s.* in St. *Nicholas Cold-abby*, 21 *s.* 8 *d.* in St. *Stephen Walbroke* 22 *d.* in St. *Botolph's*, without *Algate*, 14 *l.* 10 *s.* 1 *d.* in St. *Andrew Hubbard* 16 *s.* 4 *d.* in St. *Mary Bothaw* 23 *s.* 2 *d.* *in* St. *Mary Bothaw* 23 *s.* 2 *d.* in St. *Leonard's* 5 *s* 4 *d. ob.* in St. *Denis's* 3 *s.* in St. *Dunſtan*, *Eaſt*, 62 *s.* in St. *Ma-*

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ry Colechurch 13 *l.* 6 *s.* 8 *d.* in St. *Michael Baſſyngeſhawe* 32 *s.* 6 *d.* All which, at the Requeſt of our Beloved in CHRIST, the Prior of the *Holy Trinity* of *London*, we have thought fit to be exemplify'd under the Seal of our Exchequer. In Teſtimony whereof, we have caus'd theſe our Letters Patent to be made. Witneſs *R. de Pleſſynton*, at *Weſtminſter*, on the 26th Day of *January*, in the 7th Year of our Reign, according to the aforeſaid Roll of Particulars in the Treaſury, and by the Barons.

The Total of the above Contents 121 *l.* 16 *s.* 6 *d. ob.*

The Tenth whereof 12 *l.* 3 *s.* 7 *d.* 3 *q.* and the half Tenth 6 *l.* 1 *s.* 10 *d.*

The Church of St. *Botolph*, without *Algate*, ten Marks, thence the Tenth 13 *s.* 4 *d.* and the Half 6 *s.* 8 *d.*

The Church or Chapel of St. *Catherine*, one Mark, thence the Tenth 16 *d.* and the half 8 *d.*

Laſt Wills and Teſtaments, relating to ſeveral Pariſhes.

THE Laſt Will of *Ralph Blunt*, was prov'd and enroll'd in the *Huſting* of *London*, held on *Monday*, before the Feaſt of St. *Valentin*, in the 24th Year of the Reign of King *Edward*, and the Year of our Lord 1295. wherein, among other Things, the ſaid *Ralph* bequeaths to the Conventual Church of the *Holy Trinity*, after the Death of his Wife *Maud*, ſix Marks of Yearly Quit-rent, *viz.* four Marks in the Pariſh of St. *Mary Wolchurchhaw*; two Marks in the Pariſh of *All-Saints*, *Breadſtreet*, to ſay a Maſs for ever for his Soul and the Soul of his Wife *Maud*.

The Laſt Will of *Thomas* of *Algate*, was read, prov'd, and enroll'd, in the *Huſting* of *London* for Land Pleas, held the *Monday* next after the Feaſt of the Tranſlation of St. *Edward*, King, in the 33d Year of the Reign of King *Edward* the Third, after the Conqueſt, and of our Lord 1358. wherein the ſaid *Thomas*, orders his Body to be bury'd in the Church-yard of the *Holy Trinity* within *Algate*, by his Father and Mother, and bequeaths to his Brother *Nicholas* then Prior, and to that Convent, his Tenement in the Pariſh of St. *Catherine* within *Algate*, alſo a Revenue of 6 *s.* 8 *d.* in the Pariſh of St. *Andrew Cornhil*, *London*, and his Tenement in the Pariſh of St. *Botolph* without *Algate*, for the Increaſe of the Maintenance of the Boys Choriſters in the ſaid Church, with ten Shillings Quit-rent of the ſame Tenemens. He alſo left ten Pounds to *Hugh*, the Son of *John Skinner*, to be paid him when out of his Apprenticeſhip; but if he happen'd to die before he was out of his Apprenticeſhip, then the ſaid ten Pounds to go to the Prior and Convent of the *Holy Trinity*, to Pray for the Souls of the ſaid *Hugh* and his Kindred, and for this *Thomas* and his Kindred. All the reſt of his Eſtate, Real and Perſonal, he left to his aforeſaid Brother *Nicholas*, the Prior, for him to diſpoſe of as he ſhould think fit, for the Good of his Soul, and of the Souls of his Father and Mother, and of all his Kindred.

The Laſt Will of *Thomas Richer*, Chaplain, was prov'd, proclaim'd, and inroll'd, in the *Huſting* at *London*, for Pleas of Land, held on the *Monday* next after the Feaſt of St. *Gregory*, Pope, in the 36th Year of the Reign of King *Edward* the Third, after the Conqueſt. Wherein he orders his Body to be Buried in the Church-yard of the *Holy Trinity*, leaving 20 *s.* for the Expence of his Funeral; beſides, he bequeath'd 20 *s.* to the ſaid Church; *Item*, 3 *s.* 4 *d.* to every Canon thereof; *Item*, To the Convent, all his Tenement on the Key and vacant Place adjacent, in the Pariſh of St. *Mary Attehil*; *Item*, All his Lands and Tenements in the Pariſh of the *Holy Trinity* the Great, in *London*; *Item*, a Tenement, with a Garden and Appurtenances, in the Pariſh of St. *Botolph* without *Algate*, *London*: He alſo bequeath'd to the Friars, *Preachers* in *London* 6 *s.* to the *Carmelites* 6 *s.* to the Friars *Minors* 6 *s.* to the Friars of *Autun* 6 *s.* and to the Brothers of the Croſs 6 *s.* *&c.*

The Laſt Will of *Simon Hatfield*, prov'd, proclaim'd and inroll'd, in the *Huſting* at *London*, for common Pleas, held the *Monday* next after the Feaſt of the Tranſlation of St. *Edward*, King; wherein he bequeaths, to the Church of the *Holy Trinity*, all his Tenement in the Pariſh of St. *Catherine*, in the Church-yard of the Church of the *Holy Trinity* aforeſaid, for the Uſe of the Sacriſt, for the Repairs and Maintenance of the Church aforeſaid, for which, on every Anniverſary Day of his Death, the Sub-prior of the ſaid Church then in being, or his Deputy, ſhould ſay Maſs, at the High Altar, for his Soul, and the Souls of his Kindred, and that the aforeſaid Sacriſt pay to every Canon of the Convent, on that Day 6 *d.* in Silver, out of the Profits of the ſaid Tenement, and if the ſaid Sacriſt ſhould at any time fall in Arrear, by non-Payment of the ſaid Money, then all the ſaid Tenement to devolve to the Prior and Convent, for the Increaſe of their common Stock, beſides what they before u'sd to receive, that Canon then in the Office of Sacriſt being wholly excepted; and if the ſaid Prior and Convent ſhould convert the ſaid Profits to any other Uſes than as aforeſaid, then the ſaid Tenement, with all its Appurtenances, to devolve to the Chapel of *Guildhall*, *London*, and the Chaplains there to Pray for his and the Souls of his Kindred: He alſo bequeath'd to the ſaid Prior and Convent 20 *s.* of Quit-rent, in the Pariſh of St. *Catherine* aforeſaid; alſo 12 *d.* of Quit-rent, in the Pariſh of St. *Botolph* without *Algate*; alſo 11 *s.* of Quit-rent, in the Pariſh of St. *Botolph* without *Alderſgate*.

The Laſt Will of *John de Cantebregge*, ſubſcrib'd, read, prov'd, proclaim'd and inroll'd, in the *Huſting* at *London*, for Pleas of Land, held on *Monday*, at the Feſtival of St. *Thomas* the Apoſtle, in the firſt Year of the Reign of King *Richard*, the Second after the Conqueſt. The Will it ſelf expreſſes, that it was made in the Year 1376. and the 50th Year of the Reign of King *Edward*, the Third after the Conqueſt, wherein the ſaid *John* orders his Body to be Buried in the Chapel of the Bleſſed Virgin *Mary* of *Cricherch*, of the *Holy Trinity*, *London*, where his two Wives *Elizabeth* and *Agnes*, and his Son *John*, lay interr'd. Then he bequeaths, to the Prior and Convent of the ſaid Church, all the Tenements at *Ebbegate*, *London*, in the Pariſh of St. *Lawrence*, near *Candlewykſtreet*, with the Reverſion of certain Tenements, in the Pariſh of St. *Giles*, without *Cripplegate*, *London*; alſo, all his Tenements, in the Pariſh of St. *Catherine*, within *Algate*.

Here End the Wills in the Manuſcript, and then follow ſeveral Acquittances or Diſcharges to Tenants for Arrears of Rent, &c. which do not appear to be of any uſe at preſent, and are therefore omitted. The Book concludes with Leaſes, and thoſe imperfect, which for the ſame Reaſon are not thought fit to be taken notice of. But after the Charters of Kings, is an Explanation of many now uncommon Terms uſed in them, which are therefore here inſerted for the better underſtanding of the ſaid Charters, as they are in the Manuſcript.

Difficult Words which occur in the Charters of Liberties explain'd.

Soc. That is the ſuing of Men in their own Court, according to the Cuſtom of the Kingdom.

Sac. Is the Power of impleading and puniſhing Tranſgreſſors in their Court, becauſe *Sake* in *Engliſh* ſignifies *Encheſon*, in *French*, (*which is Occaſion, Cauſe, or Reaſon*) and it is ſaid *forſiche Sake* (*that is for ſuch Sake or Reaſon*) being the ſame as *quele Encheſon*, and *Sake* is ſaid for *Forfet*.

Tol. Imports, that you, and all your Men, throughout all your Homage Lands, be exempt in all Markets from Toll, for Things bought or ſold.

Theam. This is that you have all the Generation of your Villains, with their Services and Chattels, whereſoever they ſhall be found in *England*: excepting if any one born in Servitude, ſhall continue for a Year and a Day undiſturb'd in any Priviledg'd Town, ſo that he be receiv'd into their Company, or Gild, and as one of them, by the ſame he ſhall be exempted from Villanage.

Infangenethef. Is, that Thieves or Robbers, taken in your Lordſhip, or Fee, and convicted of their Theft, be adjudg'd in your Court.

Hutfangenethef. Is that Thieves or Robbers, which belong to your Land, or Fee, if taken with a Robbery out of your Land or Fee, be brought back to your Court, and there try'd.

Hamsokene. That is, that you be exempt from Amerciaments for entering Houſes violently and without Leave, againſt the Peace of our Lord the King, and that you hold Pleas of this Sort of Tranſgreſſion committed on your Land, in your Court.

Grythebriche. That is, the Breach of the King's Peace, for *Gryth* in *Engliſh*, is *Pax* in *Latin*, and *Pees* in the *Roman*; *Briche* in *Engliſh*, is *Freynt* in the *Roman*.

Blodwyte. That is, that you be exempt from Amerciament for Blood ſpilt, and that you hold Pleas thereupon in your Court, and that you have the Amerciament ariſing from thence; becauſe *Wyte* in *Engliſh*, is the ſame as *Injuria* in *Latin*.

Philtwyte. Is, that you be exempt from Amerciaments for Frays, and that you hold Pleas of the ſame, in your Court, and have she Amerciaments thence ariſing; for *Philt* in *Engliſh* is *Medle* in the *Roman*.

Phlythwyte. That you be exempt from Contention and Aſſemblies, and that you hold Pleas thereof in your Court, and have the Amerciaments proceeding from the ſame; for *Phlyth* in *Engliſh*, is *Contentio* in *Latin*.

Pordwyche. Is that yon be exempt from Amerciaments when any fugitive Outlaw comes to the Peace of our Lord the King, either of his own Accord, or upon Licence.

Plemenesfrith. Is, that you have the Chattels or Amerciaments of a Fugitive.

Lecherwite. Is, that you take a Fine of him that lies with a Bond-woman born, without your Leave.

Childwyte. That you take a Fine from a Bond-woman born, that is with Child, who has loſt her Virginity without your Leave.

Porstall. Is, that you be exempt from Amerciaments for Chattels ſeiz'd, either within or without your Lands, and that you have and hold Pleas concerning ſuch Caſes ſo Arreſted within your Lands, in your Court, and the Amerciaments ariſing from the ſame.

Schot. Is, that you be exempt from a certain Cuſtom, as of the common Toll impo'sd by the Sheriff or his Bailiffs.

Gelde. Is, that you be exempt from ſervile Cuſtoms, which once us'd to be paid; as of *Hornhilde*, and the like.

Hitage, or Carruage. Is, that you ſhall be exempt, if our Lord the King ſhould Tax all the Land, by *Carucates*.

Danegelde. That is, exempt from a Cuſtom us'd in another Place, which the *Danes* once exacted in England.

Horngelde. That you be exempt from a certain Cuſtom exacted at Fairs and Markets.

Wapentall. Is that you be exempt from Suit of the Hundred, which is call'd *Wapentale*.

Leſtage. That is exempt from a Duty exacted at Fairs and Markets.

Stallage. Is exempt from a Duty exacted for ſtandings taken or aſſign'd in Fairs and Markets.

Stheng, or Hedwyng. Is exemption from Attachment in any Court, and before any Perſons whatſoever, for Treſpaſſes preſented and not avow'd.

Misheryng. That is, exempt from Amerciaments for any Treſpaſſes whatſoever brought into Court, without Exemplification.

Burgbriche. Is diſcharg'd from any paſſing thro' Cities or Borough, againſt the Peace.

Averpaye. Is exempt from paying a Penny for Average to our Lord the King.

Hundredat. Is exempt from paying the Penny, or contributing to the Hundred.

Bordalpany. That is, exempt from the Exaction us'd in Markets, where they paid an Half-penny for taking away their Stalls.

Burgbote. Is exempt from contributing to the Relief of the City, or Borough, or for building of Walls fallen.

Brugebote. Is exempt from contributing to build Bridges.

Theclepeny. Is exempt from Tallage of the Tenth for the Council.

Mundebryche. Is exempt from Amerciaments for Tranſgreſſions, committed againſt our Lord the King.

Thus far this Manuſcript, being the Regiſter Book of this Convent of Canons Regular of the *Holy Trinity* within *Algate*, now in the Hands of the Learned *John Anſtis*, Eſq; Garter Principal King at Arms. This Manuſcript, as appears above, was written by Brother *Thomas* of *Axebrigge*, the Son of *John* of *Cornwal*, Prieſt and Canon of this Houſe; who by what may be collected from the ſaid Manuſcript, ſeems to have done it about the Year of our Lord, 1425.

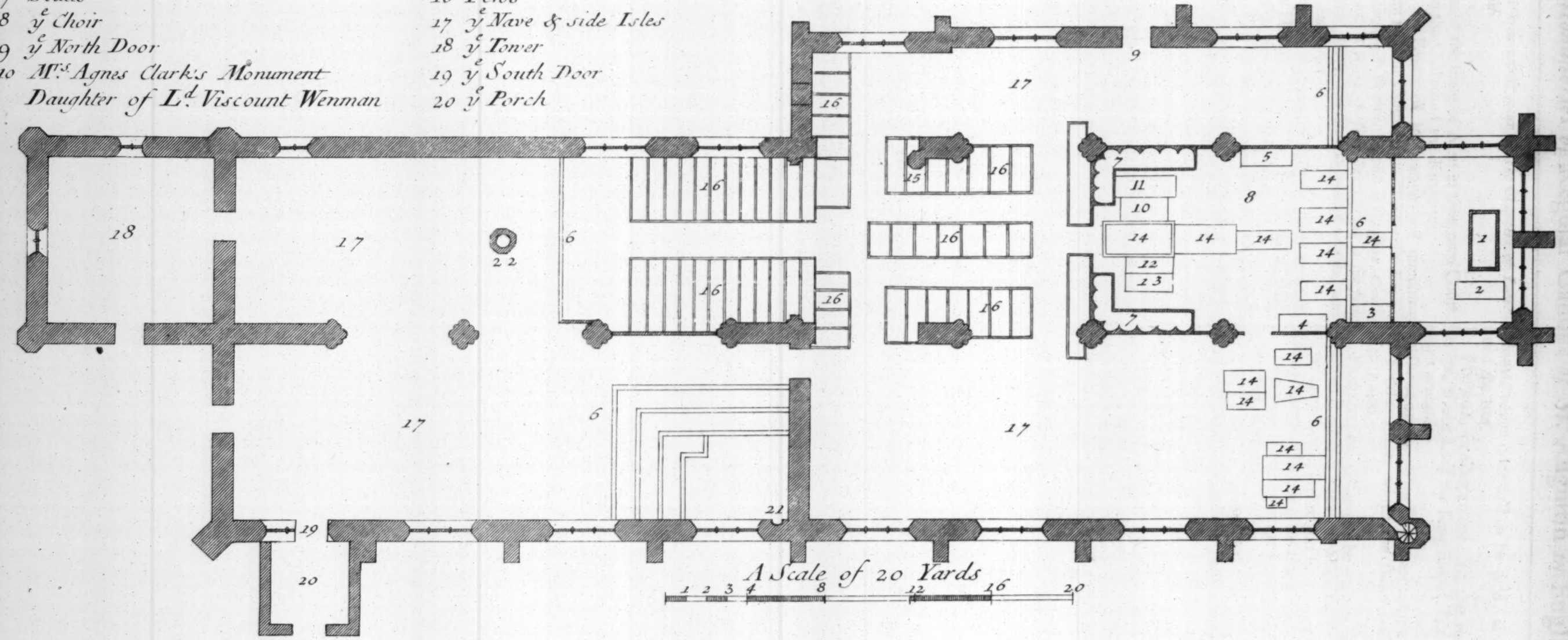
It is to be obſerv'd that where proper Names, eſpecially of Places, and other unuſual Words may appear not to be truly ſpelt, they have been exactly taken from the ſaid Manuſcript, that the Blame may not lye upon the Tranſlator.

This Monaſtery was in the Year 1531, being the 23d of King *Henry* the VIIIth, ſurrender'd into the King's Hands, who gave it to *Thomas*, Lord *Audley*, of *Walden*. *Leland* Collect. Vol. 1. p. 107.

Stow in his Survey of *London*, p. 145, *adds farther, in relation to this Manuſcript of the* Holy Trinity, *as follows*. This Priory in proceſs of Time became a very fair and large Church, rich in Lands and Ornaments, and paſs'd all the Priories in the City of *London*, or Shire of *Middleſex*, the Prior whereof was an Alderman of *London*, to wit, of *Portſoken* Ward.

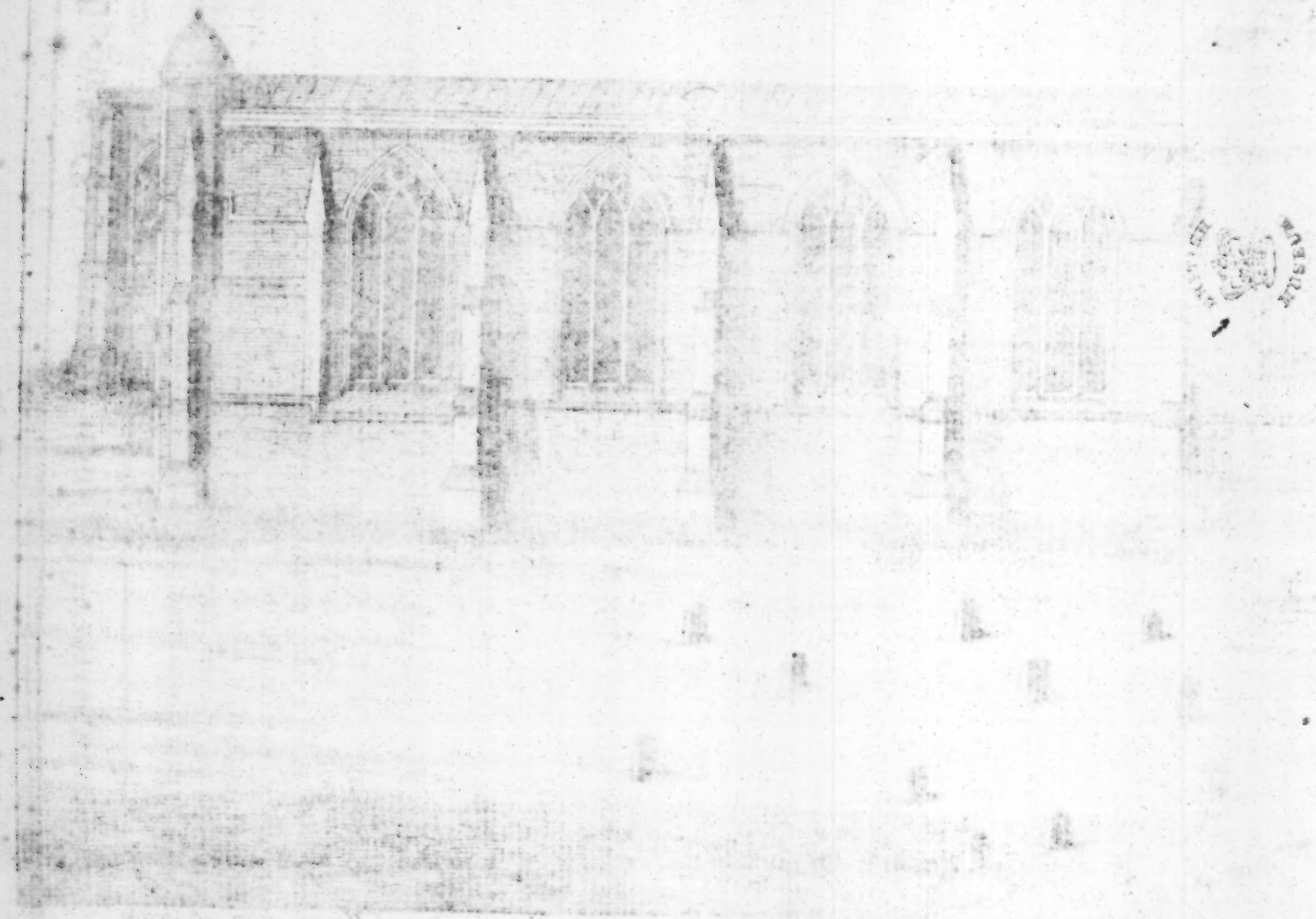
I read, that *Euſtace*, the 8th Prior, about the Year 1464, becauſe he would not deal with Temporal Matters, inſtituted *Theobald Fitz-Ivonis*, Alderman of *Portſoken* Ward under him, and that *William Riſing*, Prior of *Chriſt's Church*, was ſworn Alderman of the ſaid *Portſoken* Ward, in the firſt of *Richard* the Second.

1 Commmion Table
2 M.r Keen's Monument
3 Judge Stower Monument
4 K.t Templar's Monument
5 Duke Segrave's Monument
6 Steps
7 Stalls
8 ye Choir
9 ye North Door
10 Mrs Agnes Clark's Monument
Daughter of L.d Viscount Wenman
11 Mrs Ann Charlton Daughter
of Edward Clark
12 M.r Wincheſter's Monument
13 M.r Corniſh Monument
14 Persons of no note & Inscription lost
15 Pulpit
16 Pews
17 ye Nave & side Isles
18 ye Tower
19 ye South Door
20 ye Porch
21 Place for Holy Water
22 ye Font

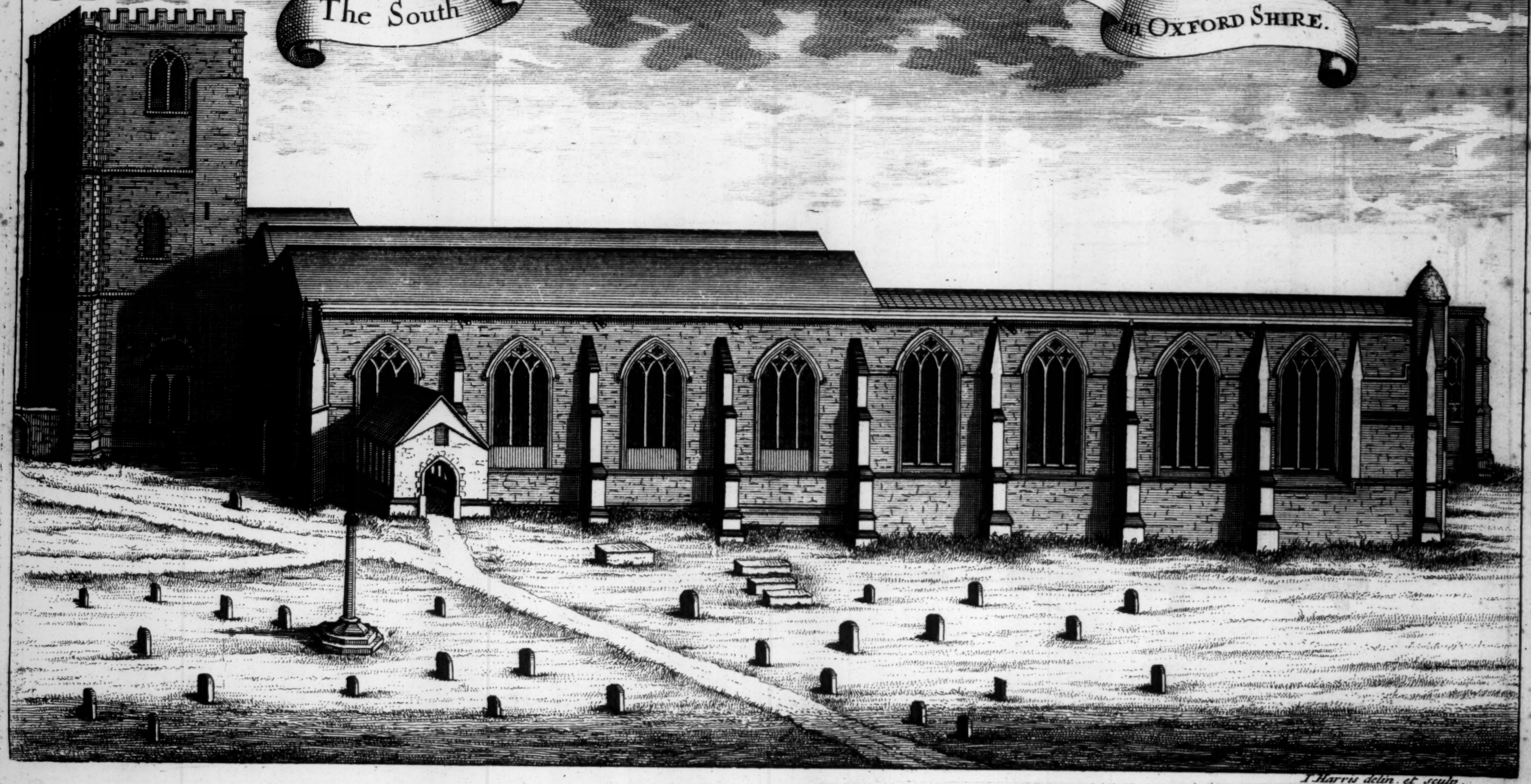


THE PLAN OF DORCHESTER CHURCH IN OXFORD SHIRE

J. Harris delin: et Sculpt:



The South Prospect of ye Antient CHURCH of DORCHESTER in OXFORD SHIRE.



I. Harris delin. et sculp.

Gough's Camden's Britannia, 1695, p. 626.

cond. Theſe Priors have ſitten and ridden among the Aldermen of *London*, in Livery like unto them, ſaving that their Habit was in Shape of a ſpiritual Perſon, as I myſelf have ſeen in my Childhood. At that Time the Prior kept a moſt bountiful Houſe of Meat and Drink, both for Rich and Poor, as well within the Houſe, as at the Gates, to all Comers, according to their Eſtates.

To conclude of this Priory; King *Henry* the VIIIth, minding to reward Sir *Thomas Audley*, Speaker of the Parliament againſt Cardinal *Wolſey*, as ye may read in *Hall*, ſent for the Prior; commending him for his Hoſpitality, promis'd him Preferment, as a Man worthy of a far greater Dignity, which Promiſe ſurely he perform'd, and compounded with him, tho' in what ſort I never heard, ſo that the Priory, with the Appurtenances, was ſurrender'd to the King, in the Month of *July*, in the Year 1531, the 23d of the ſaid King's Reign. The Canons were ſent to other Houſes of the ſame Order, and the Priory, with the Appurtenances, King *Henry* gave to Sir *Thomas Audley*, newly Knighted, and afterwards made Lord Chancellor.

Sir *Thomas Audley* offer'd the great Church of this Priory, with a Ring of nine Bells well tun'd, whereof four the greateſt were ſince ſold to the Pariſh of *Stebunhith*, and the five leſſer to the Pariſh of St. *Stephen* in *Colemanſtreet*, to the Pariſhioners of St. *Catharine's Chriſt's Church*, in exchange for their ſmall Pariſh Church, minding to have pull'd it down, and to have built there towards the Street; but the Pariſhioners having Doubts in their Heads of afterclaps, refus'd the Offer.

Then was the Priory, Church and Steeple, proffer'd to whomſoever would take it down, and carry it from the Ground; but no Man would undertake the Offer; whereupon Sir *Thomas Audley* was fain to be at more Charges, than could be made of the Stones, Timber, Lead, Iron, *&c.* for the Workmen with great Labour, beginning at the Top, loos'd Stone from Stone, and threw them down, whereby the moſt part of them were broken, and few remain'd whole, and thoſe were ſold very cheap.

The ſaid *Thomas* Lord *Audley* built and dwelt on this Priory, during his Life, and dy'd there in the 1544, ſince which Time the ſaid Priory came, by Marriage of the Lord *Audley*'s Daughter and Heir, to *Thomas* late Duke of *Norfolk*, and was then call'd the *Duke's Place*. Thus *Stow*

As it was not proper to diſmember the excellent Regiſter Book of this *Monaſtery*, or interrupt it's Account by interſperſing other Things, I have given the Quotation from *Stow* at laſt by it ſelf, and muſt here refer the Reader to the *Appendix*, where are 15 Bulls of Popes, of Privileges and Immunities granted to this Monaſtery with Confirmations of other Grants, *&c.* and are from NUM. CCCLXII. incluſive to CCCLXXVI. incluſive.

DORCHESTER

Abby of Regular Canons *of St.* Auguſtin, *in* Oxfordſhire.

Kennet's Paroch. Antiq. p. 626.

THIS Abby being ſpoken of in *Dugdale's Monaſticon*, Vol. 2. p. 197, and among the Additions to the ſame in Vol. 3, and in the *Engliſh* Tranſlation of the ſame, p. 241, and 171, it ſhould not be here repeated, but on account of a Chantry founded in the ſame by *Edmund Rede*, Eſq;, Lord of *Borſtall*, the Original Charter whereof tranſlated from the *Latin*, is as follows.

" Be it known to all who ſhall ſee this preſent De-
" duction, that we *John Clyſton*, and the Convent of
" *Regular Canons* of the Monaſtery of *Dorceſtre*, in
" the Dioceſe of *Lincoln*, ſeriouſly conſidering in the
" Bowels of Charity that it is behoveful, according to
" the Law of Gratitude, to requite the Benefits con-
" ferr'd on the Faithful of CHRIST by devout Perſons,
" with ſpiritual Suffrages. Therefore, on Account of
" the ſpecial Devotion and ſingular Affection, which
" our belov'd in CHRIST, *Edmund Rede* in ſincere
" Charity bears in our Lord, to our aforeſaid Con-
" vent, we have, as much as in us is, for ourſelves
" and our Succeſſors, given and granted to the ſame
" *Edmund*, the ſpiritual advantages, which follow as
" here under noted. In the firſt Place, that every
" Day, during the Life of *Edmund*, and his Wife *Ag-*
" *nes*, *John Stokys*, his Wife *Alice*, and *Thomas Wy-*
" *fold*, and his Wife *Elizabeth*, there be ſaid by the
" Canon, who ſhall for the Time being celebrate Maſs
" in the Chapel of St. *Mary* the Prayer, *Deus qui cari-*
" *tates*, for their happy State, and the other Collect *Deus*
" *cui proprium*, in the Maſs for the Dead, ſaid for e-
" ver in the ſaid Monaſtery, at the Altar of St. *Mi-*
" *chael* every Day, for the Health of the Souls of *Ro-*
" *bert James*, *Catharine* and *Maud* his Wives, *John*
" *James*, *Chriſtian* his Wife, and of all the aforeſaid Be-
" nefactors. And we have alſo granted for the Souls
" of all the aforeſaid one Anniverſary of nine Leſſons,
" *viz. Placebo* and *Dirige*, to be celebrated once a Year
" for ever, *viz.* on the Feaſt of St. *Julian* a Virgin, or
" within 6 Days, immediately following the ſame, and
" eſpecial Participation of the Prayers, Faſts, Ab-
" ſtinences, Watchings, and other good Works,
" which the Lord ſhall grant to be done by the Canons
" of our Convent, in Life as well as in Death, that
" ſo by the Help of many Suffrages, they may after
" an happy Paſſage out of this Life, attain to the eter-
" nal. But to the end that this our Conceſſion may
" not be conceal'd, and in Proceſs of Time, through
" Forgetfulneſs neglected, but that it may be imprint-
" ed in the Hearts of our Succeſſors in future Times,
" it has been our Will, and we have ordain'd, that
" when the ſaid *Edmund* ſhall happen to depart this
" World, the Names of all thoſe aforeſaid, with the
" Time of their Death be inſerted in our Regiſter,
" and be read over every following Year, on the Day
" of their Anniverſaries, in the Preſence of the Con-
" vent, in our Chapter Houſe. And there ſhall be for
" ever paid, by the Hands of the aforeſaid Abbat, or
" his Succeſſors, three Pence weekly to every Canon
" celebrating the aforeſaid Maſs, *viz. Deus cui pro-*
" *prium*, during the Space of a Week. In Teſtimo-
" ny of all which our common Seal is affix'd to theſe
" Preſents. Given in our Chapter Houſe, the 19th
" Day of *February*, in the Year of our Lord 1438.
" For the performing of which Service, for ever,
" as in the aforeſaid Writing, by the Abbat and
" Convent of *Dorceſtre*, the aforeſaid *Edmund Rede*
" gave to the aforeſaid Abbat and Convent 20 *l.*

Kennet's Par. Ant. p. 626.

I will add the Abbats of this Place from Mr. *Willis*.

Abbats of Dorcheſter.

1. ALURED occurs Abbat, *Anno* 1163, in the Regiſter of *Miſſenden*. *Hiſt. Abb.* Vol. 2. p. 175.

2. JOHN

2. JOHN DE WARWICK is the firſt Abbat the *Lincoln* Regiſters furniſh me with. He was elected, *Anno* 1258, and having govern'd 11 Years, became a Frier Preacher, and quitted his Abbacy to,

3. WALTER DE BURGO. After him

4. RALPH DE DUDECOTE occurs Abbat. He dy'd *Anno* 1294, and was ſucceeded by

5. WILLIAM ROPFORD, elected 5 *Cal. Feb.* 1298. He dy'd the ſame Year, and was ſucceeded by

6. ALEXANDER DE WALTHAM, confirm'd Abbat the 5th of the *Id.* of *Feb.* 1298, depriv'd *Anno* 1305, and

7. JOHN DE CAVERSHAM ſubſtituted in his Place the 7th of the *Id.* of *Dec.* 1035. He dy'd *Anno* 1333, and was ſucceeded by

8. JOHN DE SUTTON, confirm'd Abbat the 8th of the *Id.* of *Oct.* 1333, his Death I gueſs was in the Year 1349, for in that Year.

9. ROBERT WICNHINGTON was elected to this Abbacy, then vacant by the Death of the laſt Abbat not nam'd there, and accordingly admitted the 5th of the *Id.* of *May* 1349. He dy'd *Anno* 1380, and

10. ROBERT GODSTOW ſucceeded him, and was confirm'd Abbat, 6 *Nov.* 1380. When he dy'd, I find not, or who ſucceeded him, but the next that occurs is

11. JOHN CLIFTON in 1438, mention'd in *Kennet's Paroch. Antiq.* in the Deed above, the next is

12. ALAN BUTTESSON. On whoſe Reſignation, *Anno* 1455, one

13. THOMAS became Abbat, at which Time here were 12 Canons, who voted at the Election. After him I meet with no more till

14. ROGER, Prior of *Raunton*, who preſided here in the Beginning of *Henry* the VIIIth's Reign, *viz.* about the Year 1510. By the beſt account I can learn of him, he dy'd *Anno* 1518, and was Suffragan to the Biſhop of *Salisbury*. Who was his immediate Succeſſor, I am to ſeek, unleſs it was

15. JOHN MERSHE the laſt Abbat, who with *Thomas Pyne*, and 5 others ſubſcrib'd to the Supremacy, *Oct.* 1, 1534. He was alive in 1553. and poſſeſs'd of a Penſion of 22 *l. per Ann.*

The Dimenſions of this Abby Church, left ſtanding and made Parochial, are, as I took them, Length of the Church from Eaſt to Weſt, 77 Yards; Breadth of the Body and ſide Iſles 70 Feet. Height about 55 Feet. The Tower ſtands at the Weſt End, and in it hang 6 Bells; ſome of which are as ancient as ever I ſaw, according to the Characters.

This that follows was noted this Year 1722, by one who went to take the View and Plan of this Church of *Dochester*, which are here inſerted.

The Inſcriptious on the Bells are as follows,

On the Firſt and Second, *Henry Knight* made me, 1603.

On the Third, *Sancte Thoma, ora pro nobis.*

On the Fourth, *Virgini egregiæ dicata Campana Mariæ.*

On the Fifth, *Sancte Petre aperi nobis oſtia. Miſerere tuis.*

On the Sixth, *Protege Birine, quos convoco, tu ſine fine.*

There is a Vulgar Tradition that
Within the Sound of this great Bell
No Snake or Adder e're ſhall dwell.

The Reaſon they give for this is, becauſe *Birinus* was ſtung to Death by Snakes. And the oldeſt Men there do affirm that, they never ſaw any venomous Creature within that Diſtinct, and have heard their Parents ſay, that they never ſaw or heard of any there.

By ſome of the remaining painted Glaſs in the South Window, it appears that St. *Birinus* was beheaded.

REPINGDON

Priory of Regular Canons *in* Derbyſhire.

THIS Priory being ſpoken of in the *Monaſticon*, Vol. 2. p. 280, we ſhall here only add, what *Fuller* ſays concerning its Total Overthrow in his *Hiſtory of Abbeys*, p. 358, which is to this Effect. *Fuller*, 358.

In the Reign of Queen *Mary*, the Poſſeſſors of Abbey Lands, being all put into a great Conſternation, for fear that the ſame ſhould be reſtor'd to the Right Owners, notwithſtanding Cardinal *Pool* had ſolemnly, in the Name of the Church, reſign'd all Claim to them; one *Thacker*, who was poſſeſs'd of *Repingdon* Abby in *Derbyſhire*, alarm'd with the News, that Queen *Mary* had ſet up ſome Abbeys again, which were in her own Hands, on a *Sunday*, for his Conſcience was not ſo Squeamiſh as to ſtick at the Day, call'd together all the Carpenters and Maſons he could find in thoſe Parts, and in one Day pull'd down a moſt beautiful Church belonging to that Abbey, ſaying he would deſtroy the Neſt, for fear the Birds ſhould build there again.

BILSINGTON

Priory of Regular Canons *of St.* Auguſtin *in* Kent.

I have not any thing to add concerning this Priory, to what is ſaid in the *Monaſticon*, but only to advertiſe the Reader not to be led into an Error, by *Weever*, who in his Funeral Monuments, makes this a diſtinct Houſe from that near *Rumney*, whereas in Reality there never was any other but this one, which being as he ſays, near *Rumney*, he has taken the Liberty to make one of the Name of that Place. *Weever* is to be read with great Precaution, for he is full of very groſs Errors; as to his Account of Antiquities, there is nothing in him to be rely'd on but the Inſcriptions copy'd from Tombs, and even thoſe are not always exact. In other reſpects thoſe who will give themelves the Trouble, may find he was extraordinary ignorant in the Affairs he undertook to write of.

Mr. *Willis*, Vol. 2. p. 96, ſays no more of this Priory than thus.

JOHN MOYSE, alias TENTERDEN, laſt Prior, who with 6 others, ſurrender'd this Convent to the King, 26 *Dec.* 1534, 26 *Hen.* 8, and had a Penſion of 10 *l. per an.*

BYS-

BYSSHEMEAD

Abby of Regular Canons *of St.* Auguſtin, *in* Bedfordſhire.

THERE is ſome Account of this Abby in the *Monaſticon*, Vol. 2. p. 157, and p. 139, of the *Engliſh* Tranſlation, to which we muſt add what follows. *Bibl. Cotton Otho. D. 3.*

William de Hurſt gave to God and the Church of the Bleſſed *Mary* of *Byſſhemead*, and the Canons and their Succeſſors, the Manor of *Caldecote*, near *Aſhewell*, (in *Hertfordſhire*) which he had by the Gift of Sir *Gerard*, Son of *Gerard de Furnivall* his Lord, in Free and perpetual Alms, with the Advowſon of the Church, and all the Appurtenances belonging to it, for the Proviſion of two Canons in the Houſe of *Byſſhemead*, to pray for the Souls of the Noble Martyr the Lady *Chriſtian Leder*, Sir *Gerard*, the Son of *Gerard de Furnival* his Lord, and the Wife of Sir *Gerard*, *Walter de Hurſt* his Brother, and for the Souls of all their Anceſtors and Succeſſors, performing to the chief Lords of the Fee all Services due and accuſtom'd. This Deed was atteſted by *Philip de Aſhewell*, *John de Wenlington*, *John Foliot de Illeford*, *Richard Otewy de Henxteworth*, *Peter Culin* of *Stratton*, *John Baſtard* of *Eton*, and *Robert de Munden*, with many others; and *Gerard de Furnival* did confirm this Deed under his Hand and Seal, in the Preſence of *Robert de Gravele*, *Geoffery de Hanvil* of *Clothall*, *John de Poley*, *Laurence de Hippingrave*, *William de Gravele*, *John* his Brother, and *James de Radevelle*, with many others.

Robert, the Prior of *Byſſhemead*, and his Convent, did by their Releaſe, dated at *Byſſhemead*, in full Chapter, on *Monday* next after the Feaſt of the Apoſtles *Philip* and *James*, *Anno Domini* 1341. (15 *Edw.* 3.) releaſe and quit Claim all their Right and Intereſt in this Manor, and the Advowſon, to the Abbat of St. *Alban's*, and his Succeſſors; which Releaſe was granted in the Preſence of Sir *Edward de Kendale*, Sir *Gerard de Braybroke*, Sir *Richard de Havering*, and Sir *John de Mapereſhale*, Knights; *Thomas Fenbund*, *Richard de Arderne*, *Roger de Luda*, *John de Munden*, *James de Radewell*, and others; and it did continue in the Poſſeſſion of the Abbats of that Church until the Diſſolution of that Monaſtery, when it came to the Crown.

King *Henry* the Eighth, by Charter, dated the 32d of his Reign, granted this Manor, with others, to *Ralph Rowlet* the Elder, of St *Alban's* and his Heirs, who, *Anno* 1542, (33 *Hen.* 8.) was conſtituted Sheriff of this County. He dy'd, leaving *Ralph* his Son and Heir, who ſucceeded him, was Knighted the enſuing Year, and dy'd without Iſſue. Thus the Family was extinct in the firſt Heir that took Poſſeſſion of this Land dedicated to God.

Mr. *Willis*, *Vol.* 2. *p.* 1. has no more of it, but that ROBERT BURR Prior, and others, ſubſcrib'd to the King's Supremacy, *September* 30. 1534.

WIMUNDESLY

Priory of Regular Canons *of St.* Auguſtin *in* Hertfordſhire.

RICHARD *Argenton*, Lord of *Wimundſley Magna* and *Parva*, in the Reign of King *Henry* the IIId, founded a Priory of *Canons Regular* at *Little Wimundſley*, which they held till the Time of the Suppreſſion thereof, when it was valu'd to be yearly worth 37 *l.* 10 *s.* 6 *d. ob.* but in the *Monaſticon* at no more than 29 *l.* 19 *s.* 8 *d. ob.* (Note, *That the* Monaſticon *ſays nothing of this Monaſtery any farther than the Valuation here mention'd, in the general Catalogue of Valuations.* *Chauncey's Antiq. of Hertf. p. 361.*

This Priory was dedicated to the Bleſſed Virgin St. *Mary*. When it came to the Crown by the Diſſolution, King *Henry* the VIIIth, by Deed, dated 10 *Dec. Anno* 29, of his Reign, deviſed to *James Needham*, Gentleman, Clerk and Surveyor of the King's Works, all the Lordſhip and Site, late of the Priory and Monaſtery of *Wymondlee*, in the County of *Hertford*, ſuppreſs'd by Authority of Parliament, with all Lands, Meadows and Paſtures belonging to the Monaſtery and the Rectory of the Pariſh Church of *Wimondlee Parva*, and all Tithes, Oblations, Profits, Obventions and Commodities whatſoever belonging to the Rectory, for the Term of 21 Years, reſerving to the King and his Heirs the yearly Rent of 13 *l.* 10 *s.* This Priory has been a fair old Building, with Cloiſters, &c. *Chauncy's Hiſt. and Antiq. of* Hertfordſhire, p. 361.

Mr. *Willis* calls it *Wymondley*, and ſays, JOHN DORCHESTER, Prior, *John Turner*, and three others ſubſcrib'd to the King's Supremacy, *October* 14, 1534.

ST. MARY OVEREY

Monaſtery of REGULAR CANONS *of St.* Auguſtin, *in* Southwark, Surrey.

MARY, a Noble Woman, long before the Conqueſt, firſt founded it for Nuns. *Stow's Survey*, p. 412.

Swithina, a Noble Lady, afterwards converted it into a College of Prieſts.

William de Pont le Arche, and *William Dauncey*, Knights, *Normans*, founded it anew, and inſtituted Canons Regular, 1106, 7 *H.* 1. *Algody* was the firſt Prior.

William Gifford, Biſhop of *Wincheſter*, the principal Benefactor, built the Nave of the Church, 1106, 7 *Hen.* 1.

King *Henry* the Firſt, a Benefactor, appropriated to it the Church of St. *Margaret*, in *Southwark*.

King *Stephen*, a Benefactor, gave the Fine Houſe of *William de Ponte Arche*, by *Dowgate*.

Peter de Rupibus, Biſhop of *Wincheſter*, a Benefactor, founded the Chapel of St. *Mary Magdalen*, in the ſame Church, which was afterwards made a Pariſh Church for the Pariſhioners.

John Gower, a notable Poet, a principal Benefactor when the Church began to be new built, in the Reign of King *Richard* the Second, and King *Henry* the Firſt, who lies there bury'd in a fine Tomb, againſt the North Wall of the Church.

This Monaſtery, at the Time of the Suppreſſion in the Year 1539, being the 31ſt of King *Henry* the VIIIth was valu'd 624 *l.* 6 *s.* 8 *d.* a Year.

Here are ſeveral Particulars not mention'd by Sir *William Dugdale*, ſee the reſt in the *Monaſticon*, Vol. 2. p. 84, and 490, and the *Engliſh* Abridgement, p. 134, and 226. For the Priors, we will be beholding to Mr. *Willis*.

Priors of St. Mary Overey.

Hiſt. Abb. Vol. 2. p. 233.

From Mr. Wharton's *Collections, ex Annalibus Southwark, and Regiſtro Prioratus notat. Fauſtina* A. 8. *in* Biblioth. Cotton.

1. ALGODUS preſided 24 Years, and dy'd the 8th of the *Id.* of *Jan.* 1130. and was ſucceeded by
2. ALGARUS. He ſate two Years, and dy'd the 8th of the *Cal.* of *Nov.* 1132. and was ſucceeded by
3. WARIN. He govern'd 10 Years, and dy'd the 2d of the *Cal.* of *March* 1142, and was ſucceeded by
4. GREGORY. He continu'd 8 Years, and dy'd 13 *Cal. Feb.* 1150, and was ſucceeded by
5. RALPH. He was Prior 4 Years, and dy'd 6 *Id.* of *March* 1154, and was ſucceeded by
6. RICHARD. He preſided 9 Years, and was ſucceeded by
7. VALARIANUS. He dy'd *Cal. April*, and was ſucceeded by
8. WILLIAM DE OXONFORD. He preſided 14 Years, and dy'd the 4th of the *Id.* of *Nov.* 1203, the next was
9. RICHARD DE Sta. MILDRIDA. He govern'd 2 Years, and dy'd on the *Non.* of *Jan.* 1205. and was ſucceeded by
10. WILLIAM FITZ-SAMARI. He ſate one Year, and was ſucceeded by
11. MARTIN. He govern'd 12 Years, and dy'd 3d *Id.* of *June* 1218. and was ſucceeded by
12. ROBERT DE OSENEY. Elected *Sept.* 1. 1218. He preſided 5 Years, and dy'd the 14th of the *Cal.* of *May*. and was ſucceeded that Month by
13. HUMPHRY. Who preſided 17 Years, and his Succeſſor was
14. EUSTACHIUS. Who ſate 13 Years, and was ſucceeded by
15. STEPHEN. He preſided alſo 13 Years, and was ſucceeded by
16. ALAN. He govern'd 33 Years, and dy'd 5 *Cal. Oct.* 1283. and was ſucceeded by
17. WILLIAM WALLYS. Elected Prior, 2 *Non. Oct.* 1283. He ſate 23 Years, and dy'd 17 *Cal. Jan.* 1306, and was ſucceeded
18. PETER CLEGHAM. He ſate 20 Years, and was ſucceeded by
19. THOMAS DE SOUTHWARK. Elected 16 *Col. Oct.* 1327, and confirm'd by the Biſhop of *Winchester*, the 17th of the *Cal.* of *Nov.* enſuing. He preſided 4 Years, and then reſigning the 23d of *Oct.* 1331. had for his Succeſſor
20. ROBERT DE WELLES, The 25th of *Oct.* 1331, and the ſame Day Inſtall'd, by *John Biſhop* of *Winchester*. He preſided 17 Years, and dying *Anno* 1348, was ſucceeded by
21. JOHN DE PECHAM. He govern'd 11 Years, and then reſign'd, *Anno* 1359, to
22. HENRY COLINGBORNE. He preſided 34 Years, 9 Weeks, and two Days, and was ſucceeded by
23. JOHN KYNGESTON, He ſate 2 Years and an half, and was ſucceeded about the Year 1396, by
24. ROBERT WESTON. He govern'd 17 Years and more, and was ſucceeded before the Year 1416, by
25. HENRY WERKWORTH. He ſate 36 Years, and was ſucceeded by
26. JOHN BOTTISHAM. He govern'd 10 Years, and had for his Succeſſor
27. HENRY DE BURTON, who preſided 24 Years, and had for his Succeſſor, according to my Authorities
28. RICHARD BRIGGES. He ſate almoſt 6 Years, and, as I gueſs, was ſucceeded by
29. JOHN RECOLVER. He occurs Prior 1492, govern'd 7 Years or more, and was ſucceeded by
30. ROBERT MICHELL. He preſided about 13 Years, and was ſucceeded by
31. ROBERT SHOULDHAM. Admitted Profeſſor of Divinity at *Oxford*, *Anno* 1515, about which Time he was advanc'd to this Office, in which I preſume he was ſucceeded by
32. BARTHOLOMEW LINSTED *alias* FOWLE, the laſt Prior, who ſurrendring his Convent 14 *Oct.* 1540. 31 *Hen.* 8. had a Penſion of 100 *l. per Annum* aſſign'd him, which he enjoy'd, *Anno* 1553.

BECKFORD.

Priory of Regular Canons, *in* Glouceſterſhire, *a Cell to St.* Barbe en Auge, *in* Normandy

Atkyns's Glouceſt. p. 258.

WAS Founded by *Robert Fitz-Alan*, and ſeiz'd of the Manors of *Beckford*, *Aſton*, and *Grafton*, 56 *Hen.* 3. The Prior held the Manor with Court Leet and Waifs, 15 *Edward* 1. and his Right was allow'd the ſame Year in a Writ of *Quo warranto*.

King *Edward* the 3d, upon his Wars with *France*, had the Eſtates of all the Priories in *England*, that were Cells to Monaſteries in *France*, granted to him in Parliament, 10 *Edw.* 3. *Anno Domini* 1336, whereupon he let out thoſe Priories to Farm, with all their Lands and Tenements. This Priory was afterwards totally ſuppreſs'd, in the Year 1414, 2 *Hen.* 5. when all other Alien Monaſteries in *England* were ſuppreſs'd, by Act of Parliament, and the Lands belonging to this Priory were granted to *Eaton* College by King *Henry* the 6th, in the 22d and 23d Year of his Reign; and afterwards to the College of *Fotheringhay*, 2 *Edw.* 4. and 1 *Edward* 6, when all the Religious Endowments which had eſcap'd King *Henry* the 8th, were taken away, it was granted to Sir *Richard Lee*.

Atkins, Glouceſt. 341.

The

The Charter of King Henry *the Second, confirming the Grants made to the Abby, to which this Monaſtery was a Cell.*

HENRY, King of *England*, Duke of *Normandy* and *Aquitain*, and Earl of *Anjou*, to Archbiſhops, *&c.* Know ye, That I have granted, and do by this preſent Charter confirm to the Church of St. *Martin* and St. *Barbara* of *Eſchaiolet*, and to the Canons ſerving God in that Place, in perpetual Alms, whatſoever has been legally given unto them.

The Giſt of Ravelle *Chamberlain of* Normandy.

HE gives, in the Valley of *Gloceſter*, all the Manor of *Becheford*, and of *Aſhton*, out of which he reſerv'd nothing to himſelf, but their Defence and Protection out of Love to God. Witneſs *Thomas* Chancellor, *Richard de Humet* Conſtable, *Richard de Lucy* at *Roan*.

The Charter of King Henry *the Sixth, conferring the Priory of* Beckford *on* Eaton *College.*

THE King to all to whom theſe Preſents ſhall come, *&c.* grants, *&c.* to the *King's* College of our Lady, by *Eaton* beſides *Windſor*, 53 *l.* 6 *s.* 8 *d.* in Rent, iſſuing yearly out of the Manor of *Beckford*, otherwiſe call'd the Priory of *Beckford*, in the County of *Gloceſter*, payable by the Hands of *John Beauchamp*, Knight, his Heirs and Aſſigns, Tenants of the ſaid Manor of *Beckford*, otherwiſe call'd the Priory of *Beckford*, from and after the Death of *Robert Roos* Knight, who holds the ſame for Term of Life, by a former Grant from us.

Witneſs the King, at his Caſtle of *Windſor*, the twenty fifth Day of *March*.

This Priory is not mention'd in the *Monaſticon*, nor by Mr. *Willis*.

CIRENCESTER

Abby of Regular Canons *in* Glouceſterſhire.

Atkins, Gloceſt. p. 341.

THIS Abby is ſpoken of in the *Monaſticon*, *Vol.* 2. *p.* 89. and in the *Engliſh* Tranſlation, *p.* 135. wherein is no more concerning it, but the Charter of King *Edward* the Third, confirming that of King *Henry* the Firſt, wherein are nam'd the Lands belonging to this Monaſtery in the Counties of *Gloceſter*, *Wilts*, *Somerſet*, *Dorſet* and *Oxford*, and another Charter of King *John*, confirming the Grants of the two *Henries*. We will here add, beſides the Catalogue of the Abbats, ſome other Particulars we have been able to find relating to the ſame.

Sir *R. Atkyns*, in his *Gloceſterſhire*, *p.* 341, informs us, that there was, at *Cirenceſter*, an Ancient College in the Time of the *Saxons*, and that *Rumbald*, Chancellor of *England*, was Dean thereof in the Reign of King *Edward* the Confeſſor: He was Chancellor in the Year 1065, and ſet his Hand as a Witneſs to the Charter of Privileges granted by that King to the Abby of *Weſtminſter*, ſubſcribing himſelf the King's Chancellor.

King *Henry* the Firſt repair'd the College, and built a Monaſtery of *Black Canons*, of the Order of St. *Auguſtin* in the Year 1117, and Dedicated it to St. *Mary* and St. *James*, and endow'd them with large Revenues, which were never after much Augmented.

The following Deed made in the Year 1305, when *Henry de Hamptonel* was Abbat, is remarkable for its Conceſſions to *John de Latton* of *Latton* in *Wiltſhire*, not far from *Cirenceſter*. P. 342.

" To all Chriſtian People, who ſhall either ſee or " hear this preſent Deed, *Henry*, by Divine Permiſſi- " on, Abbat of *Cirenceſter*, and the Convent of that " Place, ſend Health in our Lord. Know ye, that " we have granted to *John de Latton*, and *Iſabel* his " Wife, in Form, and under Condition following, " theſe ſeveral Things hereafter ſpecify'd, to receive " every Week, ſo long as they ſhall jointly live; Four- " teen white Loaves, and nine Gallons of Beer, where- " of five Gallons of Beer ſhall be ſuch as the Con- " vent uſeth, and the other four Gallons ſhall be of " the Chaplain's Beer, and they ſhall receive one Meſs, " every Day, out of our Kitchin, in like manner as " our Day Officers do receive it from our Houſe. " Provided, that if the ſaid *Iſabel* ſhall ſurvive, that " then, and immediately from the Death of the ſaid " *John*, one Moyety of all above granted ſhall altoge- " ther ceaſe. And in conſideration of the aforeſaid " Grant, the aforeſaid *John* hath wholly releaſed to us, " and to our Church, and hath quit-claim'd for him- " ſelf and his Heirs, for ever, all Right and Claim " which he had, or any way can have, with the Re- " verſion thereof, in all the Lands and Tenements, " with all their Appurtenances, which *Walter*, Father " of the ſaid *John*, did hold by Leaſe from us at " *Latton*. And the ſaid *John*, and his Heirs ſhall " fully and entirely warrant the ſaid Lands and Tene- " ments to us and to our Church, without any Di- " minution whatſoever. And if it ſhould happen, " which we hope will never be, that the ſaid *John* " and *Iſabel* ſhall any way be deficient in the ſaid War- " ranty, or ſhould lay claim, or pretend to any Right " to the ſaid Tenements, that from thenceforth the " ſaid Abbat and Convent, ſhall be for ever diſcharg'd " from the Performance of every Part of this Grant, " without any Pretence whatſoever. In Witneſs where- " of the Parties aforeſaid have interchangeably ſet their " Seals to this Indenture.

" Given at *Cirenceſter*, at the Feaſt of the *Purificati-* " *on* of the *Bleſſed Virgin*, in the 33d Year of " the Reign of King *Edward*, the Son of *Henry*.

King *Richard* the Firſt, in the Ninth Year of his Reign, annex'd the Juriſdiction of the *ſeven Hundreds* to this Monaſtery, which is now veſted in Sir *Robert Atkins* of *Saperton*.

This was a mitred Abby, and had Place in Parliament. It claim'd its Mitre about the Year 1416, when *William Beſt* was Abbat. At the Diſſolution it was valu'd at 1057 *l.* 7 *s.* 1 *d. ob.*

There

There have been 29 Abbats of this Monaſtery: The laſt was *John Blake*, who reſign'd the Abby the 19th of *December*, 31 *Hen.* 8. 1539, to the King, and had a Penſion of 200 *l.* yearly, during his Life.

Moſt of the Lands in this Pariſh of *Cirenceſter* did belong to this Abby, for which Reaſon they are exempted from Payment of Tithes, which would otherwiſe be worth 300 *l.* a Year.

King *John* granted to this Abby the Manor of *Cirenceſter*, the ſeven Hundreds, and the Town of *Minety*, 11 *John*. The Lands of *William* of *Cirenceſter*, in *Minety*, were granted to the Monaſtery, 5 *John*, and a new Farm was granted to the Monaſtery, 17 *John*.

The Abbat of *Cirenceſter* held the *Seven Hundreds*, and Free Warren in their Manors, by the Grant of *Richard* the Firſt. Their Charter of Free Warren was again confirm'd, 10 *Hen.* 4. A *Quo Warranto* was brought againſt the Abbat of *Cirenceſter*, for the Liberties of the *Seven Hundreds*, 15 *Edw.* 1. and the Claim of the Abbat was allow'd.

The Abbat of *Cirenceſter* had a Grant of Fairs in the Town of *Cirenceſter*, 37 *Hen.* 3. which was confirm'd, 10 *Hen.* 4. as is obſerv'd above.

The Abbat and Convent of *Cirenceſter* paid an annual Rent of 30 *l.* into the *Exchequer*, for the Town of *Cirenceſter*, and *Seven Hundreds* thereunto belonging; this Rent was ſettl'd by King *Edward* the Firſt, on his Wife Queen *Margaret*, as Part of her Dowry, 27 *Ed.* 1.

The Abbat of *Cirenceſter* held *Crinclewood*, containing 30 Acres, 9 *Edw.* 2. *Walter Wrilock*, and others, granted two Meſſuages, one Toft, twenty ſix Acres, a Yard Land, four Acres of Meadow. *&c.* to the Abbat of *Cirenceſter*, 13 *Edw.* 2.

A large and ſtrict Inquiſition was iſſued againſt the Abbat of *Cirenceſter*, for uſurping divers Privileges in the Towns of *Cirenceſter* and *Minety*, and in the *Seven Hundreds*, 1 *Hen.* 4. Thus far Sir *R. Atkyns*. *Leland* in his *Itinerary*, *Vol.* 2. *p.* 19. and 20. ſpeaking of *Cirenceſter*, has what follows concerning this Abby.

Leland, Vol. 2. p. 12, 20.

There was afore the Conqueſt, a fair and rich College of Prebendaries in this Town (*Cirenceſter*) but of what *Soc or* Foundation no Man can tell.

Henry the Firſt made this College an Abby of *Canons Regular*, giving them the Lands of the *Prebendaries* totally, and ſome other Things. *Rumbaldus* Chancellor, to King *Edward* the Confeſſor, was Dean of this Houſe, and buried in the Body of the Church, as it appears by his Epitaph on his Tomb.

The Eaſt Part of the Church of *Cirenceſter* Abby ſheweth to be a very old Building. The Weſt Part, from the *Tranſeptum* (the *great Croſs Iſle*) is but new Work to ſpeak of: King *Richard* the firſt gave to *Cirenceſter* the Cortes and Perquiſites of Seven Hundreds, thereabouts in *Glouceſterſhire*.

The Lands of *Cirenceſter* Abby, little augmented ſince the Time of the Foundation by *Henry* the Firſt.

There lie two Noblemen of the *Amandes*, buried within the Presbytery of *Cirenceſter* Abby Church.

And there is buried the Heart of *Sentia*, Wife to *Richard*, King of the *Romans*, and Earl of *Cornwall*.

Serlo, firſt Abbat of *Cirenceſter*.

This *Serlo* made his Brother Prior of *Bradene Stoke*.

There were 28 or 29 Abbats of *Cirenceſter*, after *Serlo*.

Mr. *Blake*, the laſt Abbat, builded two Fulling-Mills at *Cirenceſter*, that coſt 700 Marks of Money; They be wonderful neceſſary, becauſe the Town ſtandeth by clothing.

We come now to the Catalogue of the Abbats of this Monaſtery, of whoſe Lives or Actions ſcarce any thing does appear, we ſhall borrow the ſame from Mr. *Brown Willis*.

The Catalogue of the Abbats of Cirenceſter.

1. SERLO, the fourth Dean of *Salisbury* was made the firſt Abbat after the Foundation *Anno* 1117, he dy'd *Anno* 1147, and was ſucceeded by *Hiſt. Ab.* Vol. 1. p.

2. ANDREW, who dy'd *Anno* 1176, and had for his Succeſſor

3. ADAM, Prior of *Bradney*, he dy'd *Anno* 1183, and

4. ROBERT, Canon of *Cirenceſter*, ſucceeded, who dying the ſame Year, the Convent Elected another

5. ROBERT for their Abbat; upon whoſe Death, which happen'd *Anno* 1187

6. RICHARD, Prior of St. *Gregory's Canterbury*, ſucceeded; he dy'd 1113, in which Year

7. *Alexander Nequam*, or *Neccham*, was made Abbat: He was a very Learned Man, and greatly renown'd for his Skill in Poetry, and all ſorts of Literature. *See him among the Learned Men of this Order.* The Year after his Death, which hapned in 1217.

8. WALTER, or as ſome Records have it, RICHARD, was Elected Abbat, and dy'd in 1230, whereupon

9. HUGH DE BAMPTON, *alias* BATHON, who is elſewhere call'd *Henry*, ſucceeded, who dy'd *Anno* 1238, and was ſucceeded by

10. ROGER DE RODMERTON, who dy'd *Anno* 1266, and was ſucceeded by

11. HENRY DE MUNDEN, to whoſe Election the King aſſented, *October* 10, 1266. I don't find when he dy'd, but *Anno* 1281

12. HENRY DE HAMPTONEL was made Abbat, dy'd *November* 2. 1307, eleven Days after which

13. ADAM BROKENBURGY was Elected Abbat, *November* 13, but his election was vacated till the 3d of *December*, at which Time he obtain'd a Confirmation of it, and dy'd *Anno* 1319.

14. RICHARD DE CHARLETON, on whoſe Reſignation, *Anno* 1334

15. WILLIAM HAREWARD was admitted Abbat, who dy'd *April* 25. 1352, and was ſucceeded by

16. RALPH DE ESTCOTE elected, *May* the 11th, and confirm'd *May* the 20th, 1352, dy'd *Anno* 1357.

17. WILLIAM DE MARTELEY, or MARTELEGE, was confirm'd *January* the 5th, 1358. by the Biſhop of *Worceſter* at *Hartlebury*, dy'd *Anno* 1361, and was ſucceeded by

18. WILLIAM DE DINTON, who receiv'd the Benediction, *November* 28, 1361, and dy'd in 1363.

19. NICHOLAS DE AMENEY obtain'd the Benediction on the 30th of *June* the ſame Year, dy'd in 1394, and was ſucceeded by

20. JOHN LEKHAMPTON. In his Time, *viz. Anno* 1400, *Thomas Holland*, Duke of *Saxony*, and Earl of *Kent*, and *John Montacute*, Earl of *Surrey*, taking up Arms in Behalf of King *Richard* the 2d, againſt *Henry* the 4th, were here ſurpriz'd, and taking Sanctuary in this Abby, were violently brought forth and beheaded. Their Bodies being interr'd here, reſted ſome time, till they were remov'd, the firſt to the Priory of *Montgrace*, in the County of *York*, 2 *Hen.* 4. and the other to *Biſham* Abby, in the County of *Berks*. 8 *Hen.* 5.

21. WILLIAM BEST, *Anno* 1416, preſided thirteen Years, and dying *February* 6, 1429

22. WILLIAM WOTTON obtain'd the Benediction *March* 5, the ſame Year: On his Death, which happen'd *Anno* 1440,

23. JOHN TAUNTON was conſecrated Abbat, and receiv'd the Benediction at *Hartlebury*, *June* 3. the ſame Year: He dy'd *Anno* 1445, and had for his Succeſſor

24. WIL-

24. WILLIAM GEORGE, who receiv'd the Benediction, *April* 10, the ſame Year, at *Perſhore*, and dy'd *Anno* 1461, whereupon

25. *John Salbury*, or *Sadbury*, receiv'd the Benediction at *Alnchurch*, *October* 13, 1461. I find not when he dy'd, but *Anno* 1478

26. THOMAS COMPTON occurs Abbat. He dy'd *October* 11, 1481, and was ſucceeded by

27. RICHARD CLYVE elected *October* 25, and confirm'd *November* 5, 1481. He was ſucceeded, *Anno* 1488, by

28. THOMAS ASTON, confirm'd Abbat, in the Biſhop of *Worceſter*'s Chapel in the Strand, *London*, *October* 22, 1488. He reſign'd *Anno* 1504, and was ſucceeded by

29. JOHN HALEBORNE, or HAUKEBORNE, who was confirm'd Abbat, *December* 7, 1504. *Anthony a Wood*, in his *Athenæ Oxonienſes*, ſays, he takes him to be the ſame that was before Prior of St. *Mary*'s College in *Oxford*, when he commenc'd Batchelor of Divinity, and afterwards Doctor, and dy'd about the Year 1522, being ſucceeded by

30. JOHN BLAKE, the laſt Abbat, who in the Year 1534, ſubſcrib'd to the King's Supremacy, with *Richard Ciceter*, Prior, and 16 of the Canons. In 1539, he ſurrender'd up all to the King's Uſe, on the 19th of *December*, and obtain'd a Penſion of 200 *l. per Annum*.

We have ſeen above, that *Leland* gave ſome Account of the Church of this Abby, but immediately after the Diſſolution, both Abby and Church were ſo intirely demoliſh'd, that no Sign thereof remains, nor is the Site ſo much as known at preſent.

St. BARTHOLOMEW's
Priory of Regular Canons *in* Smithfield, London.

Newcourt, Vol. 1. p. 293.

ALL we have to add to what is already ſaid concerning this Priory, in the *Monaſticon*, *Vol.* 2. *p.* 166, and in the *Engliſh* Tranſlation of the ſame, *p.* 139. is from *Newcourt*, who having related the ſame, as in thoſe above quoted, proceeds thus.

This Priory was again new built, as *Stow* tells us, *Anno* 1410, and the Priory Church, with the Pariſh Church adjoining, and the Offices and Lodgings belonging to the Priory, were afterwards repair'd by Prior *Bolton*, who likewiſe new built the Manor of *Canonbury*, now *Cambury* at *Iſlington*, which belong'd to the Canons of this Houſe; and his Device, which was a Bolt through a Tun, remains to this Day in ſeveral Places of the Garden Wall there, as alſo in this Priory Church, and in ſeveral Houſes within St. *Bartholomew*'s Cloſe.

This Priory was ſurrender'd 30 *Hen.* 8. and was then valu'd at 653 *l.* 15 *s. per Annum*, according to *Dugdale*; and 753 *l.* 8 *s.* 4 *d.* according to *Speed*, and with its Appurtenances within St. *Bartholomew*'s Cloſe, was granted to Sir *Richard Rich*, in 36 *Hen.* 8. and again to the ſame Perſon, by the Title of *Richard*, Lord *Rich*, and to his Heirs, in free Socage, by Queen *Elizabeth*, in the 2d of her Reign.

The Parochial Church, now call'd *Great St. Bartholomew's*, was an old Pariſh Church, and ſtood next adjoining to the aforeſaid Priory Church, which Priory Church having ſix tunable Bells in the *Tower*, they were ſold to the Pariſh of St. *Sepulchre*, and then, the Church being pull'd down to the Choir, the Choir was, by the King's Order, annex'd for the enlarging of the ſaid old Pariſh Church thereto adjoining, and ſo was us'd till the Reign of Queen *Mary*, who gave the Remnant of the Priory Church to the *Friers Preachers*, or *Dominicans*, or *Black Friars*, which was us'd as their Conventual Church, till the firſt of Queen *Elizabeth*, then thoſe Friars were turn'd out, and all the ſaid Church, with the whole Pariſh Church, was wholly, as it ſtood in the laſt Year of *Edward* 6, given by Parliament, to remain for ever a Pariſh Church, to the Inhabitants within the Cloſe, call'd *Great St. Bartholomew's*.

Mr. *Willis*, *Vol.* 2. *p.* 125. ſays, ROBERT FULLER was the laſt Prior, and held this in *Commendam* with the Abby of *Waltham*, and ſurrender'd this Convent to the King 25 *Oct.* 1540, 31 *Hen.* 8.

ROYSTON
Priory of Regular Canons, *in* Hertfordſhire.

Newcourt Vol. 1. p. 875.

NEWCOURT calls this all along a Priory, and in the Valuation thereof calls it an Hoſpital, and afterwards mentions the Hoſpital by itſelf. Mr. *Willis*, I think does not diſtinguiſh between them. *Weaver* indeed mentions them both diſtinctly, and they ought to be ſo, being two ſeveral Foundations, the Priory at the Suppreſſion, valu'd at 89 *l.* 10 *s. per Annum*, according to *Dugdale*, and according to *Speed*, 106 *l.* 3 *s.* 1 *d.* whereas the Hoſpital when ſuppreſs'd, was valu'd but at 5 *l.* 6 *l.* 10 *d.* The *Monaſticon*, Vol. 2. p. 264, has the Charter of King *Richard* the Firſt, confirming all Grants to this Priory, and reciting them, which may be ſeen abridg'd in the *Engliſh Monaſticon*, p. 146. To what little is there ſaid of it, may be added the following Account from *Newcourt*.

Since the Time of the Conqueſt, one Dame *Roiſe*, a Woman of great Name, and high Eſteem in that Age, whom ſome think to have been the Daughter of *Aubrey de Vere*, Chief Juſtice of *England*, in the Time of King *Henry* the Firſt, and Wife to *Geoffery de Mandevil*, the firſt Earl of *Eſſex*, or as others ſay, the Wife of *Richard de Clare*; others, the Counteſs of *Norfolk*, and ſome, Daughter to *Pain Peverel*, erected there a Croſs, in the High Way, in memory of our Saviour's Paſſion, whereupon this Place was call'd *Royſe's Croſs*, until *Euſtace de Merk*, Knight, Lord of *Nucels*, *Ralph de Roveceſter* and ſome other Perſons, purchas'd a Place adjoyning to the Croſs, where *Euſtace* built a Monaſtery for Regular Canons of St. *Auguſtin*, in Honour of St. *Thomas* of *Canterbury*, endowing it with ſeveral Churches and Lands; when therefore he and others had endow'd it with a competent Revenue for the Maintenance of theſe Canons, Houſes and Inns were erected there, which in Proceſs of Time did multiply to a Town, ſo that then, inſtead of *Royſe's Croſs*, it was call'd *Royſe*'s Town, and afterwards by Contraction of the Words into one, *Royſton*.

The Prior and Convent of this Monaſtery, in the Time of *Robert Braybroke*, Biſhop of *London*, being

judicially impleaded before his Commiſſioners, at a Viſitation, about the ſmall Tithes, Oblations and Mortuaries within this Town, and the Pariſh, which they pretended they had there, made it appear before them, by authentick Records; That they had canonically obtain'd and poſſeſs'd the ſmall Tithes, Oblations and Mortuaries, and Pariſh; whereupon the Biſhop pronounc'd for their Right in the Premiſſes, and diſmiſs'd them from all farther Proceedings againſt them in that Matter, as appears by an Inſtrument under the ſaid Biſhop's Seal, dated *October* 7, 1396, and in the 15th Year of his Conſecration.

Upon a Petition of the Prior and Convent of this Monaſtery to *Richard Fitz-James*, Biſhop of *London*, ſetting forth, That in ſaying and ſinging their divine Offices, a certain Uſe very imperfect, by ſome call'd *Bangor*, was wont to be obſerv'd among them, and their Books for that Service were torn, and very imperfect, and it would be very chargeable to get new ones, and that if they might change the Uſe of *Bangor*, into that of *Sarum*, it would be very much for their Advantage, and the Increaſe of Devotion; and farther, ſetting forth, That the Annual Feaſt of the Dedication of their conventual Church, which is the Day of the Feaſt of St. *Alban* the Martyr, falling on a Day before the Vigil of the Feaſt of the *Nativity* of St. *John Baptiſt*, which is the Annual Feaſt of this Place of *Royſton*, ſo that the ſaid Feaſts, with their Octaves by reaſon of their interfering one with another, could not be celebrated with that Solemnity as they ought; The ſaid Biſhop granted them his Licence, dated *May* 14, 1517, by which he empower'd them to alter their Service from the Uſe of *Bangor*, to the Uſe of *Sarum* for the future, and chang'd the Feaſt of the Dedication of their Conventual Church, with it's Octave, from the Feaſt of St. *Alban* the Martyr to the next Day after the Feaſt of St. *Luke* the Evangeliſt, and decreed them to celebrate the ſame, for the future, on that Day yearly, for ever.

After the Diſſolution, King *Henry* the VIIIth, in Conſideration of 1761 *l.* 5 *s.* granted by Charter, dated *December* 21, in 31 of his Reign, the Site of this Monaſtery, the View of *Frank-pledge*, with all things belonging to the ſame, Rents of Aſſize, and Quit-rents, Aſſay of Bread, Wine and Ale; one Market to be held on *Wedneſday* in every Week of the Year, three Fairs, one on *Aſhwedneſday*, another on *Wedneſday* in *Whitſun-week*, and another on the Feaſt of the Tranſlation of St. *Thomas Becket*, being the 7th of *July*, and ſeveral other Privileges continu'd in the Grant to *Robert Cheſter*, Eſq; one of the Gentlemen of the Privy Chamber.

The Inhabitants of this Town of *Royſton*, having purchas'd the Church, ſituated near the Priory, upon the Diſſolution thereof, it was by Statute 32 *Hen.* 8. cap. 44, made the Pariſh Church of *Royſton*, and call'd the Pariſh Churh of St. *John Baptiſt*, in *Royſton*.

Note, That the Miſtake in the *Monaſticon*, placing this Priory in *Cambridgeſhire*, rectify'd by Dr. *Tanner*, who ſays it is in *Hertfordſhire*, as it really is, may be excus'd by reaſon that the Town of *Royſton* ſtands in five Pariſhes, being thoſe of *Therfield*, and *Barkway* in *Hertfordſhire*, and thoſe of *Melbourn*, *Kneeſworth* and *Baſſingbourn* in *Cambridgeſhire*.

St. FRIDESWIDE's

Monaſtery of Regular Canons *of St.* Auguſtin, *now the Cathedral at* Oxford.

THE Original, and many other particulars concerning this Monaſtery being in the *Monaſticon*, Vol. 1. p. 173, and 983, and in the *Engliſh* Abridgement, p. 26, and 114, the Reader is referr'd to them for thoſe Things, and we ſhall here only add what is wanting there. There being no Account extant of the *Abbeſſes*, when this was a Nunnery, we will begin with the Catalogue of Priors, when it came to be poſſeſs'd by the *Regular Canons*.

Priors of St. Frideſwide's.

1. GUIMUNDUS, Chaplain to *Hen.* I. was made first Prior, *Ann.* 1111. He began the Church now in being which, as I take it, was finiſh'd in his, and his two Succeſſors Time. On his Death, which hapned *Ann.* 1141, ſays Mr. *Willis*, Vol. 2. p. 185, correcting the *Monaſticon*, which places it in 1130, from which he has alſo aſſign'd that Year in his firſt Volume Mr. Willis Hiſt. Mo. Abb. p. 18.

2. ROBERT ſurnam'd DE CRICKLADE, alias *Canutus*, Chancellor of the Univerſity of *Oxford*, preſided, *Anno* 1159. After him

3. PHILIP occurs Prior, *Anno* 1180, and 1188, in the firſt of which Years there was a Tranſlation of the Relicks of St. *Frideſwide*. He wrote a Book of the Miracles of St. *Frideſwide*. His Succeſſor, as I gueſs, was

4. JOHN, who occurs Prior, *Anno* 1191, as does

5. W---- in ſome of *A. Wood*'s Papers, *Anno* 1204, and then I meet with

6. SIMON, who occurs Prior, 1219, as alſo on the 11th of the *Calends* of *June* 1225, and in 1227.

7 HELYAS, Canon of this Convent, elected and admitted Prior, with the Conſent of the King, *Anno* 1228. The next Prior was

8. E-----SCOTUS, On whoſe Deprivation, *Anno* 1235.

9. WILLIAM DE GLOCESTER, Late Cellerar of *Dunſtable*, call'd by *Twyne*, WILLIAM DE ST. ALDATO was advanc'd to this Dignity, in which he was ſucceeded by

10. ROBERT DE WESTON, elected *Anno* 1248. He preſided about ten Years, and was then ſucceeded by

11. JOHN DE OLNEY, admitted Prior *Anno* 1259. He is in ſome Writings ſtil'd *Robert*. On his Death, which hapned *Anno* 1278,

12. JOHN DE LEWKENESHOVERE, was conſtituted Prior, on the 8th of the *Ides* of *October*, the ſame Year. Mr. *Willis* in his ſecond Vol. mentions JOHN OYSYHER, whom he takes to be the ſame with this JOHN LEWKENESHOVERE, being kill'd about the Year 1284, in a Tumult, by a certain Clerk call'd *John de Derygton*. After him

13. ROBERT DE EWELME or WESTON, for Dr. *Tanner* ſuppoſes them to be the ſame Man; who reſigning, *Anno* 1291,

14. *Alex-*

14. ALEXANDER DE SUTTON was choſen Prior in his ſtead the 8th of the *Cal.* of *May*. He dy'd *Anno* 1317, and was ſucceeded by

15. ROBERT DE TORNESTON, admitted Prior the 8th of the *Cal.* of *Sept.* the ſame Year. He dy'd *Anno* 1346, and was ſucceeded by

16. JOHN DE LITTLEMORE, He deceas'd *Anno* 1349, and was ſucceeded by

17. NICHOLAS DE HUNGERFORD, nominated Prior the 8th of the *Ides* of *May* 1349. He was accus'd *Anno* 1362, of great Dilapidations, which I preſume occaſion'd him to reſign to

18. JOHN DE WALLINGFORD, who likewiſe quitting this Office, the King granted a *Conge d' Elire*, dated 20 *November* 1373, to the Convent to elect a new Prior, in purſuance of which

19. JOHN DODEFORD was elected in *December* following. He dy'd *Anno* 1393, having on Account of his Age, reſign'd this Priorſhip two Years before; by which means

20. THOMAS BRADENELL was confirm'd Prior 23 *May* 1391. When he dy'd I find not, but preſume his Succeſſor was

21. RICHARD DE OXENFORD, who occurs *Anno* 1401, and 1409.

22. EDMUND ANDEVER, elected to this Dignity on the 8th of *June* 1434. And had to his Succeſſor

23. ROBERT, before the Year 1441, and is call'd ROBERT DOWNHAM. He occurs *Anno* 1449, and 1454. 1455, and 1456. After which I preſume he was ſucceeded by

24. GEORGE NORTON. He preſided *Anno* 1475, and 1479, and was at the latter end of this Year, or the beginning of the next, ſucceeded by

25. RICHARD WALKER, on whoſe Death, which hapned *Anno* 1495

26. THOMAS WARE was admitted Prior, *Jan.* 6, 1495. He dy'd *Anno* 1501, and was ſucceeded by

27. WILLIAM CHEDYLL, elected on the 6th of *June*, the ſame Year. He reſign'd after about 12 Years Government, and was ſucceeded by

28. JOHN BURTON, Subprior of this Convent, admitted Prior, *April* 8, 1513, *Anno* 1518, he commenc'd LL B. and afterwards Doctor. Having govern'd this Monaſtery about 11 Years, he ſurrender'd the ſame to Cardinal *Wolſey*, to the Intent that he ſhould erect a College on the Site thereof, which was accordingly perform'd and nam'd *Chriſt Church*. On his Reſignation he obtain'd a Salary of 20 Marks *per ann.* during Life, which is all I know of him, except that on his quitting this Place, as I gueſs, he retir'd to *Oſeney* Abby, where he became Abbat *Anno* 1531. About ſeven Years after which, I preſume, he dy'd and was there bury'd.

Having given the end of the Monaſtery, we next proceed to it's ſeveral Changes, and begin with it's Metamorphoſis into a College, from Dr. Hutton.

Hutton's Antiquities of Oxford, in Mr. Hern's Edition of Textus Roffenſis, p. 306.

The Priory of St. *Frideſwide*, being ſurrender'd (*as may be ſeen under the laſt Prior thereof*) and from King *Henry* the VIIIth, convey'd over to the Cardinal (*Wooſley*) he made no long Delay, but in the Year 1525, on the 15th Day of *July*, and the 17th Year of the King's Reign, began the Foundation of his College, which he ſtil'd by the Name and Title of *Thomas Woolſey, Cardinal of York*, his College in the Univerſity of *Oxford*.

This he builded to the Praiſe, Glory and Honour of the Holy and undivided Trinity, the moſt Holy Virgin *Mary*, and the Bleſſed Virgin St. *Frideſwide*, and all Saints.

To the erection of this College he firſt provided, how he might be able to maintain it, and for that Purpoſe obtain'd of Pope *Clement* the VIIth, in the Year 1524, a Bull, whereby Licence was given him to ſuppreſs and extinguiſh certain Monaſteries of ſmaller Value, to the Number of 22 (Maſter *Speed* ſaith 40) by the Revenue whereof he might enrich his College. He ſecondly prepar'd the Place, and to make Room for it at home, pull'd down three Pillars or Arches, of the Weſt End of the old Church, the whole Weſt Side of the Cloiſter, and ſo much of the North and South Sides, as were anſwerable to the Length of the Church; which done, he lay'd the Foundation of the Kitchin, Hall and other Lodgings, as now you ſee them. He alſo pull'd down the Pariſh Church of St. *Michael* in the South, which ſtood where was the Lodging of Dr. *Weſton*, with a little Church-yard thereunto adjoyning, and certain Houſes along the Street of that Side, from the Weſt of his Quadrangle, till you come almoſt to St. *Edward*'s Lane. This College the Cardinal ordain'd to be a perpetual Nurſery of Learning of the Faculties of Divinity, the Canon and Civil Law, of Humanity alſo and Phyſick, and for a perpetual Obſervance of God's Worſhip, in and of the Number of one Dean, and 60 Canons Seculars, more or leſs, augmenting and diminiſhing, according to the Abilities and Exigencies of this Foundation. Of this Number of 60, there were plac'd here at firſt, a Dean and 18 Canons, which were theſe following. The firſt Dean he appointed was

John Hydon, Doctor of Divinity, who before had been Preſident of *Magdalen* College.

The 18 Canons were theſe,

1. Mr. *Thomas Cannar.*
2. Mr. *John Bryſett.*
3. Mr. *William Battenſon.*
4. Mr. *Edward Leighton.*
5. Mr. *Richard Barker.*
6. Mr. *Andrew Stockton.*
7. Mr. *Richard Champian.*
8. Mr. *John Tucker.*
9. Mr. *John Penſon.*
10. Mr. *John Crayford.*
11. Mr. *Richard Langrege.*
12. Mr. *Walter Ruckler.*
13. Mr. *Thomas Baggard.*
14. Mr. *Thomas Baggarre.*
15. Mr. *Thomas Reynolds.*
16. Mr. *Edward Bete.*
17. Mr. *Thomas Newton.*
18. Mr. *William Weſton.*

Unto theſe he added afterwards more, at ſeveral Times, making up the Number of 30 before he dy'd; for all the Time of his Life, he kept perpetually in himſelf, Power to manage the Lands of his College, not making any ſettled Corporation, nor ſtating them with any Dotation in the Time of his Proſperity, but intending towards his Death, to diſpoſe firmly and ſtrongly in Law, all Things to their Uſe. This College continu'd from the Year of our Lord 1525, unto the Year 1530, *viz.* for the Space of five Years. For when the Cardinal by the Law of Præmunire, fell into the King's Danger, his College alſo fell with him, as being looſe and not by Law ſettled and eſtabliſh'd.

It pleas'd the King within a little Space after, namely the Year 1532, the 18th Day of *July*, and of his Reign

Reign the 24th, to found in the ſame Site, Ground and Circuit; the Circuit being by *Canterbury* College and *Pickwater's* Inn, augmented and compaſs'd about with a fair Stone-Wall, from the North End of *Oriel* College-Stable, to the Eaſt End of *Pickwater's* Inn, and from the Weſt End thereof, to the Weſt End of *Edward-Lane*, by the Gatehouſe. This College he erected to the Praiſe and Honour of the Holy and undivided Trinity, the moſt Bleſſed Virgin St. *Mary*, and St. *Frideſwide*. Herein he ordain'd one Dean, 12 Canons Secular, to make a full Chapter and Body Corporate. Their Names were theſe,

John Hydon, who was Dean of the former Foundation, who dy'd within five Months after this Erection. After him *John Oliver*, Doctor of the Civil Law, who continu'd unto the Surrender thereof into the King's Hands again.

The Canons were theſe,

1. *John Roper*, Doctor of Divinity, who was the firſt Reader of the Divinity Lecture, inſtituted by the Lady *Margaret*.
2. *John Cottesford*, Doctor of Divinity, and Rector of *Lincoln-College*.
3. *Richard Crook*, Doctor of Divinity.
4. *Richard Current*, Doctor of Divinity.
5. *William Treſham*, Doctor of Divinity.
6. *Robert Carter*, Batchelor of Divinity.
7. *John Haſtings*, Batchelor of Divinity.
8. *Thomas Canner*, Batchelor of Divinity, firſt Canon of *Woolſey's* Foundation.
9. *Edward Leighton*, Batchelor of Divinity, the fourth of the Cardinal's Foundation.
10. *Henry Williams*, Batchelor of Divinity.
11. *John Robins*, Batchelor of Divinity, and a good Mathematician.
12. *Robert Wakefield*, Batchelor of Divinity.

This Foundation endur'd from the Year of our Lord 1532, to the Year 1545, the 6th Day of *September*, and the 37th Year of King *Henry* the VIIIth his Reign, that is, for the Space of 13 Years, and ſomewhat more, at what Time it was ſurrender'd by *John Oliver*, the Dean, and the reſt of the Canons, into the Diſpoſition of King *Henry* the Founder, who, not long after, erected, in the ſame Place, this new and preſent Foundation, which he call'd by the Name of the *Cathedral Church of* CHRIST, in *Oxford*, of King *Henry* the VIIIth's Foundation.

Thus ended the College, and then it was transform'd into a Cathedral, which take from A. Wood's MSS. *at* Oxford.

Wood's *M. S. in the* Muſæum *at* Oxford. *Cod.* 8491.

Having now done with the Eccleſiaſtical Government of this Place under the Power of Archdeacons, we muſt proceed to ſpeak of it when it came to be made an Epiſcopal See, and then give a Catalogue of the Biſhops thereof. King *Henry* VIII. therefore after the Diſſolution of Monaſteries, plac'd in ſome of the richeſt of them, eſpecially thoſe that were in great Towns, Biſhops Sees, and converted the Ancient Revenues of them for their Maintenance; amongſt the reſt was *Oſney Abby* converted into a ſuch See, *September* 1. 34 *Henry* VIII. * 1542. which Abby, without any Alteration of the Fabrick, but of the Perſons only, and their Quality, being ſo turn'd into a Cathedral Church, and adorn'd with an Epiſcopal Chair, the Shire or County of *Oxon* was call'd a Dioceſs; the Town and Univerſity honour'd with the Stile and Title of a City, and ſubordinated to the Biſhop, the old Rights and Cuſtoms of the Univerſity, with all Colleges therein, always reſerved entire and whole, to the Chancellor, and other Officers thereof, as alſo the Ancient Juriſdiction of the Biſhop of *Linc.* in his Viſitation, as being Viſitor of *Lyncoln* College, *Orial*, *Brazen-noſe*, and *Baliol*, Colleges not to be violated or broken, the Archdeaconry likewiſe of *Oxford*, which before was incorporated into the Church of *Lyncoln*, (as I have already expreſſed) was from thence transferr'd, and by a new Inſition, planted and united into the Body of this Church. Of this Erection I may lawfully ſpeak the leſs, becauſe the Entrance muſt not be larger than the Houſe it ſelf, yet ſomething I may ſay, and that extraordinary too, both becauſe it ſurvived the other Abbies and religious Places for a Space, and that the handling thereof will add more Light to that we have ſaid of *Chriſt-Church* College, to which Place this See was Tranſlated, as I ſhall preſently demonſtrate, and laſtly, becauſe it was one of thoſe Erections which have been heretofore, and are not now, but, as I may ſay, utterly ſent in Oblivion, and loſt in its own Rubbiſh; though the Inhabitants of it, while a Cathedral, were not Monks and regular Perſons as their Predeceſſors were in the ſame Buildings, yet they were ſecular, and reſtrain'd from Marriage, and ſecular Affairs, not by a Force of a Monaſtical Rule, but only by the Pope's Plenitude of Power, and Supereminency of Authority, which he then uſurp'd. As the Foundation was large and ample, ſo the Continuance of it was ſhort, not much above three Years; it conſiſted of one Biſhop, with his Revenues and Portions ſeverally allotted to himſelf; of one Dean and ſix Prebendaries Prieſts ſecular for his Chapter; of Chap'ains, Singing Men, Choriſters, and an Organiſt for Divine Service; of Servants and Officers for Attendance in every ſeveral Charge; the firſt Biſhop was *Robert King*, of whom more anon; the firſt Dean *John London*, Doctor of Law, and Warden of *New College*, and Canon of *Windſor*, of whom look more. ** *Fox*, he repair'd his Lodging Rooms, part of which are ſtill ſtanding, and have in their Windows his Arms, the ſame that are in *New-College-Hall* at this Day; he continued here but about the Space of fifteen Months, being (as I ſuppoſe, from the aforemention'd Author) ejected for Perjury, and other Matters relating to the Execution of ſeveral Martyrs at *Windſor*. To him ſucceeded *Richard Cox*, Profeſſor of Divinity, who remained here till the Diſſolution of this Houſe, and Tranſlation of the Dean and Chapter to St. *Frideſwydes*, as is there ſpoken of already. Then for the firſt ſix Prebendaries, that are mention'd in the Patents, for the Erection of this See at *Oſney*, were *Alexander Belſire*, Maſter of Arts, of *New-Colledge*, afterwards Preſident of St. *John's* College. *Thomas Day*, Batchelor of Law, and Educated a Fellow in *All-Souls* College. *William Haynes*, Batchelor of Divinity, and Provoſt of *Orial* College, *Richard Beſely*, Doctor of Divinity, Fellow of *All-Saints*, 1533. *John Dyer*, and *Gervaſe Lynch*, Maſters of Arts, all whom, with the Dean, had the Lodgings of the Abbat and Monks, but the Manſion Place, or Palace, that was aſſign'd for the Biſhop, was *Gloceſter* College, as I have there mention'd, wherein *Robert King*, the firſt Biſhop dwell'd during his Life, but after his Death the See being vacant, it fell to ruin, till ſuch time that Sir *Thomas White* purchaſed it for the Uſe of his Scholars, and then it was converted into a Hall, as it now remaineth.

When King *Henry* the VIIIth, his Colledge, in the Side of St. *Frideſwyde's* Priory, had flouriſh'd for the Space of 13 Years, and this of *Oſney* for the Space of 11 Years, or thereabouts, it was ſurrender'd by Dean *Cox* that then was, and the Chapter, and yielded up into the King's Diſpoſition, who the ſame Year, viz. 38th

** *Ath. and Mon.* p. 111. p. 50. Ed. 1595.

* *Pat. de Anno* 34. H. 8. *part* 6. 8. 26. 28.

38th of his Reign, *November* 4. 1546, cauſing the Church and Cloyſter, and many of theſe Buildings, to be utterly ſubveted; tranſlated the See to his own College at St. *Frideſwides*, then already ſurrender'd, and prepar'd to give them Room and Entertainment, and ſettl'd therein a Dean, 8 Prebendaries, 8 Chaplains, an Organiſt, 8 Singing Men, 8 Choriſters, 24 Alms-men in an Hoſpital adjoyning, which Cardinal *Wolſey* had began then, appointing alſo *Gloceſter* College to be a Palace. The firſt Dean in the Foundation was *Richard Cox*, before mention'd, who with his Succeſſors in that Office, I have already inſerted in *Chriſt-Church* College; then the Prebendaries, or *Preſbyteri Præbendarii*, our Canons were, *William Heyns* S. T. B. again, as at *Oſſney*, *William Treſham*, Doctor of Divinity, and Fellow of *Merton* Colledge, *Thomas Day*, *Alexander Belſize*, *John Dier*, as before, then *James Curtoppe*, Maſter of Arts, and Fellow of *C. C. C. Oxon*, as I ſuppoſe, Dean of *Peterborough* afterwards; the other two were *Thomas Barnard*, and *Robert Banks*, Maſters of Arts: For the Enlargement moreover of their Site, he gave and confirm'd unto them *Canterbury* College; *Vinehall* alias *Peckwater*'s Inn, and *Edward's-Hall*, near to St. *Edward*'s Church; whatſoever, before he had granted of Juriſdiction or Exemption, in his Patents for *Oſney*, cauſing them, with all their Succeſſors, to be always ſtiled *Decanus & capitulum Eccleſiæ Cathedralis Chriſti Oxon.*

Biſhops of Oxford.

ROBERT KING, a regular Monk, and the laſt Abbat of *Oſney*, after he had been Conſecrated to the Titular Biſhoprick of *Roanenſis* or *Rovenienſis* (ſuppos'd to be in the Province of *Athens*) was, by the Favour of King *Henry* VIII. tranſlated to this new erected See of *Oſney*, *Anno* 1542. and with it tranſlated again, to *Henry* VIII. his Colledge, dying *December* 4, 1557. was Buried on the North Side of the Eaſt End of the Choire, whoſe Tomb afterwards (when that Church was new Wainſcoted and Paved, in Dean Dr. *Drippas*'s Time) was remov'd by his Kinſman *John King*, a Canon of this Church, and Son of *John*, Lord Biſhop of *London*, in the South Side adjoining to the Choir, together with the Epitaph over it, as is already mention'd in that Church, and in the Window over it, cauſed the Draught of the Ruins of *Oſney* to be depicted with the Arms of the Biſhop's See, in Memory that he only was the Biſhop thereof, but that amongſt the reſt of the Windows there being accounted as Popiſh, was pulled down about the Year 1651.

GOLDWELL.

The Supplicate of Nicholas Goldwell. G. 320, 1516.

TO him ſucceeded one *Goldwell*, the ſame Year of his Death, his *prenomen* I cannot learn, unleſs it were *Thomas*; he, as it is reported, was a Jeſuit, and dwelled in *Rome*, and was more converſant in the Black Art than skilful in the Scriptures, though nevertheleſs of great Admiration among the Inhabitants of *Rome*; 'tis ſaid, that he ſo much obſerv'd the Canons of his Order, that he regarded not the Temporality of this See, 'till ſince he wiſt well enough what became of that Revenue, when the Sweetneſs of 354*l.* 16*s.* 3*s. ob. per Annum*, would have reliſh'd well with his Palate.

One *Thomas Goldwell*, Biſhop of St. *Aſaph*, was Born at *Goldwell*, in the Pariſh of *Streatchart* in *Kent*, *Fuller*'s *Worthies* in *Kent*.

Where A. Wood *met with this Biſhop* Goldwell, *without any Chriſtian Name, and the moſt prepoſterous Account he gives of him, I cannot learn.* Heylin *mentions no ſuch Biſhop; but I give what I had from the* M. S. *yet finding it ridiculous, and agreeable to no other Writer, I could do no leſs than give this Note, to warn the Reader to be upon his Guard againſt ſuch groundleſs Stories.*

HUGH CURWYN.

AFter this See had been kept void about nine Years, it was conferr'd on *Hugh Curwyn*, born, as 'tis ſaid, in the County of *Weſtmoreland*, (tho' of that Name I find divers Families in *Lancaſhire*) and bred up a Student in this Univerſity, where taking his Doctor of Laws Degree, he became one of the Chaplains to King *Henry* VIII. into whoſe Favour afterwards he was promoted, by upholding his Marriage with *Anne Bulleine*, for it is reported that when Frier *Peto* had inveighed bitterly againſt it, in his Sermons before the King at *Greenwich*, *Anno* 1533. Dr. *Curwyn*, the next *Sunday* following, happen'd to Preach there again, where he ſpake as much for it as *Peto* againſt it, calling moreover *Peto*, in the Face of the Congregation, and before the King, ſeveral Names, and wonder'd that any Subject ſhou'd ſpeak ſo audaciouſly to a King, and the like; after this he was preferr'd to the Deanery of *Hereford*, where he continued all King *Edward*'s Time, then by our *Mary*, *Anno* 1555. deſign'd Chancellor of *Ireland* at *Greenwich*, and in *October* the ſame Year, Archbiſhop of *Dublin*; where abiding 12 Years, and grown old, he was tranſlated from thence to this Place, (of more quietneſs, as he thought) *October* 14. 1567. in which continuing but one Year, he died at *Swynebroke*, near *Burford*, in this County, and was buried in the Church there, *November* 1. 1568, without either Inſcription or Monument over him.

JOHN UNDERHILL.

AFter *Hugh Curwyn*'s Death, the Biſhoprick continued void 21 Years, at which time, out of pure Devotion to the Leaſes that would yield good Fines, a great Perſon recommended Dr. *John Underhill*, perſwading him to take it, as in a way to a better, but it ſeems it was out of his way very much, for e'er the firſt Fruits were paid, he died in much Diſcontent and Poverty, yet his Preferrer, to ſeem to do ſome Favour to the Univerſity of *Oxon*, for Recompence of the Spoil done to the Biſhoprick thereof, erected a new Lecture of his own Charge, which Dr. *Reynold* of *C. C. C.* did for ſome time read. This Biſhop was born in *Oxon*, in St. *Martin*'s Pariſh, as I ſuppoſe, where

that Name ſometime did live in good repute, bred up in *New-College*, and after became Rector of *Lync.* College, he was Conſecrated to this See, in *December* 1589, and died at *Greenwich* in the Beginning of *May Anno* 1592, and was Buried in the Middle of the Choir of the Church, but hath neither Stone nor Inſcription over him.

JOHN BRIDGES.

DR. *Underhill* being Dead, the See again ſtood void 11 Years, *viz.* From the Death of *Underhill* 1892, to the Conſecration of *Bridges*, 12 *Feb.* 1603. The Patrimony of this Church being, in the mean time, much dilapidated, and made a Prey for the moſt part) to the Earl of *Eſſex*, to whom it proved as miſerably fatal, as the Gold of *Tholouſe* did of old to the Soldiers of *Cæpio*, until King *James* preferr'd thereunto *John Bridges*, Doctor of Divinity, Dean of *Salisbury*, Prebendary of *Wincheſter*, formerly Fellow of *Pembroke-Hall* in *Cambridge*, a Man very well eſteem'd for his good Parts, as appeareth by Books of his, both in Proſe and in Verſe, that he hath publiſh'd, *viz.* a Defence of the Government eſtabliſh'd in the Church of *England* for Eccleſiaſtical Matters, and the *New Teſtament* in Hexameter Verſe, with others, *&c.* He was Conſecrated to this See, *Feb.* 12. 1603, ſate 15 Years, and died *March* 26, 1618. and was buried in the Pariſh Church of *March-Baulden*, in the County of *Oxon*, as appears by this following Inſcription, on a Braſs Plate fix'd to a Stone on the Ground there.

Here under lyeth Buried the Body of the Reverend Father John Bridges, *late Biſhop of* Oxon, *who departed this Life the 26th Day of* March, *Anno Domini* 1618.

Over it his Arms,

Impaled, } The Biſhoprick of *Oxon*, Three Owles, within a Treſſure Counterfloury.

JOHN HOWSON.

JOHN HOWSON, D. D. ſucceeded, Conſecrated thereto, *May* 9. *Anno* 1619. ſate 9 Years, and was Tranſlated to *Durham*; he was born in St. *Bride*'s Pariſh in *London*, bred up a Student in *Chriſt-Church*, of which afterwards he became a Canon, and got no ſmall Applauſe by his ſound Preaching, and ready penning of Theological Treatiſes.

RICHARD CORBET.

AFter Dr. *Howſon*'s Tranſlation to *Durham*, *Richard Corbet*, D. D. ſucceeded, *Auguſt* or *September* 1628, ſate four Years, and was tranſlated to *Norwich*. He was born at *Twickenham*, near *Kingſton* upon *Thames*, in the County of *Middleſex*, and Son to Mr. *Pointer*, alias *Corbet*, of the ſame, who bred him up in *Chriſt-Church* College, of which Place he became afterwards a Canon; in his Youth he was eſteem'd a ſharp Wit, which he employ'd much upon Popery, and hath left ſomething of that Nature to Poſterity.

A. Wood *goes no farther with the Biſhops, I will here add the reſt to compleat the Catalogue, the ſame having been omitted in the* Engliſh *Abridgment of the* Monaſticon.

JOHN BANCROFT, dy'd Biſhop of *Oxford*, *Anno* 1640.

ROBERT SKINNER, Biſhop of *Briſtol* 1636, tranſlated thence to *Oxford* 1640, and laſtly to *Worceſter* 1663.

WILLIAM PAUL.

WALTER BLANDFORD, Warden of *Wadham* College in *Oxon*, tranſlated to *Worceſter*.

NATHANIEL CREW, Clerk of the Cloſet, conſecrated *July* 2, 1671. tranſlated to *Durham*.

JOHN FELL, conſecrated *February* 6*th* 1675.

It only remains to add the Dimenſions of this Church, which ſhall be from Mr. Willis, *who in his ſecond Volume informs us, he had them ſent him exactly from* Oxford.

Length of the whole from Eaſt to Weſt 154 Feet, Breadth of the Body and the Side Iſles 54 Feet, Length of the Croſs Iſle from North to South 102 Feet, excluding the old Clock-houſe, which if taken in, makes it about 120 Feet; Height of the Roof of the Weſtern Part 41 Feet and an half: Height of the ſame in the Eaſtern Part is, on account of the vaulting, juſt 4 Feet lower; the Height of the Steeple is 144 Feet. *Hiſt. Ab.* Vol. 2. p. 183.

Length of the Nave, from the Pillars that ſupport the Steeple, is about 18 Yards to the Wall that terminates the Weſt End, run up between the Pillars, which manifeſts this Weſtern Part to be divided in half. Vol. 1. p. 283.

In the *Appendix*, NUM. CCCLXXVII, is the Bull of Pope *Clement* the 5th, taking this Monaſtery into his Protection; but NUM. CCCLXXVIII, Pope *Clement* the 7th, grants Licence for ſuppreſſing of the ſame, to found Cardinal *Wolſey*'s College; NUM. CCCLXXIX, is King *Henry* the Eighth's Order for the Suppreſſion, purſuant to that Pope's Bull; NUM. CCCLXXX, other Letters of King *Henry* VIII, to the ſame Effect; NUM. CCCLXXXI, the ſame King's Letters for founding the College there.

BLACKMORE.

Priory of Regular Canons *of St.* Auguſtin, *in* Eſſex.

THE *Monaſticon* makes no farther mention of this Priory, than to Name it among the Monaſteries diſſolv'd by Pope *Clement* the 7th, in the 16th and 20th Year of King *Henry* the 8th, and granted to Cardinal *Wolſey*, for erecting Colleges at *Oxford* and *Ipſwich*. *Newcourt* gives the following Account of it.

This Priory, dedicated to St. *Lawrence*, was founded by *Adam* and *Jordan de Samford*, and call'd the Monaſtery or Priory of St. *Lawrence de Blackmore*, and was valu'd at the Suppreſſion, at 35 *l.* 4 *s.* 7 *d. per Annum*. *Newcourt*, Vol. 1. p. 63.

The Rectory, Tithes and Profits of the Pariſh Church of *Blackmore*, were appropriated to the Prior and Ca-

nons

nons of this Monaſtery by *William de Sancta Maria*, Biſhop of *London*, about the Reign of King *John*, who ordain'd the Cure to be ſerv'd by a Secular Prieſt, at the Appointment, and to be removeable at the Pleaſure of the ſaid Prior and Canons; which Appropriation was afterwards, *viz.* in the 7th Year of the Conſecration of *Roger Niger*, Biſhop of *London*, which was in or about the Year 1236, confirm'd by the Dean and Chapter of St. *Paul's*, *Galfry de Lucy* being then Dean.

After this, among certain Inſtruments made by *Ralph de Baldock*, Biſhop of *London*, upon his viſiting this Monaſtery, I find this which follows, that concerns the Supply of the Cure, *viz.* —— "Concerning the "Parochial Cure of the Church of *Blackmore* we thus "ordain, that a proper Perſon be preſented to the Bi"ſhop for the Cure thereof, by the Prior and Con"vent, and he ſhall receive the Cure of him. He "ſhall every Day, according to the Exigency of com"mon Juſtice, read the Canonical Hours, and ſay "Maſs in the Pariſh Church at proper Hours, and he "ſhall Adminiſter to the Pariſhioners the Sacraments "of the Church as often as ſhall be needful and re"quiſite, as he will avoid Canonical Puniſhment.

But the ſaid Prior and Convent neglecting to preſent, in due Time, a fit Perſon, to whom he might commit the Cure of Souls, according to this Injunction, he thereupon ſent out his Letters Mandatory, dated 16 *Cal. March* 1309, requiring them to preſent ſuch a Perſon within 10 Days, or elſe he would execute his Epiſcopal Office in that behalf, on the 8th *Id.* of *April* following; upon which, the ſaid Prior and Convent, by their Proxy, and ſome of the Pariſhioner, in the Name of themſelves, and the reſt of their Fellow-Pariſhioners, appear'd before the ſaid Biſhop and his Commiſſary, in the Hall of his Palace at *Stepney*, where it was, on both Sides, agreed as follows, or to the ſame Effect, *viz.* on the Behalf of the Religious, "That they ſhould cauſe Divine Offices to be per"form'd at the Altar, in the Body of the Church, "which they aſſerted to be their own, on *Sundays* and "Holy Days, after ſuch and ſuch a Manner, as is "mention'd in the Agreement, too long to be inſert"ed here, by fit Miniſters, by them to be preſented "to the Biſhops; and on the Behalf of the Pariſhi"oners, that at their own Charge they ſhould find "one Miſſal, one Chalice, and one Veſtment, and "ſeveral other Things therein ſpecify'd, requiſite for "the celebrating of Maſs, as are found by Pariſhi"oners in other Pariſhes.

Long after, this Priory hapned to be one of thoſe Religious Houſes, which were ſuppreſs'd by Cardinal *Wolſey*, in 17 *Henry* VIII, for the erecting his two Colleges at *Oxford* and *Ipſwich*, but the Revenues deſign'd for thoſe two Foundations, being ſeiz'd by the Crown, by Reaſon of the Conviction of the ſaid Cardinal of a *Præmunire*, in the 21ſt of that King's Reign, his Majeſty, by his Letters Patents, bearing Date *January* 1, in the 23d Year of his Reign, granted this Church and Priory, with ſeveral Manors, Lands and Churches thereunto belonging, within the County of *Eſſex*, to the Abbat and Convent of *Waltham-Holy-Croſs*, and to their Succeſſors for ever, in lieu of the Manor of *Stanſted-Abbats* in the County of *Hertford*, and other Lands granted by them to the ſaid King, his Heirs and Succeſſors, for ever, with Licence to appropriate this Church and others, to their own proper Uſe, which was accordingly done by *Nicholas Wotton*, Doctor of Laws, Commiſſioner conſtituted for that Purpoſe, by *John Stokeley*, Biſhop of *London*, on the 6th of *Feb.* 1533, by a definitive Sentence, whereby, *inter alia*, he ordain'd a Vicarage here, the Vicar whereof was to be preſented for the future, by the Abbat and Convent of *Waltham*, to be inſtituted by the Biſhop of *London*, and to be inducted by the Archdeacon of *Eſſex*; and endow'd this Vicarage with the Sum of *6l.* 13*s.* 4*d. per Annum*. After this, *viz.* on the 15th of *June* 1534, in purſuance of the ſaid Ordination, the firſt Vicar receiv'd Inſtitution of the Biſhop, at the Preſentation of the ſaid Abbat and Convent, and thus it ſeems to have continu'd a Vicarage, till after the Year 1588, for in that Year it appears, that there was a Vicar inſtituted at the Preſentation of Queen *Elizabeth*.

This Manor, the Rectory and Advowſon of the Church were granted by King *Henry* VIII, in 32 of his Reign, to *John Smith* of this Pariſh of *Blackmore*, and *Elizabeth* his Wife, to be held in *Capite*, by Knights Service.

The only Prior of this Place we meet with was *Thomas Baſſet*, *Anno* 1537, juſt before the Diſſolution.

COLCHESTER

St. Julian, *and St.* Botolph's *Monaſtery of* Regular Canons *of St.* Auguſtin, *in* Eſſex.

THE *Monaſticon*, Vol. 2. p. 44. has three Charters of King *Henry* the Firſt, by the firſt of which he gives to this Monaſtery all the Tithes of his Lordſhip of *Hatfield*; by the ſecond ſeveral Lands at *Colcheſter*, and by the third Land and Houſes at *Canterbury*; then follows the Charter of King *Richard* the Firſt, reciting and confirming all Grants, and then the Bull of Pope *Paſchal* the Second, of Privileges and Immunities. The Subſtance whereof may be ſeen in the *Engliſh* Abridgment, p. 130.

All we find as to the Original of this Monaſtery is, that one *Ernulphus* was the Founder thereof, and alſo the firſt Priors, but any farther Particulars concerning him, I have not met with, nor any Account of its Priors, ſo that there being little remaining of what it was under it's Primitive Inſtitution, we may proceed to ſhew what became of it in the Deſtruction.

Dr. *Tanner* in his Preface to his *Notitia Monaſtica*, having told us of the difference between ſome Authors about the Time of theſe Canons firſt coming into *England*, and the Place where they firſt ſettled; I think the latter Queſtion is fully anſwer'd by the Bull of Pope *Paſchal* the Second, to be ſeen in the Places above quoted; which ſays, that this Monaſtery of *Colcheſter* was the firſt of this Order in *England*, who living ſo near the Time could not be miſinform'd, or if he had the Monaſtery in *England* that had been before it would have claim'd the Precedence.

There being ſo much concerning this Monaſtery in the Place above referr'd to, all that remains is to ſay what became of it, when ſuppreſs'd. This Priory of St. *Julian*, and St. *Botolph*, which when in Being was by the Pope's Bull exempted from all Secular and Eccleſiaſtical Juriſdiction, after the Diſſolution thereof by King *Henry* the VIIIth, was by King *Edward* the VIth, by his Letters Patents, bearing Date *April* 1, in the fourth of his Reign, annex'd and ſubjected, among ſome others of like Kind in this Dioceſe, to the Juriſdiction

Newcourt Vol. 2. p. 166.

diction of the Biſhop of *London*, and his Succeſſors, for ever, which was confirm'd by Queen *Mary*, by her Letters Patents, dated the ſecond of *March*, in the ſecond Year of her Reign, and from thence this Priory, or rather Church and Pariſh of St. *Botolph*, have continu'd ſubject to the Biſhop of *London* to this Day.

This Priory at the Suppreſſion was valu'd at 113 *l.* 12 *s.* 8 *d. per Annum*, and was granted by King *Henry* the VIIIth, in the 28th Year of his Reign, together with the Church and Rectory, to Sir *Thomas Audley*, then Lord Chancellor of *England*, to be held, *in capite*, by Knight's Service, who in 32 of that King's Reign, having obtain'd Licence, alienated the Site of this Monaſtery, to *John Golder*, and *Anaſtaſia* his Wife, and their Heirs; which *Anaſtaſia* afterwards had the Licence, in 2 *Edward* VI. to alienate the ſame to *Arthur Clark*, and his Heirs, which was accordingly done, and he the ſaid *Arthur* dy'd, ſeiz'd thereof in the firſt of Queen *Mary*, leaving *Alban Clark*, his Son and Heir, who held the ſame in *capite*, by Knight's Service, in the 7th Year of Queen *Elizabeth*; but the Advowſon of this Church, with ſeveral other Churches in *Colcheſter*, which was held, in the 18th of *Elizabeth* by *Robert Audly*, Son and Heir of *Thomas Audley* of *Brerechurch*, of the Queen in *capite*, by Knight's Service, and the Tithe Corn which did belong to this Church, was given by the ſaid Lord *Audley*, by his laſt Will and Teſtament, to the Parſon of *All-Saints*, and to his Succeſſors for ever.

Mr. *Willis* ſays nothing of this Monaſtery, but that the Demeſnes of it were *Edmonton*, *Enfield*, and *High Eaſt* Parſonage, *Chetford*, Manor and Parſonage, and Eaſt *Donnyland* Parſonage.

BYKNACRE, or BYKENACRE

Priory of Regular Canons *of Saint* Auguſtin, *in* Eſſex.

Newcourt Vol 2. p. 205.

WAS founded by King *Henry* the Second, and dedicated to the Bleſſed Virgin, and St *John Baptiſt*.

King *Edward* the Firſt granted Licence to *Robert de Magreſhall*, to give 30 Acres, with their Appurtenances, in the Pariſh of *Woodham Ferers*, and to *John Langehurſt*, to give 30 more in the ſame Pariſh, and alſo to *John Maleſho*, to give 30 Acres, with their Appurtenances, in the Pariſh of *Danbury*, to the Prior and Convent of *Byknacre*, *Pat.* 20. *Edw.* 1.

This Priory, towards the latter End of King *Henry* the VIIth, Patron thereof, through the Careleſneſs of the Priors, and other Occaſions, being grown Poor, *Edmund Goding* the Prior being Dead, and but one Canon left in the Houſe, became in a manner wholly neglected, upon which the Prior and Convent of the Bleſſed Virgin *Mary*, without *Biſhopſgate*, *London*, procur'd of the ſaid King, to grant them his Royal Licence, bearing Date *April* 21, in the 22d Year of his Reign, *Anno* 1507, to have this Priory of *Byknacre*, with all its Lands, Rights and Appurtenances to be united and appropriated to their Hoſpital, which was accordingly done, though after the ſaid King's Death, by Sentence in the *Conſiſtory Court* in *London*, on *November* 9, 1509; by which Sentence there was a Penſion of 13 *s.* 4 *d.* reſerv'd to be paid yearly, to the Biſhop of *London*; 6 *s.* 8 *d.* to the Dean and Chapter of St. *Paul's*, and 6 *s.* 8 *d.* to the Archdeacon of *Eſſex*, and to their Succeſſors reſpectively for ever; and alſo all Procurations which had been accuſtom'd to be paid to the Biſhop, in his ordinary Viſitation.

By the aforeſaid Royal Licence it appears, that this Priory of *Byknacre*, was endow'd with the Manor of *Byknacre*, and alſo with ſeveral Lands and Tenements, lying in the Pariſhes of *Wodeham Ferrers*, *Darbury*, *Norton Steeple*, *Chelmsford*, *Mayland*, *Stow*, *Eaſt-Hanningfield*, *Hanningfield*, *Burnham Purley*, and *Downham*, all in this County, and being united to the ſaid Hoſpital, became Part of the Revenues thereof, till its Suppreſſion; after which, this Manor of *Bynacre* was granted by King *Henry* the VIIIth, in 31 of his Reign, to *Henry Polſted*, and *Alice* his Wife; but ſince that, held *in capite*, by Sir *Humphrey Mildmay*.

The Catalogue of as many of the Priors of this Houſe as I meet with, which are moſt of them out of Dr. Hutton's *Collections.*

1. RALPH. Who is the firſt Prior I meet with, dy'd about 21 *Hen.* 3, for that King granted his Licence to chuſe his Succeſſor, as void by his Death, *March* 27, 1237. *Pat.* 21. *Hen.* 3. *m.* 10.

2. ANDREW The Subprior, was choſen *April* 5, following. *Ibid. m.* 9, and voided it by Ceſſion about 39 *Hen.* 3. for the King thereupon granted his Licence, *April* 21, 1255, for the Brethren to go to a new Election; 39 *Hen.* 3. *m.* 9.

3. JOHN of ST. EDMUND, Late Prior of *Leſnes*, in *Kent*, was elected Prior of this Houſe, to whom the King reſtor'd the Temporalities, 12 *November* 1266. *Pat.* 5. 3 *Hen.* 3. *m.* 25, who voided this Priory by Ceſſion, about three Years after; for the King granted his Licence for a new Election, about *May* 20, 1272. *Pat.* 56. *Hen.* 3.

4. RALPH DUNHAM, Succeeded, to whoſe Election the King gave his Royal Aſſent, *June* 3, following, *Ibid.* He voided this Priory at his Death, 1 *Edw.* 1.

5. WILLIAM WILBURGHAM was elected Prior of this Houſe, to whoſe Election the King gave his Royal Aſſent, and directed his Letters to *H.* that is, *Henry de Sandwich*, Biſhop of *London*, *April* 5, 1273, *Pat.* 1. *Edw.* 1. He voided this Priory by his Death, about 10 *Edw.* 1. and the King granted his Licence for a new Choice. *December* 28, 1281, 10 *Edw.* 1.

6. ALAN BERKING, To whom the Temporalities were deliver'd by Virtue of the King's Mandate to the Sheriff of *Eſſex*, for that Purpoſe, dated *February* 18, following. *Ibid.* This *Alan*, enjoy'd this Office or Prior about ſix Years, and dy'd, and the King granted his Licence for a new Election, *October* 1288.

7. BENEDICT DE ROSSEN, To whoſe Election the King gave his Royal Aſſent, *November* 8, and deliver'd the Temporalities the 25th following. *Pat.* 17. *Edw.* 1. After he had been Prior about 12 Years, he voided that Place by his Death, about 29 *Edw.* 1.

8. ROBERT BLAKENHAM was by Virtue of the King's Licence, dated *December* 13, 1300, *Pat.* 29. *Edw.* 1. to whoſe Election the King gave his Royal Aſſent, and reſtor'd his Temporalities *January* 10, following, *Ibid.* He ſat Prior here about 15 Years, and then

then reſign'd. The King granted his Licence for the Choice of a Succeſſor, *February* 8, 1314. *Pat.* 8. *Edw.* 2.

9. ROBERT DE RAMESDEN, to whoſe Election the King gave his Aſſent, *February* 10, and reſtor'd the Temporalities, *March* 4. *Ibid.* Which after he had enjoy'd about ſix Years, he reſign'd. The King granted his Licence for electing a Succeſſor, *January* 20, 1320. *Pat.* 14. *Edw.* 2. p. 2.

10. MATTHIAS GRAFTON, alias LANGETON, to whoſe Election the King gave his Aſſent the 27th of the ſame Month and Year, *Ibid.* He ſat Prior about three Years, and then dy'd, and the King granted his Licence for chuſing a Succeſſor, *March* 6, 1323. *Pat.* 17. *Edw.* 2. p. 2.

11. REGINALD THEYDON, to whom the King reſtor'd the Temporalities, *June* 18, 1325. *Pat.* 18. p. 2. He ſate Prior here about 26 Years, and then voided it by Ceſſion, upon which the King granted his Licence for electing a Succeſſor, *March* 7, 1340. *Pat.* 15. *Edw.* 3. p. 1.

12. RALPH CHISHULL, To whoſe Election the King gave his Aſſent on the 14th of the ſame Month and Year. *Ibid.* He ſate Prior about 20 Years, and then voided it by his Death.

13. WILLIAM PURLE, To whoſe Election the King gave his Aſſent on the ſecond, and reſtor'd his Temporalities on the 18th of *December* 1361. *Pat.* 35. *Edw.* 3. p. 3. He ſate Prior here about 13 Years, and then dy'd.

14. JOHN THAXTED, To whoſe Election, made by Virtue of the King's Licence dated the 6th, the King gave his Aſſent on the 11th, and reſtor'd the Temporalities, *November* the 14th, 1375, 49 *Edw.* 3. p. 2. He ſate Prior here about 11 Years, and then dy'd.

15. JOHN GOSFELD, A Canon of this Houſe was choſen to ſucceed, to whoſe Election the King gave his Aſſent, *June* 15. *Pat.* 9. *Rich.* 2. p. 2. which was confirm'd by the Biſhop, *July* 28, 1386. *Braybroke* 281. He ſate Prior here about ten Years, and then dy'd.

16. WILLIAM WINCHESTER, A Canon alſo of this Houſe, was elected by Virtue of the King's Licence, dated *Auguſt* 28, 20 *Rich.* 2. *Anno* 1396, to whoſe Election the King gave his Aſſent *September* 17, following, and it was confirm'd preſently after, by *Thomas Stow*, Doctor of Laws, Vicar General to *Robert Braybroke*, Biſhop of *London*, who was then in the Parts beyond the Seas. *Braybroke* 302.

17. EDMUND GODING was the laſt Prior of this Houſe, upon whoſe Death, about the latter end of King *Henry* the VIIth, this Priory was united and appropriated to the Hoſpital of St. *Mary* without *Biſhopſgate*, as has been ſaid above.

DUNMOW

Priory of Regular Canons *of St.* Auguſtin, *in* Eſſex.

THE *Monaſticon*, Vol. 2. p. 75, and the *Engliſh* Abridgment of the ſame, p. 133, and 269. give a very ample Account of this Monaſtery, and of the Flitch of Bacon given there to ſuch as had been marry'd a Year and a Day, and never repented; as alſo it takes notice of ſome of the Priors, but we will here give the Catalogue of them more perfect from *Newcourt*.

The Catalogue of the Priors of Dunmow, *partly out of the* Monaſticon, Vol. 2. p. 75, *partly out of Dr.* Hutton's *Collections, and partly out of the* London *Regiſtry*, &c.

1. BRITRICUS, The firſt Prior of this Houſe, to whom it was committed by *Maurice*, Biſhop of *London*, *Anno* 1104, after about 23 Years he dy'd, and was ſucceeded by

2. AUGUSTIN, who govern'd 36 Years, and dy'd in 1163, then follow'd

3. ROBERT, Was Prior about 16 Years, dy'd in 1179, and his Succeſſor was

4. RALPH, He held it about 29 Years, dy'd in 1208, after whom was promoted

5. DURAND, And liv'd about 9 Years, when dying he made Place for

6. WILLIAM, Who was ſtill ſhorter liv'd, and enjoy'd his Dignity but four Years. The next was

7. THOMAS TANTON, He liv'd in that Honour ſeventeen Years, and dy'd in 1238, after whom follow'd

8. JOHN PATEFORD, whoſe Government laſted about ſeven Years, he dy'd in 1245, and was ſucceeded by

9. HUGH STEVENHEITH, But his Dignity was ſhort liv'd, only about a Year, for he dy'd in 1246. His Succeſſor was

10. EDMUND, whoſe Rule was as ſhort as his Predeceſſor's, not above a Year, he dying in 1247, and then

11. GEFFRY being advanc'd, continu'd not above another Year, and dy'd in 1248. The next was

12. JOHN CODHAM, who ſate Prior here about 22 Years. He was ſuſpended, and the Conventual Church interdicted, for the Space of four Days, for not paying Tenths, by Maſter *Godfrey* of St. *Dunſtan*, and *Fulk Lovel*, and an Appeal being made they deny'd the Suſpenſion. This was in the Year 1268. He dy'd in 1270.

13. HUGH POSLINGTON was then choſen Prior, rul'd about nine Years, and reſign'd it in the Year 1279, whereupon

14. RICHARD WICHAM was promoted in his Place, but of the Time of his Government or Death, we have no Account.

15. STEPHEN NOBLE, the next Prior would have been as obſcure, had not his Memory been preſerv'd by the following Epitaph

Stephanus eſt gratus Prior, inclitus atque beatus,
Qui recte natus ad Culmen jure vocatus.

That is, *Stephen* is an acceptable Prior, renown'd, and Bleſſed, who being well Born, was deſervedly, promoted to the higheſt Dignity, meaning in his Monaſtery.

16. ROBERT, Of whom it is written, that he was a fit Prior, of a beautiful Aſpect, who rul'd his Brethren, whom he always lov'd. This Prior, *Robert*, I take to be *Robert Fering*, who dy'd *April* 16, 1329, for on that Day and Year, the King gave his Aſſent to the Election of a Prior, as void by the Death of the ſaid *Robert Fering*, *Pat.* 3. *Edw.* 3. p. 1. *Theſe hitherto are to be found in the* Monaſticon.

17. RICHARD WODEHOUSE, Of whom we have nothing but the bare Name, nor ſo much as the Time of his Rule.

18. RICHARD DE PLESSIS was the next, and voided it by Reſignation, before *May* 8, 1365. for on that Day and Year the King gave his Aſſent to the Election of a Prior, there being a Vacancy by the Reſignation of the ſaid *Richard*, *Pat.* 39. *Edw.* 3. p. 1. One *Richard Pleſſis* was a Canon of St. *Paul's*; but he dying in 1361, three or four Years before *Richard de Pleſſis* reſign'd this Priory, could not be the ſame with our Prior.

Theſe two above are out of Dr. Hutton's *Collections.*

19. NICHOLAS ELMDON, or HEMELDON was the next Prior, to whoſe Election the King gave his Aſſent on *May* 8, 1365, and he *June* 20, 1370, reſign'd it. *Reg. Lond. Sudb.* 126.

20. JONN SWASHAM was elected *July* 3, following, *Ibid.* and after about 20 Years Rule, dy'd in 1390.

21. JOHN BURHAM, elected *January* the 9th, *Braybroke* 290. In 1382, *March* 9, being then a Canon of this Church, he had been made Vicar of *Burnham*, at the Preſentation of the Prior and Convent, which became void upon his being elected Prior, in 1390, as above.

22. RICHARD GLOCESTER likewiſe a Canon of this Houſe, and Vicar or Curate of *Little Dunmow*, *Anno* 1408, was elected Prior about *October* 1426; for the Vicarage of *Burnham*, of which he was Vicar, *March* 17, 1423, became void before *October* 18, 1426, by Reaſon of the ſaid *Richard Gloceſter's* being elected Prior of *Dunmow*. He dy'd *March* 30, 1437.

23. JOHN NEWPORT, elected Prior *May* 11 following, (*Gilb.* 109.) he reſign'd *April* 14, 1440.

24. JOHN SUTTON, choſen Prior *May* 10 following, (*Gilb.* 115,) the Priory became void by his Death, *December* 26, 1444.

25. JOHN CANON, elected Prior *February* 15 following, (*Gilb.* 126.) and *April* 27 next. *Richard Wright* was ſworn before him for the Bacon, as may be ſeen in the *Monaſticon* above quoted. How long he continu'd Prior here, or how it came void I find not.

26. ROGER BULCOT was Prior here in 7 *Edw.* IV. 1467, when *Stephen Samuel* was ſworn before him for the Bacon.

27. JOHN TILLS, Prior here *Anno* 1510, when *Thomas Fuller* was ſworn before him for the Bacon.

28. JOHN BLACKMORE, alias TYLER was Prior, when choſen appears not, but he dy'd, *November* 15, 1519.

29. GEFFRY SHETLER, the Subprior of this Houſe, was elected Prior, *December* 11, 1518, (*Fitz-james* 130,) and is the laſt Prior of *Dunmow*, that I find in the *London* Regiſtry, and very likely continu'd ſo till the Houſe was ſuppreſs'd, 27 *Hen.* VIII.

This Priory at the Suppreſſion was valu'd at 150 *l.* 3 *s.* 4 *d. per Annum*, according to *Dugdale*, *Speed* ſays 173 *l.* 2 *s.* 4 *d.*

At the Suppreſſion, it was together with the Church, Churchyard, Manor, Rectory, and other things granted to *Robert Earl* of *Suſſex*, by King *Henry* the VIIIth, in the 28th Year of his Reign, to be held *in capite*; *Anno* 1640, it was held by Sir *Henry Mildmay*, and now it is in the Hands of *Thomas May*, Eſq;

LATTON

Priory of Regular Canons *of Saint* Auguſtin, *in* Eſſex.

HERE was of old a ſmall Priory of Canons *Auguſtins*, dedicated to St. *John Baptiſt*, when or by whom founded, appears not, neither is it nam'd in the Catalogue of Religious Houſes in the *Monaſticon* or *Speed*. All I can find of it is, that in 27 and 31 *Edw.* 3, the Manor and Advowſon of the Priory of *Latton*, were held by one *Waleys*; that after the Suppreſſion, *Hen.* VIII. in the 28th of his Reign, granted the Monaſtery or Priory of the Canons *Auguſtins* of *Lacton*, or *Latton*, and all the Gardens, *&c.* and the Patronages of the Churches and Chantries belonging to it, to Sir *Roger Townſend*, to be held *in capite*; that in 32 *Hen.* VIII. Sir *Henry Parker*, had Licence to alienate the Site of this Priory, and the Lands, *&c.* to *William Mores*, Eſq; and in 2 and 3 of *Philip* and *Mary*, *John Heth* had Licence to alienate the Priory of *Lacton* to *John Titley*, who 4 *Eliz.* paid as an Homage for the ſame, 24 Pence. *Newcourt* Vol. 2. p. 397.

What I can farther ſay of this Priory is out of the *London* Regiſtry, where, beſides what has been ſaid before, I find, that all Vacancies therein mention'd, were by Reſignation, and that upon ſuch Vacancies, it fell for the moſt Part to the Biſhop of *London* to collate to it by way of Proviſion, for that there were not a ſufficient Number of Canons in the ſaid Priory, to elect a Prior according to the Statutes. By which we way may gather, that they were very inconſiderable.

LEES

Priory of Regular Canons *of St.* Auguſtin, *in* Eſſex.

OF this Priory the *Monaſticon*, calling it by the Name of *Lyes*, has not one Word more, than that *Ralph Gernoun* Knight, was the Founder; now *Wentworth*, as may be ſeen in the 2d Vol. *p.* 362, and in the *Engliſh* Abridgment, *p.* 155.

In the Pariſh of *Little-Lees*, in *Eſſex*, there was formerly a Priory founded by Sir *Ralph Gernon*, for Canons of St. *Auguſtin* (*our Author calls them* Friers, *but that is a Miſtake, for he diſtinguiſhes not between* Canons *and* Friers *of St.* Auguſtin, *which are two ſeveral Orders*; *but he calls them indifferenely by either Name*) dedicated to the Bleſſed Virgin, and St. *John Evangeliſt*, in the Reign, as I gueſs, of *Henry* the Third, for I find *Ralph Gernoun* to be a Witneſs to a Charter of that King's, for the Confirmation of ſeveral Donations to the Nunnery of *Bungey* in *Suffolk*, dated at *Bromholm*, under the Hand of *Ralph Nevil*, Biſhop of *Chicheſter*, his Chancellor, *March* 13, in the 19th Year of his Reign, 1234. *Newcourt* Vol. 2. p. 386.

In

In 1309, *Ralph Baldock*, Biſhop of *London*, viſited this Priory, and made ſeveral Injunctions for the Prior and Convent, dated *Auguſt* 12. that Year.

At the Suppreſſion, it was valu'd at 114 *l.* 1*s.* 4*d.* yearly, according to *Dugdale*; *Speed* ſays, 141 *l.* 14*s.* 8*d.*

After which, in 27 *Hen.* 8. Sir *Richard Rich*, Chancellor of the Augmentations, obtain'd a Grant of the Site of this Priory, where has ſince been the Seat of that noble Family, with the Manor of *Leighs* there to appertaining, as alſo of divers Lands in other Places belonging to this Monaſtery.

In 38 *Hen.* VIII. *June* 12. that King granted to the ſaid Sir *Richard Rich* a yearly Rent, reſerv'd going out of the Site of the late Monaſtery of *Leighs*, and the Manors of *Leighs*, *Campſes*, *Barnes*, and *Herons*, a Parcel of the Poſſeſſions of the ſaid Monaſtery, amounting to 2 *l.* 12*s.* 9*d.* yearly.

The Catalogue of the Priors of this Houſe is very imperfect, but ſuch as it can be found, it is here given.

The Catalogue of the Priors of Lees *Priory.*

1. SIMON was Prior of *Lees*, in the Year 1276, for then, he the ſaid Prior and the Chapter of *Lees*, oblig'd themſelves, and their Succeſſors, to pay 10 *l.* yearly to the Dean and Chapter of St. *Paul's*, to make an Anniverſary for the Soul of *Hervey de Boreham*, then Dean of *London*.

2. HUGH was Prior of *Lees*, in the 2d Year of King *Edward* the 3d, *Anno* 1348.

3. HENRY DE LONDON, *alias* BROMPTON, of whom we have no more than that he was Prior here, *Auguſt* 29, 1385.

4. JOHN COLCHESTER was made Prior upon the Death of *Brompton*, 19 *March*, 1395.

5. JOHN GREEN was admitted Rector of St. *Clement's Danes Middleſex*, 20 *October* 1434, which he reſign'd in 1445; but whether he was the ſame with our Prior, I know not.

6. JOHN PERNELL, the aforeſaid *Green* reſigning, this PERNELL was Prior, *November* 25, 1443.

7. HENRY TROTTER.

8. RICHARD VOWELL, upon the Reſignation of *Trotter*, *Vowel* was choſen Prior, *November* 25, 1510.

9. JOHN MEADOW, on his Predeceſſor *Vowel's* Reſignation, was made Prior, *February* 16, 1514.

10. WILLIAM BARLOW, his Predeceſſor dying, was elected *July* 18, 1515. He had been bred a Regular Canon of St. *Auguſtin*, in the Monaſtery of St. *Oſyth*, and partly among his Order in *Oxford*: He was at length a Doctor of Theology, then made Prior of *Byſham* in *Berkſhire*; he reſign'd this Priory of *Lees*, and about the Time of the Diſſolution of Monaſteries was made Biſhop of St. *Aſaph*, *Anno* 1535, tranſlated thence to St. *David's*, in *April* 1536, and thence to *Bath* and *Wells*, in *April* 1547, being a zealous Profeſſor of the Reform'd Religion. In 1553, upon Queen *Mary's* coming to the Crown, he was depriv'd of his Biſhoprick, being marry'd, whereupon, retiring, with many others, into *Germany*, he liv'd there in a poor Condition: At length, when Queen *Elizabeth* ſucceeded, he was made Biſhop of *Chicheſter*, in *December* 1559, where he ſate to his Death. In 1560, he was made firſt Prebend of the firſt Stall in the Collegiate Church of *Weſtminſter*, which Dignity he held with his Biſhoprick five Years. He dy'd in *Auguſt* 1568, and was bury'd, as is ſuppos'd, in the Cathedral Church of *Chicheſter*. *Athen. Oxon.* Vol. 1. p. 122.

11. JOHN BAKER, upon the Reſignation of *Barlow*, was ſubſtituted Prior in his Place, *October* 3, 1524.

12. THOMAS ELLIS was alſo advanc'd upon the Reſignation of his Predeceſſor, and continu'd Prior till the Diſſolution.

GINGES or THOBY

Priory of Regular Canons *of St.* Auguſtin, *in* Eſſex.

IT is call'd by the firſt of theſe Names in the *Monaſticon*, *Vol.* 3. *p.* 96. and in the *Engliſh* Abridgment, *p* 265, from the Foreſt of *Ginges*, in which it was ſituate, but why *Dugdale* calls it an Hoſpital I know not, being a Monaſtery of *Regular Canons of St.* Auguſtin.

Newcourt gives it the latter Name, which he ſays it had from *Toby* the firſt Prior thereof, and that in old Charters it is call'd *Tobia*, and in our Language *Thoby*. *Newcourt*, Vol. 2. p. 428.

Michael de Capra founded this Monaſtery to the Honour of the Bleſſed Virgin, and St. *Leonard*, for Regular Canons of St. *Auguſtin*, as may be ſeen by their Charter in the Places above quoted.

I have not met with the Date of the Foundation thereof, but it ſeems to be ſome time in the Reign of King *Stephen*; for the ſaid *Michael de Capra*, who, *Speed* tells us was the Founder, and the Anceſtors of *John Montony*, *Fitz-herbert*, and *Jermin*, perhaps were Benefactors, and *Bohecia* his Wife, and *William* his Son, in their Charter, *&c.* made their Addreſs to *Robert* Biſhop of *London*, which I cannot gueſs to be other than *Robert de Sigillo*, becauſe before him I find not any other *Robert*, except the *Norman* before the Conqueſt, that was Biſhop of *London*, nor after him, till *Robert Braybroke*, in the Reign of *Richard* the Second, long after the Founding of this Priory. Now this *Robert de Sigillo*, being Biſhop of *London*, in 1141, and dying in 1150, or 1151, the aforeſaid Charter muſt certainly be made between thoſe Years, tho' the Priory might have been founded ſome Time before.

I cannot omit noting alſo, that *Jordan de Briſite*, one of the Witneſſes to the above mention'd Charter, cannot be the ſame with *Jordan Briſet*, Founder of the Hoſpital of St. *John of Jeruſalem*, for that he dy'd 15 *Kal. December* 1110, about 30 Years before *Robert de Sigillo* came to be Biſhop of *London*; but I am apt to believe, that *Robert de Mountenni*, another of the ſaid Witneſſes, was the ſame with *Robert de Mounteney*, eldeſt Son of *Lecia*, eldeſt Daughter of the ſaid *Jordan Briſet*, Founder of the Hoſpital.

Anno 1306, Sir *Arnold de Munteny* was Patron here, as appears by a *Mandamus* ſent him by *Ralph Baldock*, Biſhop of *London*, to put the Prior then newly elected, into Poſſeſſion of the Temporalities.

This Priory was, with others, ſuppreſs'd by Cardinal *Wolſey*, in order to be appropriated to one of his Colleges; then valu'd at 75 *l.* 6*s.* 10*d.* *per Annum*, according to *Speed*.

After which, *Henry* VIII. in the 31ſt Year of his Reign, granted the Reverſion of the Site of this Priory and the Manor, to *William Berners*, who held the ſame in 5 and 6 of *Philip* and *Mary*, and in 2 and 3 *Eliz.* *Thomas* his Son, then three Years of Age. After

this,

this, they were held, by *Griſild Baker*, late Wife of *Thomas Baker*, and Eſcheated in 34 *Eliz. Richard Baker* being then her Son.

Not mention'd by Mr. *Willis*.

St. OSYTH's

Priory of Regular Canons *of St.* Auguſtin, *in* Eſſex.

SEE this Priory in the *Monaſticon*, Vol. 2. p. 182, where is the Foundation of it, ſomething of St. *Oſyth*, the Grant of *Ranulphus de Mandevile*, *Bartholomew de Crec*, and *Alberic de Vere*, the Confirmation Charter of King *Henry* the Second, and King *John*'s Grant of the Advowſon thereof, to *William* Biſhop of *London*, and his Succeſſors,: The ſame in the *Engliſh* Abridgment, *p.* 140.

Newcourt, Vol. 2. p. 455.

Weaver, in his Funeral Monuments, *p.* 607, ſays, he has read, in the *Tower* Records, the Founder's Grant, beginning thus, as *Engliſh'd*, "*Richard*, by "the Grace of God, Biſhop of *London*, greeting, Know "ye, that I have given to the Church of St. *Oſyth* "the Virgin at *Ciz*, the Churches of *Sudemeneſtra*, "and of *Clachenton*, with all Things that appertain to "them, *&c.*

The ſaid Churches of *Southminſter* and *Clacton*, as alſo the Church of *Mayland*, with two Hides of Land, and a Marſh, and that of *Althorne*, all in this County, are confirm'd in the Charter of King *Henry* aforeſaid.

Ralph, Archbiſhop of *Canterbury*, in the Reign of King *Henry* the Firſt, gave to this Church, and the Canons there, "The Church of *Petham*, with all the "Rectory, Tithes of the Manor, and its own Poſſeſ- "ſion, and of all others belonging to the ſame "Church, as well of Corn, as Cattle, and one Field "for 8 *d.* Rent, yearly at the *Nativity* of St. *Mary*, as "*Gunter* the Prieſt held and paid.

The Canons of this Houſe procur'd the Body of the aforeſaid *Richard*, Biſhop of *London*, their Founder, to be Buried in their Church, in a Marble Monument, with the following Inſcription.

> *Hic jacet* Richardus Beauvais *cognomine* Rufus, Londini, *Epiſcopus, vir probus & grandevus, per totam vitam laborioſus, fundator noter religioſus, & qui multa bona nobis, & miniſtris Eccleſiæ ſuæ Sancti* Pauli *contulit, obiit* xvi. Januarii M.C.XXVII. *Cujus animæ propitietur altiſſimus.*

That is, Here lies *Richard Beauvais* ſurnam'd *Rufus*, Biſhop of *London*, a good Man, and of a great Age, laborious all the Time of his Life, our religious Founder, and who beſtow'd much on us, and on the Miniſters of his Church of St. *Paul*; he dy'd the 16th of *January* 1127. to whoſe Soul the moſt High be propitious.

The Revenues of this Monaſtery were ſo much increas'd by ſeveral Benefactors, that at the Suppreſſion, it was valu'd at 677 *l.* 1 *s.* 2 *d. per Annum*, according to *Dugdale*; *Speed* ſays 758 *l.* 5 *s.* 8 *d.*

After the Diſſolution, *Thomas* Lord *Cormwell*, in the 31ſt of *Henry* the Eighth, being the ſame Year in which it was ſurrender'd, obtain'd a Grant from that King, in Fee, of this diſſolv'd Monaſtery, which by his Attainder, the next Year after, reverted to the Crown; after which *Edward* VI. granted both Monaſtery and Manor, *&c.* to Sir *Thomas Darcy*, whom, in the fifth Year of his Reign, he advanc'd to the Dignity of a Baron, by the Name of Lord *Darcy* of *Chich*, in which noble Family they continu'd, till, for want of Iſſue Male, they, together with the Honour of Viſcount *Colcheſter*, and Earl *Rivers*, came to the *Savages*, by the Marriage of Sir *Thomas Savage*, with *Elizabeth*, eldeſt Daughter, and a Coheir of *Thomas* Lord *Darcy*, Viſcount *Colcheſter*, and Earl *Rivers*, Grandſon to the aforeſaid Sir *Henry Darcy*, whoſe Corps, and his Grandſon's, lie here interr'd.

The Catalogue of the Abbats of St. Oſyth.

1. WILLIAM CORBOYL, or CORBEL, or CORBOIS, Firſt a Secular Prieſt, then a Regular Canon of St. *Auguſtin*, was the firſt Prior of this Monaſtery of St. *Oſyth*, afterwards made Archbiſhop of *Canterbury*, in 1123, famous for his new Building of *Chriſt-Church* in *Canterbury*, after it was burnt in 1130; but infamous, for that he conſented to exclude *Maud* the Empreſs, from the Throne of her Father King *Henry* the Firſt, notwithſtanding he had promoted him; but Crown'd *Stephen*, Earl of *Blois*, with his own Hands, but with ſuch Fear and Terror of Conſcience, that the Conſecrated Hoſt fell out of his Hand, in the Middle of Maſs: He dy'd ſoon after, *Anno* 1136, having ſate almoſt 14 Years, and was buried in his own Church, the particular Place not known.

2. RALPH, Prior in 1192.

3. DAVID was Abbat when *William de Sancta Maria* was Biſhop of *London*, and was ſo not above three Months before he reſign'd his Biſhoprick.

4. RICHARD is here inſerted by Mr. *Willis*, tho' not mention'd in *Newcourt*, from whom, he ſays, he takes his Catalogue; nor does he quote any other Author for him.

5. ADAM DE WICKHAM, ſo *Newcourt* calls him, Mr. *Willis* writes *Witham*, *Auguſt* 6. 1 *Edward* 1, 1273. ſays the former of them, the latter tells us he preſided *Anno* 1272.

6. JOHN STORY dy'd *September* 27, 1375; the next to him we meet with

7. JOHN SLOMON, on whoſe Reſignation, *January* 13, *Anno* 1426.

8. JOHN FOWLER, a Canon of St. *Oſyth*, was elected Prior, *March* 5, the ſame Year, who ſuffering the Revenues to be impoveriſh'd, was depriv'd, *January* 25, 1433, and then

9. JOHN DEEPING, Prior of St. *Rotolph's* at *Colcheſter*, was elected in his Place, *April.* 4, 1434.

10. JOHN HENNINGHAM, Abbat when the Biſhop viſited, *July* 11, 1495, and probably ſucceeded by

11. JOHN CINTONER, who dy'd Abbat here, *April* 19, 1533, and on his Death

12. JOHN COLCHESTER, alias WETHERWYK, was promoted to this Office, from being Prior of this Houſe, *September* 25, 1533. whom I take to be the laſt Abbat of St. *Oſyth*, who with 16 Monks, as *Burnet*, and from him *Newcourt* erroneouſly calls theſe Canons, reſign'd up their Monaſtery.

This imperfect Catalogue is all we have of this Houſe, with little probability of improving the ſame.

TREMHALL

TREMHALL *or* THREMHALL

Priory of Regular Canons *of* St. *Auguſtin, in* Eſſex.

OF which ſee the *Monaſticon, Vol.* 2. *p.* 23. and the *Engliſh* Abridgment, *p.* 128.

Newcourt, Vol. 2. p. 651.

Newcourt, from the ſaid *Monaſticon*, tells us, this Church of *Tremhall* was dedicated to St. *James*, and then adds, that it was poſſeſs'd by *Black Canons* of St. *Benedict*; it is to be ſuppos'd he means of St. *Auguſtin*, for there are no *Black Canons* of St. *Benedict*.

The Prior of *Tremhall* having Lands belonging to him in *Takeley*, had formerly ſome Pretence to the Advowſon of that Church, which the Abbat of St. *John* of *Colcheſter* alſo claim'd; but, "There was "a final Agreement in the Court of our Lord the "King at *Weſtminſter*, one Month from the Day of "the *Holy Trinity*, 15 *Henry* III. between *Adam*, Ab-"bat of *Colcheſter*, Plaintiff, and *John*, Prior of *Trem-"hall*, Defendant, about the Advowſon of the Church "of *Takel*"; the Prior reſign'd to the ſaid Abbat all his Right and Claim to the Advowſon of the aforeſaid Church.

In 1250, on the Vigil of the *Epiphany*, *John*, Prior of *Tremhall*, and the Convent, granted to *Richard de Wendover*, that he ſhould have in their Houſe, one of the Canons of St. *Paul*, of which himſelf was Canon, to celebrate in their Church, for the Soul of the ſaid *Richard*, for which he gave them 40 Marks to buy Lands, *&c.* Witneſs *Henry* the Dean, *Peter* Archdeacon, *Stephen de Sandwich*, *Hugh de St. Edmund*, and *John de Bolemere*.

This Priory was valu'd at 60*l.* 18*s.* 7*d. ob. per Annum*, according to *Dugdale*; *Speed* ſays 70*l.* 19*s.* 3*d. ob.*

King *Henry* the Eighth, in the 28th Year of his Reign, at the Suppreſſion, granted the Site of both Priory and Manor to *John Cary* and *Joyce Walſingham*, Widow of *John Cary*, to be held *in Capite*, whoſe Son and Heir *Wymond Cary*, held them by like Service, in the firſt Year of *Elizabeth*, and in the eighth of the ſame, had Licence to alienate them to *William Glaſcock*.

This and the next not mention'd by Mr. *Willis*.

TIPTRE

Priory of Regular Canons *of St.* Auguſtin, *in* Eſſex.

THIS Priory, not ſo much as mention'd in the *Monaſticon*, nor by Mr. *Willis*, in his Hiſtory of Abbies, I only find in *Newcourt* from *Speed*, and only the following ſhort Account.

Newcourt, Vol. 1. p. 600.

Here was a Priory Founded, as *Speed* tells us, by the Anceſtors of *Antony Darcy*, for Canons of St. *Auguſtin*, dedicated to the Bleſſed Virgin and St. *Nicholas*, but when, or by whom, I find not.

The Patrons hereof were the Lords of the Manor of *Tolleſhunt Tregoz*, alias *Darcy*, a neighbouring Pariſh; and the Canons of this Houſe, upon the Death or Reſignation of their Prior, had Licence from the ſaid Patrons, to chuſe another to ſucceed him, till Cardinal *Wolſey*, by Bull from Pope Clement the Seventh, dated at *Rome*, *March* 25, 1525, diſſolv'd it, valu'd then at 22*l.* 16*s.* 4*d. per Annum*, with ſeveral other ſmall Priories, in order to the appropriating them to his Colleges at *Ipſwich* and *Oxford*; but upon the Cardinal's Conviction, this Priory coming to the Crown, how it was diſpos'd of afterwards I know not.

WALTHAM

Abby of Regular Canons *of St.* Auguſtin, *in* Eſſex.

THERE is ſo much in the *Monaſticon, Vol.* 2. *p.* 11. concerning the Foundation, Antiquities, Revenues, Charters, and other Particulars of this Abby, that we ſhall have the leſs to add here. See the ſame in the *Engliſh* Abridgment, *p.* 128.

Newcourt, Vol. 2. p. 628.

The Abbat of *Waltham* was one of thoſe that were mitred Abbats, call'd ſometime *Abbats-Sovereign*, and *Abbats-General*, having exempt Juriſdiction from the Dioceſian Epiſcopal Authority, and were Lords of Parliament.

The Revenues of this Abby at the Diſſolution were valu'd at 900*l.* 4*s.* 3*d. per Annum*, according to *Dugdale*; *Speed* ſays 1079*l.* 12*s.* 1*d.*

This Monaſtery was ſurrender'd to *Hen.* 8. by *Robert Fuller*, the laſt Abbat thereof, *March* 23, 31 *Henry* 8. upon which, that King alone, for ſome Months, ſtood poſſeſs'd thereof, and then beſtow'd the Site of it, with many large and rich Lands, upon Sir *Antony Denny* for 31 Years. He dy'd about 2 *Edw.* 6. Dame *Joan* his Wife ſurviving him, and purchaſing the Reverſion in Fee, from *Edw.* 6. paying three thouſand and hundred Pounds for it, and therewith large Privileges in *Waltham* Foreſt, as by the Letters Patents appears.

This Eſtate continued down to his Grandſon *Edward*, Son and Heir of *Henry*, Son and Heir of the ſaid Sir *Antony*, of whom ſee *Dugdale's Baronage*, *Tom.* 3. *p.* 419.

The Abby Church, built by *Harlod*, was a Gothick Building, rather large than neat, firm than fair, very dark, ſave that it was help'd again by Artificial Lights, and is obſerv'd by Artiſts, to ſtand the moſt exactly Eaſt and Weſt of any in *England*. The great Pillars thereof, are wreath'd with Indenting, which Vacuities, formerly fill'd up with Braſs, as ſome confidently report, added much to the Beauty of the Building; but, as *Fuller* ſays, it matters not ſo much their taking away the Braſs from the Pillars, had they but left the Lead on the Roof, which is but meanly til'd at this Day.

Harold

The Steeple hereof formerly ſtood in the Middle of it, but falling down, a remaining Part was blown up by Underminers; ſo that there is nothing Extant, ſave the Weſt End of the Body thereof, which ſince the Revolution is become the Parochial Church.

The beſt Account of the Abbats of *Waltham*, that I can give, is out of ſome Notes of the late learned Mr. *Henry Wharton*, deceas'd, now in the Hands of

the Archbiſhop of *Canterbury*, as they are collected by Dr. *Matthew Hutton*, and out of ſome other of the Doctor's own Collections.

The Catalogue of the Deans and Abbats of Waltham, *taken from Mr.* Newcourt *and Mr.* Willis.

D E A N S.

Newcourt Vol 2. p. 629. and *Willis*, Vol. 1. p. 193.

1. HENRY was Dean, in the Year 1144, of whom we have no more.

2. GUIDO, or WIDO, the laſt Dean, whom *Wharton* mentions to be made Biſhop of *Bangor*, *Anno* 1177, reſigning either on Account of his Promotion, or ſome other Cauſe, probably on King *Henry* the ſecond's altering the firſt Foundation, which had continu'd 115 Years, from the Time of it's Inſtitution by *Harold*

A B B A T S.

1. WALTER DE GAUNT was, by King *Henry* the ſecond, appointed the firſt Abbat, and accordingly inſtated, *Anno* 1177, on the Vigil of the *Pentecoſt*. During his Government, he obtain'd from the Pope, *Anno* 1191, the Uſe of the Mitre and Pontificals, and procur'd himſelf and Succeſſors to be exempted from Epiſcopal Juriſdiction. He dy'd on *Aſcenſion* Eve, *Anno* 1201, and was ſucceeded by

2. NICHOLAS, who was Abbat in 1214, according to *Newcourt*, and his Succeſſor

3. RICHARD was Abbat in 1219, and dy'd about 1229, for that ſame Year, *March* 22, 14 *Hen.* 3. the Prior and Convent had Licence to chuſe an Abbat, there being a Vacancy by Death. Thus *Newcourt*, quoting for it *Matthew Paris* in the Lives of the Abbats of St. *Alban's*, the Regiſter of *Waltham*, and *Pat.* 14. *Hen.* 3. *m.* 5. But Mr. *Willis* inverts the Succeſſion of theſe two Abbats placing *Richard* firſt, and *Nicholas* of *Weſtminſter* after him, quoting for the ſame, *Tiberius*, C. 9. and *Claudiu's* A. 8. in the *Cotton* Library.

4. HENRY the Prior was choſen Abbat; for the King gave his Conſent to the Election of *Henry* the Prior to be Abbat of *Waltham*, and deſir'd the Pope, to whom it immediately belong'd, that he might be confirm'd, 1 *April*, 1230. *Ib. m.* 5. This *Henry* was Abbat, 19. *Hen.* 3. *Reg. Waltham.* fol. 208, and in 1242, 27 *Hen.* 3. Ib. 223. Thus *Newcourt*, but Mr. *Willis* mentions not this *Henry*, and inſtead of him has

5. WALTER, who he ſays occurs Abbat in the Regiſter of *Waltham*, *Anno* 1217, and after him gives us

6. RICHARD, who, as he tells us, dying *Anno* 1229, after about 10 Years Government, Licence was granted on *March* 22, the ſame Year, to the Convent to chuſe a new Abbat, who thereupon aſſembling elected *Henry* (*above mention'd as in* Newcourt) who preſided about 19 Years, and dying *Anno* 1248, was ſucceeded by

7. SIMON DE SEHAM, as the Patents ſhew us, in *April*, 1248, ſays Mr. *Willis*, *Newcourt* 1245. Thus far they differ; but now they agree better.

8. ADAM DE WITZ, or WIZ, ſucceeded in this Abbatſhip, vacant by the Death of *Seham*, *Anno* 1263. He dy'd *Anno* 1269. and was ſucceeded by

9. RICHARD DE HERGAS, or HEREWAS, who was Abbat the next Year 1264, as the Regiſter of *Waltham* ſeems to intimate, fol. 230. The Abbacy was vacant from *September* 18, 54 *Hen.* 3, 1270, to the 29th of *January*, 2 *Edw.* 1, 1273. The Licence for electing was granted, 1 *Edw.* 1. *November* 2. *m.* 4.

10. REGINALD DE MAIDENHETH, to whom the Temporalities were reſtor'd, 29 *June*, 2 *Edw.* 1, 1273. *m.* 24. ſays *Newcourt*. Mr. *Willis* ſays, he became Abbat *Jan.* 29. 1274.

11. HUGH, whoſe Surname occurs not, was Abbat in the Year 1288. He preſided not above a Year, and then had for his Succeſſor

12. ROBERT DE ELINTON, who dy'd on the *Ides* of *January*, 1301, and was ſucceeded by

13. JOHN DE BADBURGHAM, to whoſe Election the King conſented, *March* 30, 30 *Edw.* 1. The Temporalities of this Monaſtery were not in the King, but remain'd in the Chapter. The King had Advice of his Death, and granted Licence to Elect another, 1307, and the Choice fell upon

14. RICHARD DE HERTFORD, who dy'd at *Canterbury*, in *November*, 1344, according to Mr. *Willis*, which according to *Newcourt* muſt be a Miſtake, becauſe the former here omits the two following Abbats, mention'd by the latter.

15. JOHN Abbat of *Waltham*, *Anno* 1334, who dy'd at *Canterbury*, and was follow'd in the Dignity by

16. RICHARD, Abbat about the Year 1345, for this Year the King had notice of his Death, and granted Licence to elect on the 20th of *July* of the ſame Year. *Pat.* 19 *Edw.* 3. p. 2. and accordingly

17. THOMAS DE WOLMESTRY was elected Abbat, 2 *Auguſt*, 1345, and the Temporalities were reſtor'd, 27 *September* following, *Pat.* 19. *Edw.* 3. p. 2. This *Thomas* dy'd, before the 6th of *September* 1371, for then the King granted Licence to elect an Abbat of *Waltham*. *Pat.* 45, *Edw.* 3. p. 2. Here our two Authors accord again.

18. NICHOLAS MORRIS, the King conſented to his Election, and ſent to the Pope for his Confirmation, *October* 1371. The Temporalities were reſtor'd, *Auguſt* 6, 1372. *Pat.* 46. *Edw.* 3. p. 2. This Abbat *Nicholas*, was one of the fourteen Prefects appointed 10 *Rich.* 2, *Knighton* 2685.

19. WILLIAM NEEL, Abbat of *Waltham* in 1390. This *Neel* perhaps was the ſame with *William Neel*, Rector of the Church of *Little Ilford*, *Anno* 1364, and reſign'd the ſame *Anno* 1370.

20. MICHAEL, Abbat *Anno* 1397. Dy'd before the Middle of the ſame Year.

21. WILLIAM HARLESTON was Abbat in 1400, and ſoon after his Admiſſion dy'd of a Peſtilential Fever, and was ſucceeded, as I preſume, by one

22. WALTER, who occurs *Anno* 1408. He govern'd, as I Judge, till the Year 1420. Thus Mr. *Willis*, for *Newcourt* has quite omitted this Abbat, but they both joyn in the next, *viz.*

23. WILLIAM HERTFORD, of whom they have no more than that he was Abbat in 1420.

24. WILLIAM——. This Perſon by the Regiſters of *London* and *Canterbury*, appears to have been Abbat in 1439, and 1444.

25. JOHN LUCAS occurs Abbat here, in the Year 1460, and dying in 1475, had for his Succeſſor

26. THOMAS EDWARDS, who being depos'd *Anno* 1488, as it ſeems for Dilapidation 27. GER-

27. GERVASE ROSE was conſtituted Abbat in his ſtead. He govern'd till the Year 1497, or 1498, and was about that Time ſucceeded by

28. ALAN REED, who occurs in the Year 1500, ſeven Years after which we find

29. JOHN SHARNBROKE or SHANBROKE became Abbat, that is in the Year 1507, whoſe Succeſſor was

30. JOHN MALYN, who deceaſing in the Year 1526, was ſucceeded by

31. ROBERT FULLER, the laſt Abbat, Prior commendatory of St. *Bartholomew's Smithfield, London.* During his Government he compil'd a Chartulary, or Leiger Book of the Muniments of his Church, which is fairly tranſcrib'd on large Paper, and compriſes 456 Pages in Folio. It is all wrote with his own Hand, except the two laſt Charters of his Alienation of *Copt-Hall*, to *Hen.* VIII. In the Text or initial Letters, which are beautifully embelliſh'd, is his Name inſerted in nine Places. This Book, which is often cited by Doctor *Fuller* in his Hiſtory of *Waltham* Abby, publiſh'd *Anno* 1655, was then in the Poſſeſſion of the Earl of *Carliſle*, Proprietor of this Place, but is now fallen into my Hands, ſays Mr. *Willis*, above quoted, and proceeds thus. As to our Abbat, *Fuller*, I find by his Will, which I have ſeen, that he did not long ſurvive the Diſſolution of his Monaſtery, which having with 17 of his Canons ſurrender'd to the King's Viſitors, on *March* 23, 1540, he ſoon after retir'd to *London*, where he ended his Days in leſs than half a Year, as appears by his laſt Will, dated *Auguſt* 14, and prov'd *November* 4, 1540. In it he ſtiles himſelf, late Abbat of *Waltham*, and Prior of St. *Bartholomew's Smithfield*, out of the Revenues of which laſt Houſe, I ſuppoſe his Penſion was paid, if he had any allow'd him. He bequeaths his Body to be bury'd in *Corpus Chriſti* Chapel, in St. *Sepulchre*'s Church, without *Newgate, London*, and gives ſome ſmall Legacies to *Waltham* Church; to the Church Wardens of which, Dr. *Fuller* tells us, his Executors paid 10 *l.* by his Appointment, *Anno* 1543.

In the *Appendix*, NUM. CCCLXXXII. is the Bull of Pope *Urban*, enjoyning theſe Canons, not to Mortgage any of their Eſtate at the command of any Perſon whatſoever.

SOUTHWICK

Monaſtery of Regular Canons *of St.* Auguſtin, *in* Hampſhire.

WAS founded by King *Henry* the Firſt in the Year, 1133, and dedicated to St. *Mary*, and valu'd at the Diſſolution at 14 *l.* 17 *s.* 10 *d.* This Monaſtery was ſeiz'd of Lands in *Dean*, and had then a Charter of Liberties, 1 *John*. *Atkyns Gloceſt. p. 58.*

This is all the Account I find of this Monaſtery in *Atkyns's Gloceſterſhire*, the Monaſticon does not mention it, and Mr. *Willis*, *Hiſt. of Abbies*, p. 206, only adds what follows.

WILLIAM NORTON, laſt Prior, ſurrender'd this Convent the 7th of *April* 1539, 24 *Hen.* VIII. and had a Penſion of 66 *l.* 13 *s.* 4 *d. per Annum*, aſſign'd him.

An. 1553, here remain'd in Charge 14 *l.* 4 *s.* 5 *d.* in Annuities, and theſe following Penſions

To *Philip Hall* 6 *l. Thomas Loyner* 6 *l. Simon Palmer* 5 *l.* 6 *s.* 8 *d. Miles Man* 5 *l.* and to *John Cordall* 5 *l.*

Here it appears that Sir *Robert Atkyns* has committed a very groſs Miſtake, where he ſays this Monaſtery was valu'd at the Diſſolution, but at 14 *l.* 17 *s.* 10 *d.* whereas it was then really valu'd at 257 *l.* 4 *s.* 4 *d.* as may be ſeen in the Catalogue of the religious Houſes, and their Valuations, the Truth whereof is manifeſt by the laſt Prior's having a Penſion of 66 *l.* 13 *s.* 4 *d.* beſides the other Penſions and Charges above, which could not have been, had not the Monaſtery been of conſiderable Value.

SALEBURN

Monaſtery of Regular Canons *of St.* Auguſtin, *in* Hampſhire.

NEITHER the *Monaſticon*, nor Mr. *Willis* make any mention of this Monaſtery, nor have I found it in any other except *Leland*, and he ſays no more of it than this.

Peter de Rupibus Biſhop of *Wincheſter*, the firſt Founder.

ST. GEORGE's

Collegiate Church at Oxford

WITHIN three Years after the Foundation of the Caſtle of *Oxford*, was this College founded, *viz.* in the Year 1074, by *Robert Doilly*, the firſt of that Name, that came into *England*, with *William* the Conqueror, with the Conſent and Help of *Roger*, (not *John de Ivery*, as *Leland* hath it) his ſworn Brother, and both it and the Caſtle, was by their Agreement conſecrated to the Memory of St. *George* the Tutelar Saint of *England*, after its Foundation, placing in it Secular Canons, or a Dean and Prebendaries, moſt proper and agreeable for Academians (as Mr. *Twine* obſerveth.) He endow'd it with Lands, Tithes, and Revenues out of the ſeveral Baronies of *Doilly*, and St. *Waleries*, both belonging to the ſaid ſworn Brothers, beſides which the Founder with the Conſent of *Aldith a*, his Wife, and *Nigellus*, and *Gilbert Doilly* his Brothers, gave them the Church of St. *Mary Magdalen*, in the Suburbs of *Oxon*, with all its Appurtenances thereto belonging; as alſo three Hides of Land in *Walton*, lying in *Beaumont* Fields, which were both confirm'd to them by the Charter of the forementiond *Roger de Ivery*. *MS. Ant. a Wood, in Muſeo Ox. Cod. 8492.*

Not long after the Foundation, or about the ſame Time, we find other Benefactors to this Place; that is to ſay, *Thom le Den* of *Oxon*, who gave all his Croft commonly call'd *Den's croft*, with whatſoever was belonging thereto, lying in the Suburbs of *Oxon*; as alſo *Bruman de Walton*, for the Health of him and his Anceſtors Souls gave all his Lands, with all the Meadow-Ground belonging to it in *Walton*, as alſo *Twenty-Acre* (a Piece of Ground ſo call'd) thereunto adjoining, which he held of the Founder *Robert Doilly*, and by him afterwards confirm'd; with divers ſmall Gifts, by other charitable Perſons, beſtow'd upon them and this College, which at this time for brevity need no recital; and not only confirm'd by the Founder, but by King *Hen.* I. to the Tenants of the ſaid Canons granted

ed free of Shyres, Hundreds, Wards, and all Pleas, as also of *Sac, Soc, Toll, Tem,* and *Infangenethef,* and other Exactions and Quarrels, except Murder and Theft approv'd.

Thus after the Foundation and Endowment of this College, with Lands, it was inhabited and govern'd by the Secular Canons, till the Monastery of *South Ousney* was erected, which was the full Space of 55 Years, and then they were by *Robert Doilly*, the second of that Name, and Nephew to *Robert Doilly*, the Founder of this Place, translated from hence, with all their Lands to *Ousney*, *Sulfridus de Ivery* confirming the same, and became Regular Canons, learning the Example from those of St. *Frideswide*'s Priory, who a little before had shew'd them the way.

Having now spoken of this Place, while it was possess'd by the Seculars, we must proceed to tell you what is memorable of it, when it came immediately after to be possess'd by Scholars of the University, who were, as I find, of several Sorts, as now in the Colleges, as appears by the Statutes of this College, where there is mention made of *Custos, Socii,* or *Sacerdotes, Scholares, & Commensales,* that is Warden, Fellows, or Priests, Scholars, and Commoners. The *Custos* or Warden was always to be one of the Canons of *Ousney*, (to whom this Place did belong) who though he did not always reside here, yet he had his Deputy to perform his Office, in his absence, and once in a Week, or sometimes more, would commonly lodge here to see good Orders observ'd, and as often that it happen'd so between the *Nativity* and *Epiphany*, the Scholars having Notice of it, would after Supper go to *Ousney*, and there wait till such time as he came out into the Court, and being come they would follow him towards this College, in the Castle, being guided by the *Pauperculus* or Sexton of this Place, with a burning Torch in his Hand, and when they came to the *Hamel*, which is the Midway, between *Osney* and the Castle, they would by the Warden's Appointment, begin and sing an Hymn all together, till they came to their College, and so up to his Chamber Door, where they all with due obeysance, left him to his good Rest that Night.

The *Socii* or Fellows, of which were (as I suppose) the *Sacerdotes Scholares*, as are mention'd in the Statutes, were at their admittance to that Place, *ad Servitium Ecclesiæ Sancti Georgii*, as 'tis express'd, to be conducted to the Altar, in the Chapel, and there with his Hand stretched out, and laid thereon, was before God and St. *George* the Patron of this Place, to promise so long as he liv'd in this College to perform divine Service, and in all Things, either in Words or Actions be most Faithful to the Canons, that shall rule successively in this Place, in nothing contradictory, and amongst his Fellows, to be kind and loving, not litigious and wrangling, but Modest, Chast and Holy, that he should not presume, either by instinct of wicked perturbers of the Peace, himself, or any other procured to sow Discord between those Canons that shall happen to govern this Place, and others whosoever they be, either Regulars or Seculars, and the like; but more especially and lastly, if he should be remov'd and promoted to a Benefice, and happen to dye there, or in this Place, that according to his Abilities, he should leave something to this Church or Chapel, towards the Sustentation of a Light to burn before the Image of St. *George*, at the high Altar, which being as ancient Custom, and always perform'd to the last, was call'd *Lumen Scholarium ob recordationem principii ibidem.*

The Scholars at their admittance were likewise to be brought up to the great Altar, and there swear to several things, as the Warden dictated to them, *viz.* That he shall be faithful and obedient to him, and his Successors, so long as he tarries here, according as the Orders and Statutes of the College require, that he shall not raise Debate between the Warden of this Place, whether Regular or Secular, and the Abbat of *Ousney*, that he shall not clamber over the Castle-walls in the Night-time, and be found guilty of Noctevagation, with many Statutes concerning his Behaviour; moreover, he shall whensoever he is promoted to a greater Benefice, leave something to the College, as is before express'd; after his Oath, his Name is register'd by the Chaplain, and then he payeth to the Warden, according to Custom 4*s.* To the Common Stock 4*s.* Towards a Supper 20*d.* And to his Fellow Students 18*d.*

What Land they had belonging to them was little or none at all, but were partly maintain'd by *Ousney* Abbey, who as I find from a certain Inquisition, *Anno Edw.* 3. 14, did maintain five Secular Presbyters, the same as *Sacerdotes Scholares*, before mention'd, to celebrate Divine Service here, though then, and a long time before, they had ceas'd so to do, but what they were allow'd, as it was set down in the Survey of the Values of Religious Houses in *Oxon*, was 18*l.* 10*s.* *per Annum* from the Monks of *Ousney*, to pray always for their Founder *Robert Doilly*, in their Service, which they had twice a Day before Noon, and in the Afternoon, which was in recompence for all Oblations and Tithes due to the Parish Church of St. *George*, belonging to *Ousney*, which Church or Chapel was occupied by those Scholars, and the Chaplain that belong'd to them, who had 40*s.* *per Annum*, paid by *Ousney*, was Curate also of the said Church, and did all Duties belonging to the Parish, as also praying for the Prisoners, as I have express'd in my Discourse, among the Parochial Churches.

Other Scholars there were, as are express'd in the Statutes, besides these five here spoken of, being in all twelve, except Commoners, that had allowance, but they were for the most part *Welsh*, and had nothing allotted them, but Lodging and Diet * which they had from *Osney*, and the Charity of other People, and no Wages but what they got by *Dirigees*; toward the Dissolution of Abbies, they became very Poor, and the Objects of

* *Ex. inf. conjugal. Universitatis Oxon. temp. Mariæ Reginæ.*

itty, and being reduc'd but to three, and so continuing to the last Breath and Period of Religious Houses, were then rejected, and their Habitation and Church (whose Ruins are yet seen) going much to Decay, became at last one and the same with the Common Goal adjoining for the Malefactors of this County, and so continueth to this Day. Look more in the Parish Church of St. *George*, [at *Oxford.*]

This Castle was built, or as some will, repaired in the Year of our Lord MLXXI. being the 6th Year of *William* the Conqueror, by *Robert Doyley* the first of that Name, that came in with him, being of an honourable and ancient Family of *Normandy*, who behav'd himself so valiantly in the *Norman* Conquest, that in recompence for his good Service and Pains therein he gave him many Lands and Possessions, in this and other Shires. Within three Years after, *viz.* MLXXIV. the Church or Chapel of St. *George*, in the Castle was founded, which after was consecrated to the memory of that Blessed Martyr St. *George*, the Tutelar Saint of *England*, had placed in it Canons Seculars of the Order of St. *Augustin*, and endow'd it with Lands, Tithes, Revenues, out of their several Baronies, as appears by the Charter itself in these Words. † *Notum sit fide libus Sanctæ Ecclesiæ*, &c. which Charter of his, that it might be the more sure to them and their Successors, was confirm'd by *Roger de Ivery*, his sworn Brother.

† *Dugdale Mon. Vol.* p. 136.

Con-

Confirmatio Alexandri Lync. *Epiſc. de fundatione domus* Oſeneye.

ALEXANDER, Dei gratia Lyncon: Epiſc: omnibus in Chriſto dilectis filijs eccleſiæ cui, deo auctore, præeſt, ſalutem & dei benedictionem, & ſuam petitionem, quam ad religionis ſtabilitatem, & animarum ſalutem cognoſcimus pertinere noſtrum, eſt ſub celeritate aſſentire, & firmare quo circa cariſſimi filij noſtri Ylygodi Prioris de Oſeneya, & fratrum ſuorum juſtis petitionibus, facile aſſenſum præbentes. Eccleſiam Sanctæ Mariæ in quæ divino mancipantur officio, quæ in inſula quæ Oſeneya vocatur fundata atque ſita eſt ſub tutela ſanctæ mariæ, ſub noſtra protegendam ſuſcipimus, & præſentium litterarum ſanctione munimus auctoritate officij quo fungimur. Statuentes, ut quaſcunque poſſeſſiones, quæcunque bona in præſentiarum, hæc eadem eccleſia fidelium oblatione, juſte & canonice poſſidet, inviolata ipſis eorumque ſucceſſoribus firma, & inconcuſſa permaneant, in quibus hæc proprijs duximus exprimenda vocabulis, videlicet, eccleſia de Cudlinton, de Weſton, de Hokenorton, de Cleydon, de Ciſzterton, de Stanee & quicquid Roberti de Olleyo, hujus eccleſia fundatoris erat Oſneyæ, cum omnibus manſuris, quæ ſunt ſuper waram, quæ eſt de molendinis quæ ſunt juxta Caſtellum Oxenfordiæ & decimationes, de ipſis molendinis, & omnem terram illam quam huic eidem eccleſiæ infra Burgum Oxenfordiæ, idem præfatus Robertus contulit & carta ſua confirmavit: Ethonam totam cum omnibus ad eam pertinentibus præter molendinum, & ſpareweſeyam, & duas ſoliditas redditus quas tenebat Fromundus, Capellanus & decimationem Nicholai de Stodeham, infra Hokenorton, liberum ſervitium, Hugonis Franceys de dimidia hyda, & unam virgatam terræ, & de dono Regis Stephani, & Imperatricis præbendam, Lx. Solidorum de Benſinton, xxiiij. de Hampton, xx. --- de Henden, xij. & v. ſol. & v. den. & obulum, & quadrant. infra burgum Oxenfordiæ, de terra illa, quæ dicitur Octonirgate Regis, cum omnibus ad eam pertinentibus conſuetudinibus & libertatibus, de dono Reginæ Adeliz: unam hydam quæ jacet apud Haneberg, & inſulam Langneiam, cum omnibus ſuis pertinentijs de dono Canf. Com. de Clinton. & terram de feodo Roberti Foliock de dono ejuſdem quæ jacet in magno vico Oxenfordiæ, & terram quam Rad. filius Sywardi dedit, & quicquid in futurum Deo propitio, conceſſione ſeu Largitione principum, vel oblatione fidelium, aut alijs juſtis modis poterunt adipiſci, eis & eorum ſucceſſoribus regularem vitam, profeſſis incuſſa & illibata permaneant, eorum omnimodis uſibus profutur: Salvis dignitat & conſuetud Epiſc, & eccleſiæ Lync, *&c.*

After the Foundation of this Monaſtery, the Founder hereof thought fit to tranſlate the Church of St. *George*, in the Caſtle to this Place; giving to it all the Lands, Rents, Tithes and Tenements, *&c.* belonging thereunto, as it appears by the principal Character of the Founder.

Vid. Dug. Mon. Vol. 2. *p.* 136.

Obſervanda.

NOTA, quod quando dicitur in Charta Roberti de Olley fundatoris noſtri (& quicquid meum, & in præfata Inſula) intelligendum eſt ibi de tota Abbatia, cum ſeptis & muris, & Gardino, cum prato, ſibi adjuncto quod vocatur Orchardeſmede.

Then follows the Confirmation of the ſaid principal Charter, by *Geffry* de *Jvery*, Son of *Rog.* de *Jvery*; Witneſſed by *Robert B---p* of *Lync: Rob.* de *Olley*, Jun. *Nigell* de *Olley*, *Gilb.* de *Amary*, *Rop. Cadica de Oxon ſegrim juxta.* Then the Confirmation of *Henry* de *Olleyo*, the firſt Son of *Rob. de Olley* the Founder.

Then follows the Confirmation of *Henry de Olley*, the ſecond Son of the aforeſaid *H.* 1ſt. Wherein he among other Things ſaith thus, *Confirmo etiam omnes manſuras, quæ ſunt de feodo meo ſuper waram in eadem Inſula* (meaning *Oſeney* Iſle) *Note*, That no where elſe *Waram* is ſaid to be in *Inſula Oſeney.* *Manſuræ ſuper Oſney.*

And, Note in the principal Charter before going of *Robert de Olley*, 'tis ſaid thus, *Confirmo etiam, & quicquid meum eſt in præfata Inſula, cum omnibus manſuris quas habui ſuper Waram quæ eſt de molendinis meis*, &c. *Manſuræ ſuper Waram in inſula Oſney.*

But, Note that here he excepts the ſaid *Manſuræ* from the Iſle.

And as the Founder had given them all the Iſle of *Oſney*, ſo did he further enlarge their Soil, *viz.* By giving his Mead on the *Weſt* ſide of the Court of *Oſney*, at fo. 25. 1 Tit. 8. The rubrick to which Charter is thus, *carta Hen. de Olley 2. de pratis de Fullingmilleham, & de Hurſt, quod modo ſciminatur cum chevicijs circunjacentibus.*

Philippa, Counteſs of *Warwick*, gave 'em the Cloſe of the Ham, or the Ham-Cloſe of the Fee of *D'oilly* and *S. Walery*, behind the Fulling-Mill of *Ency*: And the Cloſe which ſhe had of the Fee of *Henry Simeon.*

Henry D'oilly, Conſtable to the King, gave them alſo the Mead beyond the Water called *Eldec*, *verſus occidentem*, near to the Meads of the Burgeſſes of *Oxon*; which are of the Fee of *Hedendon.*

Humfrey de Monte, gave them alſo that Portion of Meadow-Ground, which he had in the Mead, call'd *Buleſtack*, contaning 16 Acres. 23. *H.* 3.

Fo. 28. 2. *Carta dat. menſe Marchij*, 1223. *Occurrunt hi Burgenſes Oxon.* Henry *fil:* Simeon, Philip Molendinar, Simeon Balehorne, Jordan Rufus, William Bere, Orica relicta Ocijn, Apnele relicta Joh: Burwald, Joh: Parly, Dioniſius de Stocwell, Alured de Elmelam, Robert Oeire, Andrew Halepole, *f.* 30. 2. A. H. fil: Johanis 45. &c. ut in 258. & in 339. There where is *Gildhall in Judaiſmo in margine.* *Midell eit.*

Then follows in the ſame fol. thus; *hæc eſt finalis concordia in curia Domini Regis apud Oxon, a die S. Hilary, in tres Septem. A. Regis, Hen. fil. Johannis*, 45 *Coram Gilb. de Preſton*, *&c.* It is about *Middleheit*, which as I think is in ——— *pag.* ——— And this *Middleheit* ſeems to be different from *Medley.*

fol. 31. 1, *Tit.* x. While King *Stephen* beſieged *Maud* in the Caſtle, the Chappel of St. *Thomas* was built, upon the mediety of the 17 Acres of Lands, which *Bernard de Sto. Walerico* gave to *Oſeney*.

There in the ſaid *fol.* follows the Charter of the ſaid *Bernard*, of his Gift of the medietie of the 17 Acres and an half which he gave; which he ſaith, are *de dominio ſuo in Oſneya, quæ jacent ad aquilonem proxime eorundem Canonic: Curiæ & tenement: quarum acrarum longitudo extenditur a via qua itur ab Oſeney ad Eccleſiam St. Georgij, uſque ad aquam quæ currit ad Molendin: eorundem Canonicorum*; the Confirmation of *Bernard* his Son, under Seal, *in pix. de fundatione Oſney*.

Then may follow that of *S. Hugh* Biſhop of *Lyne: de Capella, S. Tho. ut in* 94.

Then this in *fol.* 31. 1. *Tit.* x. *cujus rubrica talis eſt, Confirmatio S. H. Epiſc Lync: de eadem Capella. Hanc Sequitur carta.*

Omnibus Chriſti fidelibus Hugo Epiſc Lyncoln, ſalut. Noverit Univerſitas veſtra dilectos filios noſtros Abbat. & Canon: de Oſney quandam Capellam de noſtro aſſenſu & voluntate ante januam Curiæ ſuæ in fundo ſuo proprio conſtruxiſſe, ad hoc ſpecialiter ut in ea famulis & hoſpitibus ſuis; vel etiam parochianis, ſuis in ipſo confinio manentibus, cum commodum eis fuerit. divina celebrentur, & ne eidem fratres occaſione hujus Oratorij miniſtris vexationibus, aut exactionibus in poſterum———gentur, decernimus ipſam Capellam in perpetuum liberam eſſe a ſinodalibus & gaudere omnibus immunitatibus quibus gaudet Monaſterium Oſeney: And then follows the Confirmation of *Honorius* the 3d. of the ſame Decree. *fol.* 32. 1. *Tit.* xi. Where are the writings about *Medley, viz. memorandum quod habemus inſulam de Medley cum Wykam ut in* 340. Then the Chirograph of the Burgeſſes of *Oxon*; *ut in* 339. *ad min:*

Medley. Then the ſame *fol.* is another Chirograph of the Burgeſſes, *ut in* 340. The Names of the Witneſſes are *fol.* 32. 2. But the Chirograph is 32. 1.

Then in *fol.* 32. 2. *Tit.* xi. Is that in 340. *ad min: Hen. Rex Angl. dux Norm. & de Medley.*

Then *fol.* 33. 1. *Tit.* xij. Are two Writings of *Walton*; *Mem. quod Abbas Oſeney,* *Walton v. infra hic.* *habet in Walton diverſas, terras & tenementa pertinent: ad Capellam S. Georgij.*

Then in the ſame *fol.* and ſide, is the compoſition between *Oſney* and the Nuns of *Godſtow, de Parochianis de Walton, & eorum decimis*, the Senſe of which is: That whereas a Controverſy was had, between the ſaid Parties, *viz.* The Canons of *Oſeney* aſſerting that *decimæ horum dictorum Canonicorum in Waltona & parochianorum & decimæ de viginti acris, ibidem, de antiquo jure debent pertinere ad eccleſiam S. Georgij:* And the Nuns they aſſerting and affirming, that the ſaid Pariſhioners and Tithes, ought of right to belong to St. *Giles*'s Church, which they poſſeſs; it was at length, *viz. A.* 1192. compoſed thus, that the Nuns of *Godſtow* ſhould have the ſaid Tithes, and Pariſhioners by paying Yearly *duos cereos de tribus libris ceræ quos decenter paratos ſuper altare b. Mar. de Oſeney in Vigil aſſumptionis ejus ante veſperas offerre debent.*

This Controverſie being handed to them, to be tryed before *P. Celeſtine* 3. The ſaid Pope referred it to be compoſed to *W. & W. de Cumb: & Tham: Abbates* (1) to *W.* Abbat of *Cumb.* and *W.* Abbat of *Thame*; which they did by authority from the Apoſtolick Seate, which was given them, *A.* 1192. *ut ſupra.* *Decima Walton.*

Then *fol.* 33. 2. *Tit.* xij. Follows the Inquiſition at *Wathington*, *ut in* 340. 340. *Walton.*

Fol. 228. 1. *Tit.* 86. Mem. quod *R. H.* 1. dedit Editham fil. Forn Amaſiam † Rob. de Olleyo Servo in Uxorem, & cum ea totam Cleydonam in liberum Maritagium, ad inſtantiam hujus Edithæ, predictus *R.* vir ejus eccleſiam de Oſeney fundavit, & Canonicos regulares in ea conſtituit, & eccleſiam de Cleydon & alias quam plurimas eiſdem Canonicis contulit, poſt mortem vero ejuſdem Roberti præfata Editha, de libero maritagio ſuo quam plurimas terras præfatis Canonicis in Cleydona, & alibi dedit, ut patet infra, *&c.* Editha Forn. † Suam perhaps Cleydon.

Fol. 238. 1. Guido de Oyly miles, Copnatus de Oilly, Henric: de Olley, tempore Hugonis Abbatis Oſeney. De Oilly.

Fol. 339. 2. c. 9 *Joh: Pileth*, de Oxon, Cler. fil. ut videtur, *Wil: Pileth* dat Oſeney, 6 acras terræ arab: in Blecheſdone, & 1. meſ. & tertiam partem totius Curtelagij, & alias terras ibidem. *fol. 9. b. Tit. v.* Notum ſit omnibus eccleſiæ, fil. *&c.* ut in 362. *John Pileth*

Note, That in the ſame *fol. & Tit. Robert de Olleyo*, confirmes the ſaid Gift of *Bruman de Walton* to the Church of St. *George*, in unam carucatam terræ & Meſuagium & 24 acras prati, quas de eodem Roberto de Olley, iſtius Nominis primi tenet in Walton. De Walton.

Fol. 294. 1 *Tit.* cxv. Are the Writings *de Fullwell, ut in* 341. *fol.* 110. 1. *Tit.* 45. *Carta Philippæ Comitiſs de Warwick de W. Oſeney, v.* 341. *Fullwell*, 341. *Weſt Oſney* 341.

Osney *or* South-Osney

Abby of Regular Canons *of St.* Auguſtin, *near* Oxford.

THE Place where it had its Situation, though low was yet very pleaſant, both in reſpect of the chinking Rivulets running about it; as alſo for the ſhady Groves it was encompaſſed with, and ſo enticing a Place was it for Pleaſure, that it often gave occaſion to a noble Lady of this City, called * *Editha Forne*, Wife of *Robert de Oilly* (a Woman given to leſs ſuperſtition than credulity) to recreate and ſolace her ſelf therein, when ſhe lived at the Caſtle; who more particularly, as upon an Evening, ſhe with her Attendance, walked upon the River's ſide, ſaw a great Company of *Pyes* gather'd together on a Tree, making an hideous Noiſe with their chattering; which ſhe beholding, did with ſlight notice paſs by for that time; but the next Evening walking that way again, as ſhe did afterwards the third time with her Maidens, found again the *M.S. Ant. a Wood, in mullo Oxon. Coll.* 8491.

* See the Story in *Dugdale's Monaſticon*, Vol. 2. p. 136. but not ſo full.

the *Pyes* ſitting on the ſame Tree, and making the like Noiſe as before, ſeeming as it were to direct their Chatterings towards her; with which ſhe being much perplexed, wondred what the meaning thereof might be; and returning home again, ſent for her Confeſſor, who was one *Radulphus*, a Canon of St. *Frideſwides*, and relating all the particulars that had ſeveral times happened to her in this Place; demanded of him what the reaſon of their chattering might be: He told her he could not reſolve her directly at that time; but if ſhe would walk there again the next Day, he would wait upon her, and view the matter himſelf, and then give her an exact Account. That time being come, they all walked the ſame way, where they found the *Pyes* again as before, and making the like Noiſe. *Radulphus* ſeeing all this, ſeemed at the preſent to be amazed, but after mature deliberation (upon her often Demands for Reſolution) told her? O Madam the wilieſt *Pye* of all, theſe are no *Pyes*, but ſo many poor Souls in *Purgatory*, that do beg and make all this complaint for Succour and Relief; and they knowing you to be pittiful, and one that will have regard on their Condition, do direct their Clamours to you, hoping that by your Charity you would beſtow ſomething both worthy of their Relief; as alſo for the welfare of yours and your poſterities Souls, as your Husband's Uncle did in founding the College and Church of St. *George*. Theſe words being finiſhed, ſhe replyed, and is it ſo indeed? Now *de Pardieux*, if Old *Robin* my Husband will concede to my Requeſt; I will do my beſt endeavour, to be a means to bring theſe wretched Souls to reſt, and thereupon relating the whole matter to her Husband, did ſo much (by her continual and frequent Importunities to him) bring the buſineſs about; that he, a little while after, with the Conſent of *Theobaldus*, Archbiſhop of *Canterbury*, and *Alexander* Biſhop of *Lyncolne* (in whoſe Dioceſe this Place then was) founded this Monaſtery, near or upon the Place where theſe *Pyes* chattered. *Anno Domini* 1129. Dedicating it to Saint *Mary*, and allotting it to be a Receptacle of regular Canons of St. *Auguſtine*: And made *Radulphus* before mentioned the firſt Prior thereof, as ſhall be ſpoken of anon.

The Foundation being laid, *in Inſula* as 'tis expreſs'd (*a*) *quæ dicitur Oſneya extra caſtrum Oxenford*, by the ſaid *Robert de Oilley*, who was Conſtable to King *Henry* 1ſt. and Son of *Neale de Oilley*, Brother to *Robert* that came into *England* at the Conqueſt; did I ſay, with the Conſent of *Edith* his Wife, *Henry* and *Gilbert* his Sons, for the health of the King, and ſafety of the whole Kingdome; endow and enrich it with Churches, Lands, Tithes, Tenements, and other Demeſnes; that is to ſay, that whatſoever he had within the ſaid Iſle of *Ouſney*, with all the Houſes, *manſuræ* then, upon *Warham*, belonging to his Mills, near the Caſtle of *Oxford*, with the Tithes of the ſaid Mills; as alſo the Church of *Cleydon*, which he had with his Wife *Edith* aforeſaid, ſometime the Concubine of King *Henry* 1ſt. The Church of *Weſton*, and afterwards the whole Mannour thereof, by *Henry Doilly*, the laſt of that Chriſtian Name; as alſo the Wood, Mill and Meadow adjoining thereto, with the view of Frank-pledge and all the Appurtenances, in which Mannour the Abbat procured free Warren, from the Grant of *Henry* iv. * Then follows the Donation of the Churches of *Hokenorton*, *Kidlington*, *Sheneſton* and *Cheſterton*, and divers Lands that he had within the Borough of *Oxon*, then held by ſeveral Perſons, half an Hyde and a Yard and within his Mannour of *Hokenorton*, and the whole Village of *Eaton* belonging to the Caſtle, and the Mills there, the *Hamlet* of *Sparſwey*, which is by *Watereaton*, part of which was then held by his Mother, with many other Cantles of Land; all which by this his firſt Feoffment, he did, with their Cuſtoms and Liberties belonging to them, as freely as ever he or his Predeceſſors enjoyed them, ſettle upon this his new erected Priory.

* Potius *H.* 3. *v.* 400. 576, 576.

Thus far we find his firſt Gift to extend, which with other Lands, given afterwards by ſeveral Perſons, too large to be here inſerted, were confirmed by the Charter of *Alexander*, Biſhop of *Lyncolne*: And then within a few Years following, *viz. Anno* 1149. full twenty Years after its firſt Foundation, did tranſlate all the Revenues belonging to the Church of St. *George*, which was then poſſeſs'd by Seculars, to this Place; following therein the Example of the *Frideſwidians*, who a little before had expell'd their Seculars, and brought in regular Canons into their Places: After the tranſlation followed the principal Charter of this Place; wherein the aforeſaid firſt Gift, with that of St. *George's* Church or College, of which I have there already ſpoken; as alſo an Addition of other Lands and Tenements, too tedious here to be particularized, where, after the conſent of his Relations and Heirs obtained, given to this Place, and confirmed by ſeveral Popes, and Kings, and Biſhops of *England*.

After this we find many Benefactors, who out of pure Devotion, for their Souls health, and with Hands ſtretched out to the moſt high, gave ſeveral Churches, Mannours and Lands, concluded with *Anathemas*, to thoſe that ſhould violate or ſubſtract them from God's Uſe, *viz. Roger de St. John*, the Church of great *Barton*, *Com. Oxon*, with the Appurtenances thereto belonging, in the preſence of *John de Conſtantijs Archid.*------Which his Son *John*, Father of *St. John*, killed at the Battle of *Eneſham*, confirmed.

Hawiſia de Gray, Siſter to *John Gray*, Biſhop of *Norwich*, and Mother to *Robert Gray* her Heir, and *Walter Gray* Biſhop of *Worceſter*, the Church of *Cornwell* in the ſame County: *William* the Son of *Elias*, at the inſtance of *Emme* his Wife, gave the Church of *Pery*, which was his Grandmother's *Emme Waterpery*, and confirmed *Anno* 21. *Hen. fil. Regis Johannis* by *William* his Son, which name alſo of *Pery* gave other Lands. *Halenad de Wydun* or *Bydun*, the Church of *Wallington* with 20 Acres of Land lying in the ſame Lordſhip. *Rad de Chayſneto* beſides ſeveral Revenues in *Dunelme* to the Church of *Peſey*, two hydes of Land there *Com. Berks*, *circa Ann.* 1269. The Mannour of *Mixbury Com. Oxon*, by *Tho. de Sancto Walerico*, the Son of *Barnard de Sancto Walerico*, the Advowſon of the Church of *Ryſenden* in the Dioceſs of *Worceſter*, by *Robert de Thayden*. *William de Braci*, gave the Church of *Stone* or *Stones circa Ann.* 1145. which *Gilbert* his Son and *Suſan* his Wife confirmed. *Adelelmus de Fullewel* with the conſent of *Maud* his Wife, and *John* his Son and

(*a*) *Regiſt. Ouſney in Theſauratio ædis Chriſti Oxon.* Tit. 6. p. 11. 1.

and Heir, gave the whole Village of *Fulwell* in this County, with the Advowſon of the Church thereof; from which Church the Abbat of this Place, was to pay to our Univerſity yearly, at the Feaſt of St. *Nicholas* two Marks. *Rob. Gay* and *Phillip* his Son, the Church of *Hampton*, or *Gay*, who afterwards with the Conſent of *Maud le Pouere* his Wife, gave the Mannour thereof, with divers others; both Mannours, Churches, Tenements and other Lands, within our City, and ſeveral Counties adjacent: And in *Ireland* the Family of the *Doillys* were always Benefactors; concerning which ſhould I make a Progreſs throughout the Regiſter of Monuments belonging to this Abbey; it would prove too great a burden for me to undertake, and the Reader afterwards to peruſe. Should I enlarge my ſelf, alſo concerning their Liberties, that they enjoyed throughout moſt of theſe their Lands, as view of Frank-pledge, Court-leet, Free-warren, Toll, Tem, *&c.* would alſo (being ſomewhat out of the Road) ſeem fitter for another Place, where each might be particularly handled, than here, where method is only deſigned. We will now in the next Place (ſetting aſide whatſoever is in relation to their great Endowment) ſpeak concerning the Fabrick of this Abbey, which we find to be ſo ſtately and magnificent, as the Ruins did not long ſince ſhew that it was ſecond to none in this County, for though it was at its original Foundation (then a Priory) of an indifferent and ordinary Model; yet in ſeveral Ages afterwards, by their large Donations it ſtarted up to be an Abbey, recruited likewiſe with divers Ædifices, and Additions, as it appears, they procured of ſeveral Friends. It was reedified about the Year 1247. In which Year *W.* Biſhop of *Sabinens* the Pope's Legate, did by his writing (*a*) dated at this Place the fourth of the Nones of May in the fourth Year of Pope Innocent the fourth, proclaim forty Days Indulgence and forgiveneſs of Sins, to all that would confer ſomething toward the ſumptuous building, as 'tis there expreſs'd, then going forward at *Ouſney*, whereupon many charitable People, upon thoſe propoſitions did ſtrive, who ſhould outvie each other in Gifts, by which raiſing a conſiderable and no ſmall Sum of Money, did both to the credit of this Place, and ornament of that end of the City, erect ſeveral Lodgings, Chappels, and two bulky and high Towers, which with the reſt adjoining, becauſe they are not now extant, nor one Stone almoſt (as I may ſay) left remaining upon another, I ſhall partly by tradition, partly by the draught of it I have, and partly by circumſtance from Records deſcribe; therein alſo ſhewing their ſeveral Benefactors, and other Places, wherein they according to their ſtrict Rule ſpent their Days.

(*a*) *Inter vet. chartas canob. Ouſney in Theſaurario ædis Chriſti.*

The uſual Foot-way, which led to this ſometimes ſo famous Monaſtery from the City, was over *Bookbinders Bridge*, and ſo through the *Hamel*, then going over a broad and paved way, called *Church-lane* (which had a Stone-wall on the left hand, and a Brook on the right) conducted the Paſſenger to the firſt and leaſt of the Gates of the Abby, then leaving the Almes-houſe and St. *Nicholas* Chappel on the left hand, came into the greater Gate, which (*b*) Abbat *Leech* erected: It was built of Free-ſtone, having the Effigies of the *Virgin Mary* over it (to whom this Abby was dedicated) as alſo the Armes of St. *George*, which is a plain Croſs, on the one ſide, and the Armes of the Abby, or the *Doilleys*, which is two *Bendlets*, on the other, and both exactly carved upon ſhields of Stone. Adjoining to the ſaid Gate, was a little Cabin or Cell for the Janitor to lodge in, who according to their Rule, was to be *probabilis vitæ Senex, & Sapiens*, his Office was to keep the Gates, for the moſt part ſhut, not to let any in without leave from the Abbat, to have an Eye towards the young Canons in their wandring to and fro, to keep out Lay-people and young Women; eſpecially Men bearing Weapons, or ſuſpicious Varlets, who not only came with an Intent to filch, but alſo to pry into the Actions of the Cannons, and ſo thereby take advantage to ſlaunder (though falſly) their Converſation, and render them odious to the Vulgar; he was alſo to receive poor People and Pilgrims with Love, and in the Name of God, not to let them abide long at the Gate, to the diſturbance of the quiet, but ſend them away with refreſhment, for which purpoſe he had ſeveral Loaves appointed by the Cellarer, to be laid in his Cell to diſtribute to them, eſpecially on Faſting Days, when there was no Offal Meat from the Refectory, ſo great it ſeems was their Care in relieving all ſorts of People that pretended Poverty, that though Corn was often ſcarce by reaſon of Famines (as we read) that happened in thoſe Days, yet rather than ſend them away, they would diminiſh their uſual Allowance at times of refection to relieve them. I remember I have read from a *Monkiſh* Author, a very memorable Accident that happened in this Place, and ſomewhat agreeable to this our Diſcourſe, which goeth thus. In the time of a great Famine, the Abbat of *Oſeney* on a certain Day cauſed all the Bread in the Houſe, excepting that in the Refectory, to be diſtributed to poor People, that being done, and they ſent away, they told their Fellows how well they had fared, who forthwith thinking to receive the ſame Favour, came all a little before the Canons went to Dinner, crying at the Gate for relief, the Janitor hearing them make ſuch moan, told the Cellarer, but he having nothing left for them, told the Abbat, who beholding them with a compaſſionate Countenance, and pitying their Caſe, went immediately up to the Refectory, and finding the Bread that was provided for the Canons lying at each Trencher, cauſed all to be taken away and cut in ſeveral pieces, and divided among the ſaid Beggars at the Gate, which being performed, the Cannons with their ſtrong Appetites, came a ſmall while afterwards to refection, where though in a Minute before, their Bread was conveyed away, and none left in the Houſe to ſupply their Trenchers, yet every one moſt miraculouſly as my ſaid Author reports, found his Portion entire and whole, and lying in the ſame Place as before. Thus he, * from whence we may make a quære, that if they were ſo charitable in times of ſcarcity, what were they then in times of fullneſs? If they could ſpare out of their own Mouths, when they almoſt expected Death, what would they do, when all the Varieties imaginable were repoſited before them: why you ſhall hear a reſolution from a creditable Author, and one that was a Canon of this Abby. (*a*) *Eodem Anno* (ſaith he) *contigit in die omnium Animarum*, and the ſame Year, *viz.* 1234. it happened on *All-Souls* Day, King *Henry* 3d. ſaid to his Attendants, go

(*b*) *Ex M. S. anonimi Ouſney, de vitis Abbatum ejuſdem penes Epiſc: Oxon.*

* But not unlike *Vincent* Abbat of *Abbendon, temp. H.* 2. who when a great Famine raged broke the Box of *Vincent*, given to the Abby by K. *Canute*, & divided it among the Poor, and in *rot. cron. Abbendon quæ habet.* (*a*) *Tho. Wyke in cron. M. S. b. b. Caton.* See alſo *Bede's* Hiſtory, *lib.* 3. *cap.* 6. *p.* 82.

Go you out into the High-ways and Streets, and gather together ten thouſand poor People, to whom one of the chiefeſt of them anſwered, that there were not ſo many to be found in the whole Province; that is wonderful replied the King, are not all ye ſufficient to gather ten thouſand, when the Abbat of *Ouſney*, then *Jo. Rading* can gather together fifteen thouſand at his beck? But leaving theſe Digreſſions, let us proceed to the Gate where we left, and certainly they were People of great Charity, and not like thoſe that are mentioned, *Anno* 364. *de hoſpitalitate Monachorum.*

After the entrance into the great Gate, which was on the *North* ſide of the Abby, was beheld a ſpacious Court, or Quadrangle, for the moſt part of free-Stone, and ſituated at the *Weſt* end of the Church, from the Gate on the left hand, and ſo all under the ſaid end of the Church docked and boarded, beautified with a boarded roof, having the Arms of Benefactors thereon,; as alſo ſeveral Rebuſes and Alluſions, intimating thoſe Perſons, eſpecially the Abbats, that contributed towards the building: The chiefeſt of whom that extended his bounty thereto, was *John Leech* (*b*) before mentioned, who built three parts of that Cloiſter, that led from the Refectory (which was on the *South* ſide of the Quadrangle) to be joined to that Cloiſter, at the *Weſt* end of the Church, and ſo they made it to come half or more round the Court.

(*b*) *Præfat. Anon M. S.*

Going through the Cloiſter, the Paſſenger was conducted to the Refectory or common Hall, which was of a large and curious ſtructure, it was rebuilt about the Year 1247. before mentioned; partly with the Money that was gathered for that purpoſe, and partly by Abbat *Leech* (*c*) it was the common place of reſort, and where all met at the ſound of the Bell, to take their Diet according to the Conſtitution, made by *Stephen* Archbiſhop of *Canterbury* at *Oxon*: That is, that in *uno Refectorio ſimul edant, nec per ſe cuilibet, ſed communiter omnibus victuala preparentur*; and a little after in another place ſaith thus, *omnem ſingularitatem interdicimus in Refectorio, ut cibus aliter uni, quam alteri præparetur*; *ſed qui præeſt, videat, ut ſcilicet interdum alia præparentur, de quibus aliorum debilitas, & infirmitas, prout viderit expedire valeat relevari.* Thus he. For the manner and decency that they uſed in eating, was that according to their Rule, the Scripture ſhould be read and expounded, that ſo their Souls, as well as their Bodies, might at the ſame time be fed with ſpiritual food, that no contentious or quarrelſome words fall out between them; that at the bleſſing of the Table all appear in preſence, and if any abſent then to loſe his portion of Meat for that time, and ſet at the lower end of the Table; and laſtly whatever was left of their Meat, was conveyed to the Alms-Houſes, or to that place called *Domus Dei* adjoining to the Abby, which I ſhall preſently ſpeak of. Their Meat was ſerved from the Kitchin, adjoining to the Refectory on the *Weſt* ſide, both ample and convenient for the purpoſe; where for their accommodation they had a Ciſtern, ſupplied by a Pipe that came from the Lavatory or Conduit, that ſtood in the middle of the Court, and that alſo ſupplied by an aqueduct, coming from *Renemoreswell* in *Henxey* field, * granted to them *Clim.* being Abbat by *Hugo* (*d*) the Abbat and Convent of *Abingdon*: At the firſt making of which, I find ſome kind of difference to have happened between theſe and the Villains of *Henxey*, who pretended great Damage to enſue upon the breaking up of the Ground to lay their Pipes; but at laſt by a Compromiſe made between them, 'twas referred to the diſcretion of ſeveral honeſt Men, that in conſideration of all Damages, that they thought were committed, (The Abbat being then *Clement*) and Convent of this Place, was to make Satisfaction.

(*c*) *Anon M. S. ut ſupra.*

* *Regeſt. Ouſney bib. Cotton, f. 261.*

(*d*) *Regeſt. ut ſupra f. 472. in ædc Chriſti.*

Behind the Refectory, on the *South* ſide was the Νοσοκομεῖον, the *Noſcomium* or *Infirmary*, or as the antient word is (obſerved by a learned Author) the *Firmory*, which was a place allotted for the ſick *Monks*, when they were removed from their Chambers, and where they had all Things convenient according to their Condition, both for matter of diet foreſeen by the *Cellarer*, as alſo a Phyſician and an Overſeer, or *Allend:* who was called *Infirmarius*. Adjoining to it was a little Chappel or Oratory, where there were Prayers ſaid to them, by one of the Officers of the Church every Day. This Chappel, with the *Infirmary* it ſelf, was built the ſame Year before mentioned, in the time of Abbat *Leech*, who erected the moſt part of it; except the two *Weſtern* Spaces. (*g*.)

The next place obſervable, is the ἐγκοίμηθρον the *Dormitory* commonly for brevity called the *Dortor*, it was a long Room divided into ſeveral Partitions, in every one of which was a Bed, reſembling much thoſe long Chambers at *Eaton* and *Winchester*, uſed for the ſame purpoſe by the Children there; in this *Dortor* all the Canons, except thoſe that were aged, infirm, or employed in Offices belonging to the Abby, ſlept. Every one had his Bed to him ſelf, and that alſo open at the feet towards the common paſſage, that the *Præfect* as he went by, might ſee whether each kept his place, and not crept to any of his Fellows. After every one of them was repoſed, there was a Candle ſet up to burn for the moſt part of the Night, or at leaſt to ſerve till the time of performing their *Nocturnes* or Prayers appointed for certain hours in the Night Seaſon; the Candle being lighted, the Keys of the *Dortor* were carried to the *Præfect* or Vicar, by the *Servitour* belonging thereto, and by him again at the appointed time in the Morning opened; then each *Monk* receiving their Summons to riſe, had half an hour or thereabouts allowed them, both in making up themſelves and their Beds.

(*g*) *M. S. anon ut ſupra.*

To paſs by the particular Lodgings of the Canons, ſome whereof are yet ſtanding, and adjoining to the River running behind them, we come to the place where the Abbat's Lodgings were ſometimes ſtanding, which was in the Ground now called joining to the Mill-head, and without the common Court or Quadrangle near to the great Gate; they were very ſpacious, fair and large, and had an Hall more befitting a common Society, than a private Man. Herein the Abbat with his Family * did for the moſt part take his refection, excepting ſome particular high Days, when his preſence was required in the publick Refectory. We find † this Place to be built in Abbat *Leech*'s time: As alſo the great Chamber adjoining to the Hall, moſt of which buildings were ſtanding in our Fathers Days; eſpecially the great Stone-Stairs that led up to the Hall, which by report were

* And ſometimes Tenants, and Strangers of quality.

† *Anon ut ſupra.*

broad enough for five or ſix Men going up in a breaſt.

The next Fabrick to be taken Notice of belonging to this Monaſtery, was a row of Building at the entrance between the two Gates before mentioned, and joining to the way, called the *Church-Lane* leading to the Abby Gate; it was called *Domus Dei*, the Houſe of God, or God's Houſe, *juxta & infram Janua Ouſney*, and alloted for poor Clerks and other indigent People, ſervile about the Abby, and that lived upon the Offal Meat that came from the *Monks* Table. Theſe poor Clerks, I find had beſides their uſual and expected Portion, ſome kind of annual Allowance from the Abby, having had Land given them (though ſmall) by ſeveral Benefactors, towards their Maintenance, or more properly their Liveries; among the reſt was one Mr. *Galfridus Gybewin*, who for the health of his and his Anceſtors Souls, did about the ſeventh Year of King *John*, grant for ever * to the Abbat and *Monks* of this Place, his Tenement and all his Lands, containing ſix Yards lying in *Lews*, towards the ſuſtentation of theſe Clerks; and ſo likewiſe others who deceaſed in our City, would often remember them in their Wills; they had a Chappel joining to their Habitation, *juxta & ante Januam Ouſney*, as 'tis expreſs'd *(k)* and dedicated to the memory of St. *Nicolas*; as alſo a Chaplain called *Capellanus Sti. Nicolai*, who celebrated Divine Service daily to them, and had an annual Penſion of 40 *s.* allowed him, as alſo the benevolence of charitable Perſons of this City; of whom one of the firſt was *Nicolas de Weſton*, † a ſufficient Burgeſs, who dying *An.* 1271. left to the Uſe of this Chappel 6 *s.* and to the Chaplain 10 *s.* At firſt I find this Chappel to be uſed only by theſe Clerks, but afterwards when both their Abby and Retinue encreaſed, theſe was upon their Petition to *Hugh Biſhop* of *Lyncolne*, Licence granted, ‡ that the Servants, Tradeſmen, and Mechanicks that lived within their Limits; as alſo Strangers and Pilgrims, that occaſionally ſteered their Courſe hither, have acceſs to it in times of Divine Service. Look more in *St. Thom: Par: Chur:*

Having now done with the chief Buildings of the Abby it ſelf, excepting the Church (of which more anon) we muſt proceed to ſpeak of other neceſſary Houſes belonging thereto, ſtanding both before the Gate, as alſo at the *Weſt* end of the Buildings, on the other ſide of the antient Water-Court called *Ealde*, of which ſo many I perceive were enumerated of ſeveral Profeſſions, that it was called oftentimes *Villa de Ouſney* (as I have ſhewed elſewhere *in voce Ouſney*, amongſt the Streets, Lanes, and Places in *Oxon)* and the firſt of which is *Tanneria* that ſtood by the River *Eld* beyond the Mill-Stream, their Employment it ſeems, was not only to work for the Shoemakers, Bookbinders and Parchment-makers belonging to the Abby, but alſo for other religious Places near adjacent; and therefore the Tanner thereof paid to this Convent 4 *l.* 13 *s.* 4 *d. per An.* And ſo beneficial in both reſpects was it, that as I find in the Rolls, *de corporibus Com:* In the time of *Edward* 1ſt. the Abbat was taxed for this Tannery. *Item Abbas de Ouſney, debet* 4 *l. de Tal. bonorum venalium quæ habentur in Tanneria ibid:* They had alſo a Brewhouſe, Bakehouſe, and Slaughterhouſe (overſeen by the Cellarer) ſtanding by the Waterſide, near their Mills, Bookbinders, Taylors, Luminours, Wax-Chandlers, *&c.* with many not now to be mentioned; all which Profeſſions being within the Limits of this Place, were accounted as a Pariſh, and came to Divine Service, by the Biſhop of *Lyncoln's* Permiſſion, as before expreſs'd, to St. *Nicolas* Chappel near the Abby Gate.

Thus we ſee whatſoever Heart could wiſh theſe *Monks* did enjoy, either of their pious Founders, or elſe ſucceeding Benefactors, who with great willingneſs and chearfulneſs, did give moſt part, if not all their Eſtates, to accomodate them with neceſſaries for humane Life; and ſo far did they proceed, that conſidering the ſtrictneſs of their Rule, which chiefly bound them to their Cloiſter, did (both to exerciſe their Bodies and Devotion, and make the tediouſneſs of their Life ſeem more pleaſant) expend much in finiſhing pleaſant Walks by the River's ſide, and invironing them with Elm Trees, as alſo Orchards and Arbours that were divided with cunning Meanders, as Fiſh Ponds, Dove Houſes, and what not, ſituated for the moſt part on the *South* ſide of their Buildings; as we may ſomewhat perceive the Footſteps of them yet remaining. Beſides all this a pleaſant retirement to *Medley*.

Come we now to ſpeak of the worthy Abbats of this Monaſtery, whom we find to have a Place among the Barons of this Realm, in the upper Houſe of Parliament, as appears in ſeveral Summonitions thereto: That is to ſay in the 49 of *Henry* 3. * where *Oſney* is ſet down in the ſeventh Place; in † another of the 4 of *Ed.* 3. and again in the 21ſt. ‡ of the ſame King, and not only ſo great were they in ſpiritualities, but alſo in temporalities, having (as I find) no leſs than the Duke of *Suffolk* to be their chief Steward of their Lands, for which (being perpetual in that Office) he received an annual Penſion from them.

Abbas Oſeney, ſedet in Parliamento apud St. Edm. Bury, *circa An.* 1294. *v.* Harpsfield, *ſec.* 13. p. 446. *&c.*

Selden, Tit. of Honour, ſaith that *Oſney* was ſummoned, as before *An.* 49. *Henry* 3. p. 723. and again in the 5 of *Edward* 3. p. 726.

Whether or no *Oſney* Abbat, was not accounted one of thoſe Abbats that might ſit in Parliament; and yet no Barons ſit there.

'Tis there mentioned, as if King *Henry* 8. did for the moſt part ſettle Cathedrals, where there had been Abbats, that had Votes in the Parliament houſe.

Abbats of Oſney *Monaſtery.*

Radulphus.

A Canon * of *St. Frideſwides* as I have before ſhewed, † he by his Advice, was partly a means why this Place was erected, and therefore conſtituted the firſt Prior thereof by the Founder *Anno* 1129. After he had governed here nine Years and five Months, died ‡ 1138. and was buried in this Church. *

The Abbats of *Oſney* had often Summons to Parliament, but were not Barons.

1. Wi-

(k) *Ibidem.*

* *Ex: vet: chart: Ouſney ut ſupra ex regeſt in æde Chriſti.* page 157. V. 578.

† *Ex autog: vet: int: chart: Ouſney.*

‡ *Ibidem.*

* *Summonit ad parliament. in tur: Lond: de An. H. 3. 49. in dorſo rot: cla: de eodem An.*

† *Spelman: Archæolog:*

‡ *Iterum in ſummonit: de An. Ed. 3. 21. parte prima. 28.*

* *Tanner Apol: Lib: 2. p. 222.*

† *Anon: Ouſney M. S. ut ſupra.*

‡ *Chron: T. Wykes ut ſupra.*

* *v. V. 359.*

1. WIGODUS alſo a Canon of St. *Frideſwids* ſucceeded the ſame Year in which *Radulphus* deceas'd, he governed 30 Years and 4 Months, * that is to ſay 15 Years and 7 Months in his Priourſhip, and the reſt in his Abbatſhip; this Place being in his time made an Abby, whereas before it was only a Priory. He deceaſed *Anno* 1168, and was buried by his Predeceſſor in the Year 1151. he went to *Rome* concerning St. *George*'s Church, againſt *Robert* the Prior of St. *Frideſwides*, who from authority of *Walter* Archdeacon of *Oxon* (that had no right or title therein) laid claim to it, but by the *Pope* 'twas adjudged for *Ouſney*: In his time *An.* 1142. *Robert Doilly* the Founder hereof died, and was buried at *Enſham* Abby according to his Will, † wherein he had devoted his Body to be there interred, before the Foundation of this Priory was begun. See collect. *ex Reg. Enſham* what Lands he gave to *Cuſtun*; but this is more proper for the Caſtle.

* *Ex lib. Ouſney in bib. Cotton in quo Series Abbatum ejuſdem. V. 159. 108.*

† Tho' *Malmſbury* ſaith, page 1080. *b.* 50. that he was buried here.

2. EDWARD the ſecond Abbat ruled ſixteen Years one Month and ten Days, he died in the Year 1183. and was here buried: In his time *Walter de Gaunt* a Canon of this Place, became the firſt Abbat of *Waltham* Abby, after its Reſtauration, being conſtituted in the ſame Place by King *Henry* 2. who by Authority obtained from the *Pope*, had ſettled alſo therein regular Canons, which he for that purpoſe had made choice of, out of ſeveral religious Houſes in *England*, among which ſix were out of this Place.

3. HUGH DE BUCKINGHAM ſometimes written ‡ *Hugo* or *John de Freke*, the third Abbat began 1184, he ruled almoſt 21 Years, and died 1205.

‡ Reg. Ouſney in ade Chriſti.

4. CLEMENT the fourth Abbat govern'd 16 Years, and died 1221. in the time of *Henry Doilly* the ſecond. He in the firſt Year of his Abbatſhip, with the Convent obtained the Mannor of *Fulwell*, which with the Advowſon of the ſaid Church, was given by *Adel. de Fulwell.*

In his time Mr. *Benedictus* was conſecrated Biſhop of *Rocheſter* here.

5. RICHARD DE GRAY the fifth Abbat, and ſometimes Prior of this Place, he ruled 8 Years, and died the 5th of the *Ides* of *July* 1229. and was interred here by his Predeceſſors, *Hugo* and *Clement*. In his time 1222. was a Council celebrated here by *Stephen* Archbiſhop of *Canterbury*, and what he did here.

6. JOHN RADING ſub Prior of this Place, became the ſixth Abbat; after he had governed ſix Years, reſigned *Anno* 1235. and took upon him the Habit of a *Minorite* at *Northampton* (not at *Oxon*, as *Tho: Eccleſton de adventu minorum in Angl: M: S:* a later Author hath) *feria quarta poſt feſt: S. Mich: Math Paris*, relating this buſineſs (who hath it, *Abbas de Oſeneia* for *Oſneya*, corrected by Dr. *Wats*) tells us that he with the Abbat of *Walden*, *cordis puſillanimitate detruſi*, followed the Example of *Ralph* Biſhop of *Hereford*, who before had entred into the Order of the *Franciſcans* at *Oxon*, as I have there already in my diſcourſe of them ſhewed.

7. JOHN LEECH, choſen the ſeventh Abbat 1235. conſecrated on the Day before the Nones of *November*, the ſame Year, he ruled 14 Years, and reſigned on the Feaſt of St. *Barnaby*, *Anno* 1249. In his Abbatſhip was moſt of this Place rebuilt with Additions, he himſelf expending much *de proprio* towards it, as I have already ſhewed. As alſo 1236. Mr. *Ric: de Wrthe*, one of the Canons here was made Abbat of *Dorcheſter*, and *Richard* the Chaunter made Abbat of *Hoholveſter*.

8. ADAM DE BERNIERS ſometimes Cellarer, elected the 8th Abbat, the 4th of the *Ides* of *June* 1249. conſecrated at *Dorcheſter* on St. *John Baptiſt*'s Day, and inſtalled on St. *Peter*'s and St. *Paul*'s Day following, *Prædicator fuit egregius* * (as a certain Author hath) *cujus prædicationi ſolebant Scholares Univerſitatis aliquoties intereſſe*; he governed five Years, and died the fourth of the Nones of *Auguſt Anno* 1254. He being dead two of the Canons were ſent to the King then in *Gaſcoigne*, to deſire leave to elect a new Abbat, which being procured, they elected

* *Anon: Ouſney ut ſupra.*

9. RICHARD DE APLETRE choſen on the Vigil of St. *Faith*'s Day *Anno* 1254. conſecrated on *All-Saints* Day, and on St. *Martins* the ſame Year, Inſtalled. In his time *Anno* 1260. was an Agreement made between *Oſney* and *Roger de Aumary* Knight, concerning the Manor of *Weſton* for 300 Marks, which difference as it ſeems continuing 8 Years together (the ſaid *Aumary* having the King and moſt of the Council on his ſide) but at laſt by the mediation of the King's Brother, the King of *Almaine*, was with Peace concluded. In his time alſo, when King *Henry* 3d. *Anno* 1265. had raiſed his Siege before *Kenelworth* Caſtle, did the next Day before the Vigils of the Nativity come to *Ouſney* † and there for ſeven Days ſpace celebrated the time with great Revelling and Mirth. This Abbat a little before the Circumciſion *Anno* 1267, by reaſon of frequent Infirmities, that his Body was ſubject to, reſigned his Place, in the preſence of *Richard* Biſhop of *Lyncolne*; after he had governed 13 Years.

Whether or no their going to the King, doth not argue that the King was Patron of it, being the Lands of the *Normans*, came to him by *Eſcaet*.

At the latter end of this Abbat's time, *Oſney* paid an inſupportable Tax.

† *Ex: altero M. S. anon: Ouſney quem invenit T: Allen in bib: Hen: Ferrers: extat nunc in bib: Cotton v. 532.*

10. WILLIAM DE SUTTON ſometimes Procurator of this Houſe, began the ſame Year of *Apletre*'s Reſignation, and conſecrated and confirmed at *Tingerſt* on St. *Vincent*'s Day the Martyr: And the firſt that was elected by Compromiſe; he governed 17 Years and died 1284. Several memorable Things occur of him in his Time: That is to ſay, at his Entrance or Inſtallation to his Place, a Palfrey was extorted from him, by a certain Official of *Oxon*; who in the Audience of all the Aſſembly at that time met together, did with a ſincere Oath taken before them all, ſwear that he would never inſtall any Abbat, unleſs he would ſend him a Palfrey accommodated with all his Harneſſes; which

which words being uttered, and every one there abaſhed, becauſe of the preſence of Biſhops and Noble Men, that were invited to that Solemnity, did forthwith, leaſt the Company ſhould be ſo unexpectedly diſſolved, by a ſolemn Proteſtation and Appeal deliver a Palfrey to him; but afterwards as it fell out, before the ſaid Official could ſee his Error, or recall the enormity of his Fact, being overtaken with a grievous Diſeaſe, took upon him a religious Habit. The next obſervable of this Abbat, is; that he with the reſt of the Prelates of *England*, as well Biſhops as Abbats, went beyond the Seas to *Leiden*, to a Synod or Council, celebrated there the firſt of the Cal: of *May An.* 1274. (though *Geſnerus in lib: de conſilijs edit: Wileberg Anno* 1607. p. 518. hath 73.) to conſult of ſeveral Things belonging to the Church; namely, whether the care and ſtudy of War did not belong to the Prelates of the Church, as 'tis mentioned in the Books of *Maccabees*, *&c.* As alſo to bring the *Greek* in ſubjection to the Biſhop of *Rome*, and to correct the Vices of *Monks* and *Prieſts*, *&c.*

After this in the ninth Year of his Abbatſhip 1276. *Robert* Archbiſhop of *Canterbury*, came to this Monaſtery on the Nones of *March*, where after *Lætare Jeruſalem* was Sung, he viſited *tam in capite quam in membris*, and received after he had done for Procuration Money 24 Marks, though *Boniface* his Predeceſſor, received according to the Conſtitution of the general Council, but four Marks *exceptis Excumijs*. Furthermore what remaineth to be ſaid of this worthy Abbat, is that great Work of his (which is attributed by Mr. *Twyne*, *Apol:* 212, to *Will: de Quitton*, and by *Pitſeus*, *Append: Angl: Scriptorum Cent:* 2. p. 581. *to Will: Button)* in compiling the Regiſter that belongeth to this Place; wherein he hath ſhewed a fatherly Induſtry and Care in relating the particulars of the Foundation of St. *George's* College and of this Abby; in recording alſo the Benefactors with their particular Charters, and Grants of ſeveral Mannors, Churches, and other Lands given to theſe *Monks*. In the latter end of which, he amongſt other Things tells us, that he wrote it to prevent future Diſcords that might happen to them, either in ſpirituals or temporals, in relation to the State of the Abby; as alſo that he compoſed it, *velut turrem erectam contra faciem Damaſci.*

See the Inſcription.

11. Roger de Coventre the eleventh Abbat, governed 12 Years, and died 1296. In his time the *Jews* of *Oxon* counterfeited the common Seal of this Place, to the great Damage thereof; and in the Year 1284. *Jo: Peccham* Archbiſhop of *Canterbury* viſited here, taking his Procurations in Money and not in a Feaſt, as ſome of his Predeceſſors had done. After the Concluſion he ſummoned the chiefeſt and learnedſt Maſters of that *Univerſity* to meet him here; where amongſt ſeveral Things that paſſed, were divers Articles relating to Learning, as I have in my Hiſtory ſhewed, condemned: Again in the Year 1290. on the 7th of the *Cal:* of *March*, *Oliver* B---p of *Lyncolne* viſited this Place again, *tam in capite quam in membris*, *&c.*

12. John Bibery the twelfth Abbat governed 20 Years, and reſigned 1316. being the 9 of *Ed:* 2. 1 *Abbas Oſney dat* 5 *partem bonorum Regi: Harpsfield: Sec:* 13. p. 446. about the Year 1294.

13. John de Osney ruled 14 Years, and died 1330. being the 11 of *Ed:* 3. and lyeth buried here by his Predeceſſors. A Parliament here 4 of *Ed:* 3.

14. John de Cudlington or Kidlington the 14th Abbat governed 44 Years and nine Months, and died 1373. being the 46 of *Ed:* 3. and lyeth Interred here; he built *Highbridge* and our Ladies Chappel, as I have ſhewed in their Places.

15. John Bakeland governed about 30 Years, and died 1403. what remains memorable of him, is that he built the Lock near *Ruley* Abby. In his time the Convent obtained the New Inn, Caſtle, Mills and Ringſmede, and overcome the Burgeſſes of *Oxon*, in Suit concerning Franchiſes, and a Compoſition made between theſe and *Rewley*, concerning ſeveral Differences heretofore happened; as alſo *Ouſney* viſited *An.* 1384. *Nov.* 13. by *William Courtney* Archbiſhop of *Canterbury.*

16. William Wendover the 16th Abbat governed 26 Years, and then reſigned *An.* 1430. He died on St. *Matthews* Day, *An.* 1435.

N. B. John Bakeland abovementioned, was Kinſman and Heir to *Thomas Bakeland*, *S: T. P.* and Vicar of St. *Peters* in the *Eaſt.*

17. Thomas Hokenorton ruled this Place 22 Years, and died 1452. I find him to be a *great Benefactor* to our Univerſity, in building 10 New Schooles for their Uſe; as alſo repairing ſeveral antient Halls that belonged to this Monaſtery: That is to ſay *Glaſenhall* alias *Pylets*, where now *Brazen-Noſe* College Stable is, wherein he cauſed to be made 4 Chambers towards the Enlargement of that Place: Other Chambers alſo in *Depehall*, which is now the Stone-Houſe, next adjoining to Univerſity College on the *Weſt* ſide; others in *George* Hall, the Stone-Houſe to the *South* end of *Cat-Street*; others in *Woodſtock* Hall and St. *Edwards* Hall in St. *Maries* Pariſh, alſo

18. John Walton ſtiled elſewhere *John Mounſtern*, the 18 Abbat began *An.* 1452, and in the Year 1472. conſecrated to the Archbiſhoprick of *Dublin*, where you may ſee more of him, *in Waræus de præſulibus Lageniæ* p. 30.

In his time 1453. *John* Biſhop of *Lyncolne*, gave leave to him and his Succeſſors, as alſo to their Prebendary Churches of *Stow* and *Bybery*, wherein they had a peculiar ſpiritual Juriſdiction to wear a Veſtment called *Almucia* (as 'twas uſed in Cathedrals) in Divine Service, according to the antient Cuſtom of their Predeceſſors of St. *Georges*; which (as I have ſhewn) conſiſted of a Dean and Prebendaries. This Veſtment being uſed moſt commonly by the Deanes, was lin'd within with

with Skins or Furs, and commonly called *Omus*, from the *Greek* Word ὠμος or Superhumerale, being worn over the Shoulders.

In *Balliol* College Library among the *M. S. S.* there, *B.* 4. 1. is *Boetius de conſolatione* turned into *Engliſh* Verſe by *John Walton* ſometime Canon of *Oſeney*, at the end of it is this Note, *Explicat: lib: Boetij de conſolatione Philoſophiæ de Latino in Anglicum tranſlatus per Johannem Walton, nuper Canonicum de Oſeney A: D:* MCCCCX.

In Aa *fo.* 46. the Sup: of *Jo: Walton Can: Reg:* for his Doctor's Degree in Divinity 1451. which belike may be this *Jo: Walton* Aa. *fo.* 46. 1.

Richard Leyceter ſucceeded *John Walton* the ſame Year of his Conſecration *Anno* 1472. being the 19th Abbat of this Place.

19. Robert Abbat of *Oſeney*, 8 *Henry* 7. 1493. *ut in*------St. *Pet:* or in *Theſ: ædis Chriſti.*

20. William Barton the 20th Abbat of this Place and an able *Theologiſt*, occurs about the Year 1500. and 1514. he governed about 23 Years, *occurrit* 12. & 14. *H:* 8. 22. *H:* 7. 488. *occurrit etiam An.* 1507. *Oſeney* 13. *H:* 8. 1521. I cannot find that he took a Degree. *Tho: Barton* oppoſed in Divinity 1511.

21. John Barton the 21th Abbat, Doctor of Civil Law, he began about the Year 1524. and governed about four Years.

John Barton ſurrendred up the Priory of St. *Frideſwides* 1522. *Joh: Abbas Oſeney*, 16. *H:* 8. *John Burton* occurs Abbat of *Oſeney* 16. and 26 *H.* 8. 1534. in a Leaſe that I have.

22. John Cook the 22 Abbat, began about the Year 1527. and governed 4 Years or thereabouts. 16. he occurs 1528. *Sched:* 15. *A. B.* 170.

I cannot find that he took a Degree, *Joh: Barton A. B.* 197. *Jo: Coketh B.* 1537.

John Barton began about the Year 1531. In the ſame Year happened a Conflict, between the Proctors of the Univerſity and the Servants of this Abbat, who as it ſeemeth abuſed them in their Night Walks, with other Affronts; upon which the Abbat being ſummoned to appear before the Commiſſary and Proctors in St. *Maries* Church at *Rewley*, was, becauſe he commanded his Servants not to appear, being the Fact, as he averred, was done in his own Territories, pronounc'd diſobedient. One *John Burton* Abbat 26. *H.* 8. 1534.

23. Robert King afterwards (and before the Diſſolution of this Place) became the titular Biſhop of *Roanenſis*, a See in the Province of the Archbiſhoprick of *Athens*, and thence was tranſlated to be the firſt Biſhop of *Oxon.*

Having now ſpoken as much as is extant upon Record, concerning the Abbats or Governours of this Place. The next is the *quondam* Church dedicated to the *Virgin Mary*; the laſt and chiefeſt Fabrick which craveth our Diſcourſe, of which becauſe I had more than uſual to inſert, I reſerved for the latter end. A Fabrick I confeſs more than ordinary excelling, and not only the Envy of other religious Houſes in *England*, but alſo beyond the Seas, not only the Admiration of our neighbouring Inhabitants, but alſo of Foreigners that occaſionally came to the Univerſity; eſpecially for that excellent Architecture according to thoſe times expreſſed about it, that is to ſay, the exquiſitneſs and variety, every Window about it did repreſent, the Uniformity of Pillars, each bearing for the moſt part a Statue, as alſo the Pinacles thereon equally marſhalled, two ſtately Towers, one at the *Weſt* end, the other between the Body and Chancel ſtanding on the *North* ſide thereof; all which with many other varieties of Cuts and Carvings extant about it gave invitation to thoſe (for the moſt part *Outlanders*) that were ingenious in Draught or Proſpect to copy it forth; neither was it ſo rare for that curioſity without, but alſo as much or rather more within, not only entertaining the Eye, but alſo craving reverence upon the Adorer, or religious Apprehenſions, reſembling therein the antient *Romans*, who for the moſt part made choice of ſhady Places for their Devotion; on the Walls in the Choir ſeveral Stories in hangings curiouſly wrought, on the Ground were beheld the Statues of the dead, with ſeveral living *Stones* as 'twere, with Inſcriptions on them, ſpeaking the Perſon underneath depoſited, all which with many other Rarities at the time of the Suppreſſion, and ſince were by the Iniquity of time, and ſacrilegious Perſons moſt baſely violated and defaced.

The extent of this Church, at it's firſt Foundation was but ſmall, but at the Reedification we find the body thereof to be built by *John Leech* one of the Abbats before mentioned, aſſiſted therein, as *Leland* ſaith, by one *Beaufort* a Knight, both whoſe Images for an eſpecial Memorandum of their Bounty, were fairly Cut in Stone, and ſet up in the Vault or Arch over it; the ſaid *Leech* alſo built the Chapel of the *Virgin Mary*, at the *Weſt* end of the Choir, except the Roof and Tower adjoining. *Richard Appletre* Abbat of the Place alſo, builded the greater Altar, which was dedicated the 6 of the Cal. of *July An.* 1267. by *Richard Graveſend* Biſhop of *Lyncolne*, who cauſed 40 Days Indulgence to follow after; then was there St. *Thomas*'s Chapel, being the middle Iſle adjoining, built by an unknown (as yet) Founder, wherein was daily Service celebrated for the health of his Soul, in this Chapel. The Pariſhioners of St. *Thomas* (having a tradition delivered to them from their Forefathers) report that when the Caſtle was beſieged, and they hindred their Acceſs from St. *George*'s Church (then their Pariſh Church) were freely admitted and licenſed by the Abbat to come to this Chapel, being, as he alledged, a Pariſh Church, and there to hear Divine Service till ſuch time that St. *Thomas* Pariſh Church was built; which if this was true and not intended to be St. *Nicholas*'s Chapel, then probably upon that Account this Church, or at leaſt the Chapel might have ſtood to this Day. There were other Chapels, as alſo double Iſles on each ſide of the Church, but the Founders of and Benefactors towards them do not yet appear.

At the *Weſt* end of the Church was ſituated the Campanile or Tower, which enduring the brunt ſtood firm and whole within theſe 17 Years, it contained a large and melodious Ring of Bells, the beſt as was thought in *England*, as *John Major* a *Scottiſh* Hiſtorian reported in theſe Words, *Campanis Cœnobij de Oſneya nullæ in Anglia meliores putantur*; at the firſt Foundation there were but three beſides the Saints and *Lelany* Bells, but by Abbat *Leech* encreaſed to the Number of ſeven, which as I find out of an old *Rationale* ſometime belonging to this Church, and which ſpeaks of the Office of every Bell in ringing on ſeveral Feſtivals, and tolling of Knells, were chriſtned and called by the Names of *Hauteclere*, *Douce*, *Clement*, *Auſtin*, *Marie*, *Gabriel* and *John*, all which for the moſt part towards the Suppreſſion (being before broke and recaſt) had gotten new Names, which by tradition we have thus; *Mary* and *Jeſus*, *Meribus* and *Lucas*, *Newbell* and *Thomas*, *Conger* and *Goldeſton*, which *Thomas* now commonly called great *Tom* of *Chriſt-Church*, had this Inſcription not long ſince remaining upon it, *En Thomæ Laude reſono Bim Bom ſine fraude*; it being one of the biggeſt of their Bells, was accounted 6 Feet in its Diameter, which is 18 Feet in Compaſs, and therefore reputed to be as big as *Edward* Bell at *Weſtminſter*, or *Dunſtan* Bell at *Canterbury*, ſpoken of by Biſhop *Godwin*. Dr. *Treſham* it ſeems baptized this Bell; when it was tranſported to *Chriſt-Church* (of which Place he was a Canon) with the Name of *Mary* for Joy (as Dr. *Humphreys* ſaith) of Queen *Marys* Reign; and being about that time Vice-Chancellor of the Univerſity hearing it accidentally Ring when learned *Juell* was with him about other buſineſs, burſt out into theſe Words? *O bellam & ſuavem harmoniam! O pulchram Mariam! ut Sonuit muſicen! ut tinuit melodice! ut placet auribus mirifice!* Thus he; and ſo much was the old Man delighted with the noiſe of it, that he promiſed the Students, if they would come to Maſs, which was then reſtored in Q. *Mary*'s Days, to get the Ladie Bell at *Bampton*, of which Place he was Vicar, and others added to it, and make the ſweeteſt Ring of Bells in *England*.

Our Diſcourſe of the Church being now concluded, we muſt proceed to ſpeak of thoſe honourable Perſons that lye here Interred, *viz.* *Edith Doilly*, the Wife of the Founder, who in her Widowhood gave ſeveral Lands in *Cleydon* and *Weſton*, and died about the Year 1152. and was buried on the *North* ſide of the high Altar, with her Image of Stone lying on the Tomb in the habit of a Voweſs, and holding an Heart in her right Hand, and on the Wall of the Arch over her Tomb was Painted her coming to *Ouſney*, and *Radulphus* waiting upon her as I have before ſhewed, and the Tree with the chattering *Pyes* thereon, all which as *Holinſhed* ſays, was perfect remaining at the time of the Suppreſſion.

Henry Doilly, the firſt of that Chriſtian-name of the Family in *England*, Son and Heir of *Robert Doilly* the ſecond, Founder of this Abby, who after he had beſtowed many Lands here, as I have partly before ſhewed, died *An.* 1163. and was buried in the very middle of the Preſbytery, under a flat Marble Stone whereon was a floured Croſs portraid.

Henry Doilly eldeſt Son and Heir of the ſaid *Henry* the firſt, died 1232. and was buried in the new Addition a little before that time finiſhed.

Adam Biſhop of St. *Aſaph*, who with *Roger* Archbiſhop of *York*, deceaſed at this Place (tho' *Godwinus* hath otherwiſe) *An.* 1181. was Interred here alſo, *v. Godwyn* in *Aſaph*, *p.* 657. *Roger* died at *Oſney*, was buried at *York*.

John St. *John* a famous Man buried on the *North* ſide of the *Preſbytery*, in an high and large Tomb of Marble, with his Wife by him under a flat Marble, *ſans date*. This *John* St. *John* might probably be the Father of *Roger*, killed at the Battle of *Eveſham*, and alſo Son of *Roger* St. *John*, a Benefactor to this Abby, as I have before ſpoken of.

Leland tells us, that one *Pleſſets* a Nobleman lyeth in our *Lady* Chappel here in a fair Tomb, with an Image; which to me ſeemeth to be *Hugo Pleſſets*, who gave Land in *Kidlington* to this Abby, and who had his Habitation at *Hedington*, 5. *Ed.* 1.

Perhaps *John de Pleſſets* Earl of *Warwick*, See *Dugdale* of *Warwick*.

Hugh Pleſſets.

The Lady *Baſilia de Wigornia*. who died the 6th of the *Ides* of *May* 1272. was buried near to St. *George's* Altar.

Philip de Eya ſometimes Treaſurer to King *Henry* 1. (called by Mr. *Pluipot* Ely) Interred here, he died on St. *Ambros*'s Day 1275.

Stephen de Templer (the Son of *Osbert de Weſtbury*) who gave a certain Mead in the Pariſh of *Fulwell* called *Umeſtoneſlake*, and confirmed by *Atelina* his Daughter and Heir, buried here alſo.

Andrew Moriz, who gave 2 Carucates of Land in *Langport* and *Stow*, lyeth near him.

In a writing *dat.* 1266. I find one *Andr: fil: Morice* to give to *Oſney*, *granam ſuam in Morton: in pix: miſcellan:*

Ella or *Adela* Counteſs of *Warwick*, buried before the high Altar 1300. Vol. I. *p.* 4. 142. 170. At the Head of *Henry Doilly*'s Tomb, under a flat Marble in the Habit of a Voweſs, graven on a Copper Plate: She I find whilſt ſhe lived a Widdow, gave money for the help of poor Scholars, to be by them borrowed by Pledges in time of their neceſſity; which by the Chancellor was not only put in a Coffer or Cheſt, called for many Years after *Warwick* Cheſt; But in memory, of the ſame publiſhed an Ordination dated before the *Ides* of *May* 1293. wherein he appointed that the Scholars, who were yearly by the Maſs Prieſt and publick Attendant of the Univerſity, in their circuiting the Schools, required for their Suffrages for the Benefactors of the Univerſity, were therein to nominate and pray for *Ella* Counteſs of *Warwick*, next to King *Henry* 3. becauſe ſhe was his Kinſwoman; being as I have obſerved the Daughter of *William Longeſpee* Earl of *Salisbury*, Son of the Baſeborne of King *Henry* 2. by *Roſamund Clifford* his Concubine, for which they were to receive ſeveral Days of Indulgence; ſo that the Authority of the *Dioceſan*, were not in the ſaid Nomination through the Schools re-

ſiſted,

ſiſted. She, as it appears, died the 9th of *February An.* 1297. though her Maſſes, as is elſewhere manifeſt, were celebrated the 22*d* of *February* and 23*d* of *November*, both with a Deacon and Sub-deacon.

She died 1300. So *Dugdale* in *Warwick*, *Beaufort* a Knight and a Benefactor to this Church lyeth in the Choir, at the head of Counteſs *Ella* her Tomb.

Many other worthy Perſons, beſides twenty of the Abbats (of whom about nine were with their Sepulchres tranſlated *An.* 1272. and laid before the high Altar) were under rich and beautiful Monuments here interred, but having not as yet ſufficient Proof who they were, I ſhall not at this time inſert them; and therefore having ſpoken as much as is thought fitting concerning this Place, I ſhall put a Period to my Diſcourſe, with the Period of this Abby, *viz.* That being valued at the Suppreſſion to be worth 654 *l.* 10 *s.* 2 *d. ob. q. per Annum*, was by *Robert King* the commendatory Abbat, with the reſt of the Convent ſurrendred up with all it's Lands appertaining thereto, the ſeventeenth of *November*, in the 31 Year of *Henry* 8. into the King's Hands, who afterwards minding to bring it into a Biſhoprick, did till three Years after forbear the Sale of it; and then accordingly performed his Intentions, of which look more in the Cathedral.

I ſhall conclude this Diſcourſe of *Oſeney* as *Ovid* of *Troy*, *vide Weaver* p. 38. or with the Words of *Malmsbury* X. p. 6. *aut eo circiter*.

It lyeth buried under it's Rubbiſh.

The Verſes alſo out of *Ovid de Faſt: v.* Collect: *ex Windſore lib:* 2. p. 62.

Mors etiam Saxis nominibuſque venit. Engliſhed by Mr. *Sandys* thus.

When Stones as well as Breath
And Names do ſuffer Death.

Sands of *Tyrus*, p. 216. *lib:* 3. thus, but this once famous *Tyrus*, is now no other than an heap of Ruins, yet have they a reverent reſpect, and do inſtruct the penſive beholder with an exemplary Frailty.

The very Ruins of that Place are gone to ruin. *Terry* p. 61. of *Troy*.

But this Place ſo famous formerly through all theſe Parts, is exceedingly leſſened and lodged in Obſcurity.

A looſe Paper.

And therefore all that ſhall be ſaid in that Point, ſhall be but a word of the Liberties of their Precincts belonging to their Abby, which ſtood for the moſt part on the Honor of *Waleries*, of which I find much Difference between them and the Town to have formerly, as alſo between *Ch*: *Ch*: Coll: (who are now the Lords of the ſame) and them lately to have happened; and therefore alſo I ſhall abate my Diſcourſe in that particular: Their Liberties then which they had, contained thoſe Tenements ſtanding near their Habitation, which were not a few; as alſo all that part of St. *Thomas*'s Pariſh within, the Stream running under *Bookbinders-Bridge*, claimed view of Frank-Pledge, and as much as to the view belongeth, Chattles of Thieves and Felons, *ſoc*, *ſac*, *toll*, *tem*, and *Infangenthef*, and that their Tenements and Homages therein were quitt of Shires, Hundreds, Wards, Dangeld and all Pleas, and other Exactions and Quarrels, except Murders and Thefts proved within the ſame Bounds; which Tenements, as alſo their Others in and without the City in the Suburbs were free from tollage, as appears by an Inquiſition in King *Henry* the third's time, *&c.* with others, which for the ſame reaſon I omit.

When this Monaſtery of *Oſney* had flouriſh'd for the Space of 410 Years, *viz.* from the Year of our Lord 1129, which was the 30th Year of the Reign of King *Henry* the firſt, 'till the Year of our Lord 1539. which was the 31ſt of King *Henry* 8. it was ſurrender'd into the King's Power, by *Robert King* then Abbat Commendatory of this Church. Within a ſhort Time after, it was converted into a Cathedral Church. The Foundation was large and ample, of a Biſhop with his Revenues and Proportion allotted ſeverally to himſelf, of one Dean and ſix Prebendaries, Prieſts ſecular of his Chapter, of Chaplains, ſinging Men, Choriſters and an Organiſt for Divine Service, of Servants and Officers for Attendance, in every ſeveral Charge and Office. When King *Henry* the 8th's College, in the ſite of *Frideſwide*, had flouriſh'd for the Space of 13 Years, and this for the Space of three, it was again by Dr. *Cox*, the Dean that then was, and the Chapter, ſurrender'd and yielded up unto the King's Diſpoſition, who preſently cauſed the Church and Cloiſter, and many of the Buildings to be utterly ſubverted, and removed the Biſhoprick and Cathedral Church to be tranſlated to his own College at *Frideſwide*, then already ſurrender'd, and prepared to give them Room and Entertainment. *Hutten's* Antiq: of *Oxford*, in *Hearn's* Edition of *Textus Roſſenſis*. page 318.

Of this Monaſtery of *South Oſney*, Mr. *Hearn* in his Preface to his Edition of *Textus Roſſenſis* p. xlii gives this Account. The Monaſtery and Church of *South Oſney* are thrown down and levelled with the Ground, and the Land on which they ſtood is now plow'd up; ſo that all the Proſpect we have of the ſaid *South Oſney* only affords us the Out-Houſes, and thoſe almoſt ruin'd with Age, that is the old Mill and the like. *Hearn's* Preface *ad Text: Roſ:* page xlii.

Then the ſame Mr. *Hearn* at the bottom of the ſame Page, gives us a Quotation from his Edition of *Neubrigenſis*, p. 793. in theſe Words. I remember full well what happened not many Years ſince, to a certain Building, raiſed partly out of Stones brought from *Oſney* Abby; many of the Foundations of which Abby (which had fine Walks, ſome of which may be now traced) were then dug up, as others have been ſince, particularly when the Soil on which the Abby ſtood was firſt plow'd up, which was in the beginning of *February* 1717-18. After the ſaid Building was raiſ'd to a conſiderable height, of a ſudden a good part of it cleft from the reſt, fell down, and had like to have done conſiderable damage.

The Cut of the Remains of this renowned Monaſtery, is here inſerted from the ſame worthy Author.

In the Appendix CCCLXXXIII *and* CCCLXXXIV *are two Orders of King* Edward *the third. Ibid.* p. 319. *he firſt diſcharging the Abbat from ſer-*

ving

ving as a Baron in Parliament; and the other, a Receipt for Church Plate, taken from the Monaſtery to be pawn'd for that King's Uſe.

St. *MARY'S College of* Regular Canons *of St.* Auguſtin *at* Oxford.

SItuated between the Inn commonly call'd the *Star-Inn*, and the lane that goes from *Bocardo* to *New-Inn*, on the Weſt ſide of the Street, which was built for a Receptacle and Studying Place for the *Regular Canons* of St. *Auguſtine* of ſeveral Abbeys of *England*, who, as I underſtand, before this Place was built, which was in K. *H.* the 6th's Time, had obtain'd from the ſingular Devotion of K. *H.* the 5th, another place in *Oxford* under his Signet, with Commiſſion from the Lord Treaſurer to purchaſe Lands for a Manſion Place; but the ſaid King's Will being not fully perform'd, the Canons for that Time were fruſtrated of their Deſigns, totally diſpers'd, and their Buſineſs came to nought; wherefore to renew it again, and that they might be privileg'd in having a Nurſery for the young Canons of their Order in the Univerſity, as others had, did with an unanimous Conſent, *viz.* the Prior of the *Holy-Trinity* in *London*, the Abbat of *Waltham*, the Prior of *Twynham*, the Abbat of *Leiceſter*, the Prior of *Gisburg*, the Prior of *Bridlington*, the Prior of St. *Oſwald* in Noſtel, the Prior of *Hexham*, and the Prior of *Carliol*, in the Name of the reſt did, I ſay, with a joint Conſent Petition K. *H.* the 6th. that the work which had Slept for many Years might be carried on; wherefore the ſame King by his Letters Patent, * dated the 24 *December* the 14 Year of his Reign, that is 1435, gave leave to *Thom. Holden* Eſq; and *Elizabeth* his wife, (whom theſe Canons had before procur'd) to give and aſſign to the Prior of St. *Trinity London*, and to his ſucceſſors for ever in the Name of the whole Order, one Meſſuage with Gardens thereunto belonging, lying in the Pariſhes of St. *Peter* and St. *Michael* within the Walls of the City, to the yearly value of 40 *s.* beyond repriſes which they viz. *Thomas* and *Elizabeth* held of the King in free Burgage.

They having then obtain'd this Houſe, did afterwards in proceſs of Time much enlarge it with Buildings, both at the entry into the little Lane or Alley, leading from the High-Street thereunto, as alſo on the other ſide almoſt oppoſite to *New-inn-Hall*, which Building is now ſtanding, and was employ'd not long ſince as a Conventicle Houſe for the *Quakers*. The pious Founder, alſo willing to extend his Charity further, laid the Foundation of a Chappel intending a Library over it, but he dying † 17 *Auguſt A. D.* 1440 before it was quite built; did in his Will Order for the finiſhing thereof, as much Moneys that would ſerve, for the neceſſary Expences, beſides 103 *l.* 6 *s.* 8 *d.* in which the Abbat of *Liecester*, the Abbat of St. *Oſyth* in *Eſſex*, and the Prior of *Gisburg* in *Yorkſhire* were by their Three Obligations bound to him, for towards ether Expences in Building; beſides a Veſtment for the Prieſt, with a Cope or whood lin'd with red Satin, on which he would have both his, and his Wife's Arms work'd and after the Death of his ſaid Wife, they ſhould have for ever, his better Veſtment and Ornaments for the Chapel, as alſo xx *l.* to be beſtowed upon Books for the Library there.

The Lands that belonged to this College, I think were few or none, for the Canons thereof were maintained by the greater Abbeys of this Order, who ſent them here to gain Academical Learning, ſome more, and ſome of a leſſer Number; and after two or three Years or more, when they were graduated, were taken Home to Teach their Fellows, and others put in their Places. Beſides theſe Regular, there were Secular Monks, as they are call'd in their Statutes, * which were Commoners, and Battlers, both which, eſpecially the Canons Regular, were govern'd by a Prior, [illegible]h he and they by Statutes, which as I [illegible]re conſulted of, by a Convocation of that Order, at St *James*'s near *Northampton*, *A. D.* 1446, and committed to the diſcretion of *Tho.* the Abbat of *Ouſney*, for the framing and compleating of them; who Two Years after, upon Examination and Approbation, publiſhed them in this College, under the ſaid Abbat's Seal, to whoſe overſight this Place did pertain, which tho' made for Monks, yet ſeem to be extracted from ſome of the Statutes of our ancienteſt Colleges, *viz.* in our Chapel Duties, the uſual way of performing Divine Service, their ſolemn Days wherein High Maſs was ſaid, eſpecially on St. *Auguſtin*'s Day, the Father of this Order, the Dedication of the Chapel, with other Commemorations for the Founder and the like; and the Mulcts impoſed on the Abſent, as well the Regulars, as Commoners and Battlers, they had their Sacriſt and Præcentor or Rector chori, as we now call him, choſe annually amongſt them, whoſe Office was to have the cuſtody of Veſtments, Books, Utenſils, and other Ornaments of the Chapel, the Præcentor to give Notice, what Prayers to be ſaid, when ſuch or ſuch Service to be perform'd, what Hymn, Verſicle, or Collect to be Sung, and in all high Feſtival Days, both Seculars and Battlers to be at his Command in the Office of offering Wax, Frankincence, and blowing the Organs, but in the leſſer Feſtivals the *Seculars* were not bound to be preſent, but to go to the Pariſh Church wherein they lived. Their Hall Duties alſo for the moſt part like thoſe of the College: As reading a Latin Chapter every Day in the Term Time, ſpeaking always of Latin, (excepting Gaudy-days) both in the Hall and the Limits of the College, not dining in their Chambers without ſpecial leave from the Prior, and the like, with many other Statutes relating to ſeveral Matters, which for brevity ſake I Omit.

* *Statuta hujus Coll. penes me. A. W.*

* *Eadem Litera præfat.*

† *Ex vet. Calendario dom. S.* Tho. Mart: *juxta* Stafford. *in Regiſt.* Chicheley. *fs.* 437. 474.

Priors *and other Heads of this* College.

I. *WILLIAM WESTKARRE* S. T. P. *& Sæpe Commiſſarius Univers. temp. H.* 6.
II. *Dnus* CEME *vel* CAME Prior *A.* 1467
III. *THOMAS BEEL.* S. T. *Bac.* 1509.

THOM.

4. THOM. MASSY, Prior, *A.* 1532, *in quo Anno detruſus fuit, per Canonicos ejuſdem occurrit prior iterum A.* 1534, and 1538, *fuit curatus Eccliæ.* S. Georgii Oxon. *&* Canonicus Regularis de Ouſney.

5. JARVIS MARKHAM *ultimus Rector vel Prior, A.* 1541.

6. RICHARD LEYCESTER *Canonicus Regularis & Prior Studentium Coll. B.* Mariæ *ut occurrit in Reg.* A a a *p.* 225. 1. 10 Jan. 1465.

7. JOH. HAKBORN, *S. Th. Bac. prior Studentium Coll. Canonic.* B. Mariæ Oxon.

8. THO. BEEL was afterwards D. D. L. Prior of St. *Marie Spittle* without *Biſhopſgate*, and *Epiſcopus Liden.*

Principales hujus Collegii poſt Diſſolutionem.

1. Mr. JO. BURY, *A.* 1547.

2. Mr ALEX. ELCOCK, *A.* 1556.

The Chappel here, with the College, was dedicated to the Virgin *Mary*, and in it were the Bodies of the Founder, who died *A.* 1440, and *Elizabeth* his Wife, depoſited under a fair Marble Stone, with their Images curiouſly cut on Braſs, and an Inſcription underneath, which Chappel, after its Diſſolution, was with a Garden adjoining, *Anno Eliz.* 18, demiſed by the Mayor and Commonalty to *Jo. Wait* (who alſo before held it) for twenty one Years, as alſo Part of the Cloiſter for as many Years to Mr *Tarlton*, the one paying 26 *s*, the other 2 *s*: Yearly Rent, by whoſe Uſage eſpecially the Cloiſter which led from the Chappel towards the great Gate almoſt oppoſite to *Newin-Hall*, was much ruinated and demoliſhed; and the ſaid Chappel which was a very fair Fabrick built with Free Stone, and very good Workmanſhip to be ſeen about it, was given to *Brazen-Noſe College* by the Owner thereof, to lay the Foundation of their own Chappel; which for that Uſe was demoliſhed and taken away, *A.* 1656.

What elſe is memorable of this Place before its Diſſolution, was that *Def. Eraſmus*, when he was at *Oxon*, *An.* 1497 and 98, as appears by his Epiſtles to *Joh. Sextinus* and *Will. Mountjoyus*, ſtudied and had his Abode here, and from whence alſo his Epiſtle before his Diſputation *de Tædio & pavore Chriſti* was dedicated to *John Collet*, then Profeſſor of Divinity in *Oxon*: From hence, as mine Author tells me, he went to *Cambridge*, where he began to write in the Year 1510, as appears from an Epiſtle to *And. Ammonius*; though *Londinenſis* * and his Follower tells us, that he ſtudied there in 1506, but with what Authority I have not as yet ſeen: A little after, or about the ſame Time, was one *Robert Ferrar*, a Regular Cannon here, who in the Beginning of King *Edward* VI. became Biſhop of St. *David's*, from whence being violently thruſt out in Queen *Mary's* Days, became a valiant Martyr, and ended his Life in the Flames at *Caermarthen*, *A.* 1555, of whom the Reader may ſee more in Maſter *Fox* his Book of Martyrs.

* *Lib.* 2. *Hiſt. Cantab. p.* 127.

Thus far may be ſaid of this Place, ſo long as 'twas a Priory.

BRIDLINGTON

Priory of Regular Canons, *in* Yorkſhire.

CONcerning this Monaſtery, the *Monaſticon*, Vol. 2. p. 161, gives us the Foundation Charter, the Confirmation of Earl *Gilbert*, and the Charters of *Gilbert de Gaunt* Earl of *Lincoln*, King *Henry* the Firſt, King *Stephen*, King *Henry* the Second, *John* the Son of *John de Harpham*, *R.* the Son of *Herniſius*, *Walter de Ver*, *Maud* the Daughter of *Stephen* Conſul of *Britany*, *Robert de Gaunt*, *Gilbert de Gaunt*, *Robert de Gaunt* again, the Bull of Pope *Innocent* the Third, a Deed concerning *Fivele* Quarry, and the Charter of *John de Neuile*; of which alſo ſee the *Engliſh* Abridgment, p. 139.

Now it is here to be obſerv'd, that in the *Monaſticon* aforeſaid, the Charter of *R.* the Son of *Herniſius* abovementioned, gives to this Priory the Church of *Ganſla*: But in the learned Mr. *Hearn's Fragmenta Sprottiana*, I find a Charter of *Walter de Ver* conferring the ſame Church on theſe Canons, which Charter the Reader may ſee in the Appendix, *Num.* CCCLXXXV. This I have obſerv'd, and leave it to the Judgment of the Reader, how they ſhould both beſtow the ſame Church.

I find no more of this Priory, beſides what is in Mr. *Willis's* Hiſtory of Abbies, p. 269, *viz.* That *William Wolde*, Prior thereof, was hang'd at *Tyburn*, *An.* 1537, for oppoſing King *Henry* the Eighth's Meaſures. And *ib.* p. 274, a remarkable Letter, copy'd exactly from one of Mr. *Dodſworth's* MSS. number'd 24, 25, 26, in the *Bodleian* Library at *Oxford*, whereby the Reader may apprehend what immediate Care the Viſitors took to demoliſh the Monaſteries at their firſt coming into their Hands; on which Account it is not to be wonder'd at, that even the Sites of ſo many Religious Structures are altogether forgotten, and the Traditions of the Buildings unremember'd at this Diſtance of Time.

Willis Hi. Abb. Vol. 2. p. 269, and 274.

A Letter from Richard Bellycys, 14 Nov.

'PLeſythe your good Lordſhip to be adverty-
'ſed, I have taken down all the Leade of
'*Jervaſe*, and made itt in Pecys of half Foders,
'which Lead amountyth to the Number of 18
'Score and five Foders, with thyrty and four
'Foders, and a half that were ther before; and
'the ſaid Lead cannot be conveit, nor caryed un-
'to the next Sombre, for the Ways in that Con-
'tre are ſo ſoull and deep that no Caryage can
'paſs in Wyntre; and as concernynge the raiſing
'and taking downe the Houſe, iff it be your
'Lordſhipps Pleaſure, I am mindeth to lett it
'ſtand to the Spring of the Year, by reaſon of
'the Days are now ſo ſhort it wolde be double
'Charges to doe it now; and as concerning the

‘ ſelling of the Belles, I can not ſell them above ‘ 15*s.* the Hundreth, wherein I would gladly ‘ know your Lordſhip's Pleaſure, whether I ſhould ‘ ſell them after that Price, or ſend them up to ‘ *London*; and if they be ſent up, ſurely the ‘ Cariage will be coſtly from that Place to the ‘ Water,; and as for *Brydlington*, I have doyn ‘ nothing there as yet, but ſpayreth it to *March* ‘ next, becauſe the Days now are ſo ſhort; and ‘ from ſuch Time as I begyn, I truſt ſhortly to ‘ diſpatche it after ſuch Faſhion, that when all ‘ is finiſhed, I truſt your Lordſhip ſhall think ‘ that I have bene no evil Howsbound in all ſuch ‘ Things as your Lordſhip appoynted me to do; ‘ and thus the Holy Ghoſt ever preſerve your ‘ Lordſhip in Honour.

‘ At *York* this 14th Day of Nov. by your moſt ‘ bounden Beadman,

Richard Bellycys.

This Letter was written *An.* 1538,

The following Grant I had from the Reverend Mr. *Forſter*, late Rector of St. *Clement*'s *Danes* in the *Strand*, *London*, which I ſuppoſe to belong to this Monaſtery of *Bridlington*; tho' here call'd *Bulington*, becauſe I have not ever met with any ſuch diſtinct Houſe of *Bulington*; and it is frequent to find the ſame Name variouſly written, as we ſee above that it is alſo call'd *Brelinton*. If I miſtake, ſuch as ſhall get better Information, are deſir'd to correct the ſame: The Grant is as follows:

TO All, *&c. Hugh Nevil* greeting, Know ye, that I, for the Health of my Soul, and of the Souls of all my Predeceſſors and Succeſſors; and for the Souls of all thoſe, whoſe Goods I at any time unjuſtly took away, have given, *&c.* to the Monaſtery of *Brelingron*, &c. all the Land in the Territory of *Wikenbe*, which I had of the Gift of *Robert Chamberlain* of *Wikenbe*, *viz.* Five ſcore Acres lying together at *Flittland*; alſo all the Land in the Territory of *Snelliſhund*, of the Gift of *Helron* of *Snelleſhund*; alſo all the Land at *Snelleſhund* of the Gift of *Peter Wikes*, (*being ſix Acres*,) &c, This Donation I made to the ſaid Monaſtery for the Maintenance of two Chaplains, who ſhall perform Divine Service in the Houſe of *Bulington* for ever, for the Souls of my Father, my Mother, and all, *&c. as above.*

The next that occurs, is the Charter of King *Stephen*, not that which is in the *Monaſticon* concerning the Port of *Bridlington*, but a larger; wherein that Prince confirms all Donations 'till then made to this Monaſtery, and particularly recites them, and among the reſt mentions two Carucates of his Demeſne, as if they were his own Gift; the ſame is in the *Appendix*, NUM. CCCLXXXVI, taken from Mr. *Thoresby* of *Leeds Scriptores Eboracenſes*, one of the Manuſcripts for which I am oblig'd to that worthy Gentleman.

Laſtly, NUM. CCCLXXXVII is the Decree of the Official of the Archdeacon of *Richmond* in *York ſhire*, for appropriating to this Monaſtery the Churches of *Couton* and *Grenton*.

LANTHONY

Monaſtery of Regular Canons *of St.* Auguſtin, *in* Glouceſterſhire.

The Catalogue of the Priors of Lanthony, *from the Hiſtory of* Lanthony *in the* Cotton Library. JULIUS D. x. 3.

1. ERNISIUS. *William*, a Knight belonging to *Hugh Lacy* and *Erniſius*, Chaplain to Queen *Maud*, forſaking the World, began to lead an Eremitical Life together at *Lanthony* in the Year 1103, and built a Church there, which was dedicated in Honour of St. *John Baptiſt* by *Urban* the Dioceſan Biſhop, and *Ramelius* of *Hereford*, in the Year 1108. Soon after, at the Perſwaſion of *Erniſius*, they drew to them many Companions, and with the Conſent of Archbiſhop *Anſelm*, founded a Monaſtery of *Regular Canons*. *Erniſius* was choſen Prior of the new founded Monaſtery, and confirm'd by the Dioceſan Biſhop. Bibl. Cot. Julius, D. x. 3.

2. ROBERT DE BETUN ſucceeded upon the Death of *Erniſius*, and ſome time after was tranſlated to the Biſhoprick of *Hereford*.

3. ROBERT the ſecond DE BRACI ſucceeding the other *Robert*, and finding his Priory much infeſted by the *Welſh*, tranſlated the ſame from *Lanthony* to a certain Place without the City of *Glouceſter*, then call'd *Hyde*, given him by *Milo* the Conſtable, Earl of *Hereford*, and having there, with wonderful Expedition, built the Church and Monaſtery, gave it the Name of *Lanthony*, from its former Seat. The Church was dedicated by the Biſhops *Simon* of *Worceſter*, and *Robert* of *Hereford*, *Anno* 1136, in Honour of the Bleſſed Virgin *Mary*.

4. WILLIAM of WYCUMB, Chaplain to the aforeſaid Biſhop *Robert*, was Canonically elected the next Prior, who ſome Years after becoming hateful to *Roger* Earl of *Hereford*, the Patron of the Monaſtery, for having blemiſh'd his Father *Milo*'s Reputation in Writing, and not belov'd by his *Monks* becauſe of his great Auſterity, was oblig'd to reſign his Priorſhip, and continu'd the reſt of his Life at *Freme*, contenting himſelf with the Company of one Canon.

5. CLEMENT, the Sub-Prior, being choſen in the Place of *William*, govern'd many Years.

6. ROGER of NORWICH, Sub-Prior of the Place, ſucceeded next: Being ſtruck with a Palſy in his latter Years, he call'd to him one *Geffry* of *Henelowe*, a Clerk of great Fame then living at *Briſtol* in the Service of *Robert Hardingh*, and much celebrated for his Skill in Phyſick, on whom he beſtow'd great Gifts, became extraordinary fond of, and kept him near his Perſon 'till the Day of his Death, which happen'd on the 17th of the Kalends of *November*, and at his laſt Hour appointed him his Succeſſor.

7. GEF-

7. GEFFRY of HENELAWE, after the Death of *Roger*, was promoted to the Priorſhip, and in the Year 1203 made Biſhop of St. *David's*. *Here I muſt take in the Aſſiſtance of Mr.* Willis's *Hiſt. of Abbats.*

Hiſt. Abb. Vol. 2. p. 86.

8. MATTHEW was elected to this Dignity; who being made Abbat of *Bardney*, in the County of *Lincoln*, *Anno* 1214, was, I judge, ſucceeded by

9. JOHN, He occurs Prior, *Anno* 1218, and was on his Deceaſe, which happen'd *An.* 1240, ſucceeded by

10. GODFREY, On whoſe Reſignation, *Anno* 1251,

11. EVERARD was elected Prior. After whom I meet with

12. MARTIN.

13. ROGER de GODESTRE.

14. WALTER, *An.* 1285.

15. JOHN de CHAUNDOS, *An.* 1289.

16. STEPHEN.

17. PHILIP, by ſome call'd *Peter*.

18. DAVID.

19. THOMAS of GLOUCESTER, He reſign'd his Office, *Anno* 1301, and had for his Succeſſor,

20. JOHN, He occurs *Anno* 1310, 4 *Edw.* 2. who his Succeſſors were I find not, but after him I find Mention made of

21. SIMON BROCKWORTH.

22. EDWARD ST. JOHN.

23. WILLIAM CHERITON.

But when theſe liv'd, my Authors are ſilent; and all I know is, that one *William*, whom I take to be *William Cheriton*, was Prior here *Anno* 1358. Mr. *Wharton* names one *William*, by aſſigning him the Year 1397.

24. WILLIAM of PENEBURY.

25. THOMAS ELINHAM, in the Year 1415, writ a Chronicle from *Brute* to his own Time, which is in MS, in the *Cotton Library*, *Claudius* E. 4. Alſo an Hiſtory in Elegiac Verſe of the Actions of *Henry* the Vth, King of *England*, MS. in the King's Library at *Weſtminſter*.

26. HENRY DEAN, who preſided here in the Reign of King *Edward* the Fourth, and was firſt made Biſhop of *Bangor*, *Anno* 1496, ſays Mr. *Wharton*; and afterwards in 1502, Archbiſhop of *Canterbury*.

27. EDMUND FOREST: He govern'd, as *A. Wood* ſays, *Anno* 1513, and had for his Succeſſor, as I preſume,

28. RICHARD HEMPSTED, whom *A. Wood* calls HART, *An.* 1534. He, with *William Nottingham* and twenty one others, ſubſcrib'd to the King's Supremacy *September* 2, and afterwards ſign'd the Surrender *May* 10, 1539, with the like Number of *Monks*, *viz.* 21, and obtain'd a Penſion of 100 *l.*

Note, That the Monaſtery of *Lanthony* in *Monmouthſhire*, from whence this in *Glouceſterſhire*, proceeded, as has been ſaid, became afterwards a Cell to it, and ſo continu'd till the Diſſolution, when Mr. *Willis*, Vol. 2. p. 142, tells us, *John Ambroſe* was Prior, and that he, *John Neleland*, and three others, ſubſcrib'd the Supremacy in 1543.

FELLEY

Monaſtery of Regular Canons *of St.* Auguſtin, *in* Nottinghamſhire.

RALPH Britto of *Anneſley*, by the Conſent of his Heirs, gave and confirm'd to God and the Bleſſed *Mary*, and St. *Helen*, and Frier *Robert* the Hermit, and his Succeſſors, the Place of *Felley*, with the Appurtenances in pure Alms. It was afterwards by the ſaid *Ralph* and *Reginald* his Son, given to the Priory of *Wirkſop*, in the Year 1156, 2 *Hen.* 2.

Thoreton's Nottingh. p. 253.

In the Year from the Incarnation, according to the Courſe and Computation of the *Engliſh* Church, 1311, in the 6th Year of Pope *Clement* the Vth, *May* 6, the Prior and Canons of the Monaſtery of *Felley*, of the Order of St. *Auguſtin*, having the Church of *Anneſley* for their proper Uſes, appear'd in *Southwell* Church, before the Official of the Archdeacon of *Nottingham*, and humbly beſought him, that their ancient Evidences, whilſt they were yet perfect, might be publiſhed and recorded; whereupon he cited Sir *Thomas*, Rector of the Pariſh Church of *Kirkby*, Sir *John*, Lord of *Anneſley*, Knight, and Sir *William de Manthorpe*, Prieſt of *Lincoln* Dioceſe, whom the matter chiefly concern'd, to appear the *Friday* next after the Feaſt of the *Aſcenſion* the ſame Year, in the Church of St. *Mary* at *Nottingham* before him, to ſhew Cauſe Canonical of Impediment, if they had any; but they not appearing, there was produc'd a Writing, which had an oblong Seal of very old white Wax hanging to it, the Impreſſion whereof contain'd the Figure of a certain Woman ſtanding in the middle of the Seal, and holding her right Hand upon her right Side, and carrying on her left Hand ſtreteh'd out the Sign of a Bird. The Circumference was, *Sigillum Leonie de Raines.* The Tenor, that *Leonia des Raines*, and *Henry de Stutivil* her Son and Heir, gave the Church of *Anneſley*, with all its Liberties and Appurtenances, to God and the Bleſſed *Mary* of *Felley*, and the Canons there ſerving God, for the Health of King *Henry*, Son of the Empreſs, and *Robert de Stutivil*, and her and their Anceſtors; for which they were to find one Canon and Light, to celebrate for the Souls of the forementioned King *Henry*, and *Robert de Stutivil*, and their Anceſtors, and for her and hers. The Witneſſes were *William* the Chaplain, *Hugh* Parſon of *Kirkeby*, *John* his Brother, *William de Mara*, *Alan de Boſco*, *Ralph de Yvetot*, &c.

There was another Writing produc'd, whereat was hanging a round Seal of old white Wax, the Impreſſion whereof contain'd the Figure of a Lion paſſant, and the Circumference was *Sigillum Reynaldi de Anneſley*: It imported, that *Reynald de Anneſley*, at the Requeſt of his Father *Radulph le Brett*, gave to St. *Mary*, and the Houſe of *Felley*, and the Brethren of that Place, the Dominion and whole Right of his Patronage which he had in the Church of *Anneſley*, in pure Alms, for the Health,

Health, or Safety of himſelf, and of his Wife and his Heirs, and for the Refreſhment of all his Parents departed. The Witneſſes were *Andrew*, the Canon of *Suthwell*, *Drogo* Brother of the ſaid *Reginald*, *Alan* the Chaplain of *Suel*, *Robert* Son of *Azor*, *Liſia de Barton*, *Reginald de Inſula*, *William Brettun*, *Hugh de Anneſlei*, *Daniel* the Son of *Swan de Anneſley*.

There was alſo another Writing, with an oblong Seal of old green Wax hanging at it, the Impreſſion whereof contain'd the Image of a certain Biſhop ſtanding in his Pontificals, holding his *E*piſcopal Staff in his left Hand, and lifting up his right Hand to bleſs; the Circumference of it being *Sigillum Gaufridi Dei gratia Ebor. Archiepi.* the Tenor whereof imported, that *Gaufr.* by the Grace of God Archbiſhop of *York*, and Primate of *England*, ſeeing the Controverſy between *Lyonea de Raines*, and *Henry* her Son, and *Reginald de Anneſley*, and *Hugh* Parſon of the Church of *Kirkeby*, concerning the Church of *Anneſley*, was appeaſed in his Preſence by all of them, giving their Right to the Canons of *Felley*, he therefore confirm'd it to them for their proper Uſes.

There likewiſe were produc'd Letters Apoſtolical, ſign'd with the Subſcription of very many Cardinals and their Marks, conſign'd with a true leaden Bull, or Seal, hanging in a Silk String, in which Bull, on one Side appeared the Heads of the Bleſſed *Peter* and *Paul* the Apoſtles, with Superſcriptions ſet to them in the accuſtomed manner, and on the other Side was coin'd *Celeſtinus Papa* III: The Tenor of it imported, that Pope *Celeſtin* the Third took the Church, and Prior, and Convent of *Felley* into his own and St. *Peter*'s Protection, and confirm'd to them the Rule of St. *Auguſtin* for ever, and whatever Poſſeſſions or Goods they then had, or afterwards by the Grant of Popes, Bounty of Kings or Princes, Offering of faithful People, or other juſt Ways they could get, particularly in the Place where the Church was ſituate, with all the Appurtenances, of the Gift of *Ralph de Anneſlei*, the Church of *Anneſlei*, with all its Appurtenances, *Bradelei* with the Seat of a Mill, *Lamberſtorth*, the *Sart* of *Ralph Sauteclif*, the *Sart* of *Robert*, the *Sart* of *Gocelin*, *Claverthwayt*, the *Sart* of *Gilbert*, *Kyrkeleis*, with the Appurtenances, the Rent of *Nottingham*; of the Gift of *Serlo de Peſlei* the Land of *Hulveſdis*, with the Appurtenances; of the Gift of *Hubert Fitz-Ralph* five Shillings; of the Gift of *Peter de Le* twelve Pence; of the Gift of *Robert de Hervi*, the Land of four Shillings; of the Gift of *William Briton*, one Acre of Land, and fifteen Pence of Rent at *Cheſterfield*; of the Gift of *Reginald de Inſula*, two Bovats of Land; of the Gift of *Galfr. de Barre*, one Bovat of Land, and 20 Acres at *Tiverſold*, and the Land of *Suel*; of the Gift of the Conſtable of *Cheſter*, half a Mark at *Newark*; of the Gift of *Simon de Leleſhane*, two Virgats of Land at *Hoverton*, and one Bovat at *Colwye*; and that none ſhould preſume to exact Tythes of their Arable Lands, which were in their own Hands, or till'd at their Coſts, or of the Nouriſhments of their Cattel; and that it ſhould be lawful for them to receive to Converſion Clerks or Lay, Free and Abſolv'd, flying from the World, and there without any Contradiction to retain; and forbid that any of their Brethren, after Profeſſion made in their Place, ſhould depart without Licence of the Prior, except to obtain a more ſtrict Religion, and that none ſhould dare to retain any ſo departing, without the Caution of common Letters. And that when there ſhould be a general Interdict of the Land, it ſhould be lawful for them, the Gates being ſhut, and excommunicate and interdicted Perſons excluded, the Bells not ſtirr'd, to celebrate divine Offices with a loud Voice. And inhibited, leſt any ſhould preſume to publiſh Sentence of Excommunication, or Interdict againſt them or their Church, without manifeſt and reaſonable Cauſe, or grieve them in new Debts or Exactions. And farther decreed, that the Sepulture of this Place ſhould be free, that none ſhould hinder the Devotion and Laſt Will of them, who ſhould have delivered themſelves to be buried there, except by Chance they were excommunicated or interdicted, yet ſaving the Right of thoſe Churches from which the Bodies were taken, and the like, as free Choice of the Prior, and Security from all manner of Trouble or Diſturbance; and a great Curſe and Excommunication for all Infringers of her Liberties, *&c.* It was ſign'd by all or moſt of the Cardinals then at *Rome*, and bore Date *Anno Domini* 1194, and in the fourth Year of Pope *Celeſtin* the 3d, the 14th of the *Kalends* of *Auguſt*.

John, Prior, and the Convent of *Wirkſop*, ſeeing that many Contentions were mov'd between them, and the Prior and Convent of *Felley*, both becauſe they were wont to receive ten Shillings of that Houſe yearly, due to them from the Beginning of it, by the Inpoſition of the Founder; and alſo challeng'd certain Subjections and Obediences, and to have Intereſt and Voices in their Elections, and for theſe Cauſes ſaw themſelves burden'd and weary'd with expenſive and laborious Proſecutions, as well as the Houſe in the like Defences, by the Advice and Conſent of the Reverend Father and Lord *Godfr.* Archbiſhop of *York*, releas'd all in his Preſence; the reſt of the Witneſſes being the Abbats of *Rufford* and *Welbeke*, the Priors of St. *Oſwald*, *Thurgarton*, *Newſtede* and *Shelford*, Mr. *John Clarell*, Sir *Richard de Sutton*, Canon of *Suthwell*, Sir *Robert de Stotevil*, *Walter de Sudham*, *Reginald de Anneſley*, *Godfr. Barri*, *Simon de Aſlacton*, Knights, Sir *William*, Rector of the Church of *Kirkeby*, *Alexander de Wandeſley*, and others; for which Releaſe *Henry*, Prior of *Felley*, and the Convent of that Place, granted to the Church and Canons of *Wirkſop*, the yearly Rent of 20 *s.* which Compoſition was confirm'd by the ſaid *Godfrey*, Archbiſhop of *York*, by his Inſtrument dated at *Scroby*, 5 *Non. March* 1260. and in the third Year of his Pontificate.

Yvo de Heriz, for the Safety or Health of the Soul of his Brother *William*, gave to God, and St. *Mary* of *Felley*, and to *William de Lovetot* the Prior, and the Canons there ſerving God, twenty Acres, *&c.* in *Ogeſton* and *Brachinpheyt*. The Witneſſes were *Hubert de Crick*, *William Barry*, *William de Hewit* of *Wyverton*, *Ralph de Poer*, *Ralph de Anneſley*, *William Pyte*, *Simon* the Chaplain of *Wynfeld*, and very many more.

Robert de Heriz gave them a *Sart* in *Ogedeſton*, which *Edward* the Smith of *Wiſtanton* held. The Witneſſes were Sir *Walter* Abbat of *Derby*, *Gilbert* Prior of *Thurgarton*, *Albred* Prior of *Newſtede* *Simon* Son of, or *Fitz-Richard*, *Philip de Belmes*, *Philip de Uſton*, *Richard Aaron*, *Robert de Aungevin*, *William Pite*, *Roger Pite*, *John Plungun*, *William de la Vale*, *Galfr. de Heriz*, *Robert*, Son of *Robert de Heriz* the Donor.

Yvo de Heriz confirm'd this, according to the Deed which the Monks had of his Father.

John de Heriz, for the Health of his Soul, and *Sarra* (I ſuppoſe his Wife) gave to this Church of *Felley* ten and eight Bovats of his Land in *Tibbeſelf*, to ſuſtain two Canons of that Convent, who ſhould daily celebrate in that Church of *Felley* for ever. The Witneſſes were *William* the Prior of *Thurgarton*, *Robert de Wyileby Galfr. Berri*, *VVilliam de Heriz*, *Reginald de Anneſley*, *Yvo de Heriz*, *Roger de Aencourt*, *Ralph de Vlynfeld*, *Roger de Somervill*, *Ywan Baeton* and others.

VVilliam Pite of *Tibbeſelf*, releaſed to the Canons of *Felley*, and their Succeſſors, the Homage, and all the Right and Claim which he had in the Heirs of Sir *VVilliam de Heriz*, and in all that Land, with the Appurtenances which *Thomas* the Miller ſome time held of *Waren Pite* his Father, in *Willeby* on the *Wold*.

Galfr. de Langley, for the Health of his own Soul, his Father's, Mother's, and his Wives, *Chriſtiana* and *Matilde*, his Children, Anceſtors, Succeſſors, Friends and Benefactors, and all the Faithful departed, gave to God, St. *Mary*, and Sir *Ralph*, the Prior of *Felley*, and the Canons there ſerving God, and their Succeſſors, his whole Land, which he had in *Eſſover*, viz. *Peynſtonbyrſt*, which he bought of *Simon de Manham*, Rector of the Church of *Eſſover* and *VVilliamfeld*, which be bought of *VVilliam de Uſton*; ſo that his Name, and the Name of his Wives before mention'd, and the Souls of his Anceſtors and Succeſſors, ſhould be daily nam'd and ſpecify'd in the Maſs, which is ſung for the Benefactors of the ſaid Houſe; and that every Year one Maſs ſhould be ſolemnly celebrated, with *Placebo* and *Dirige*, on the Day of his Death or *Obit*, as for a Prior of that Houſe; and on that Day for his Soul, and all the aforeſaid, thirty poor People ſhould be fed, whereof every one ſhould have one white Loaf [*Micham*] and two ſhould have one ſufficient Meſs [*Ferculum*] and one Flagon [*Lagenam*] of the better Beer or Ale; and one other Maſs ſhould be celebrated for the Soul of *Maud* his Wife, on the Day of her Anniverſary, *viz.* on the Tranſlation of *Benedict* the Abbat, and on that Day five poor People were to be fed, as before is mention'd, *&c.* The Witneſſes were Sir *Gilbert de Preſton*, and *John de Octon*, then the King's Juſtices, *viz.* 52 *Henry* III. *Galfr.* (*de Langley*) his Son, *William de Langeford*, Knights, *Robert de Willeby*, *Ralph de Rerysby*, *Galfr. Detheh*, *Roger de Somervill*, *Hugh de Chaunny*, and others.

Theſe Lands were confirm'd by *Robert*, Son of *Ralph de Rerysby*, and *Robert*, Son of Sir *Robert de Willeby*, who were Heirs of *Serlo de Pleſley*, a Benefactor alſo, and formerly Lord of *Eſſover*, now *Aſhoure* in *Darbyſhire*.

They had many other Benefactors. There is the Exemplification of a Charter of King *Henry* the 3d, in 18 *Edw.* 1. which ſhews that the Canons of *Felley* ſhould be quit of Toll, and all Cuſtoms throughout all *England*.

King *Edward* the firſt, in the 34th Year of his Reign, granted to the Priory of *Felley*, the Tithes coming of the King's Eſſarts in the *Hayes* of *Lindeby*, *Romwood* and *VVilley*, which are out of the Bounds of any Pariſh whatſoever. In *Attenborow*, is ſhewn the Intereſt which this Monaſtery had in that Church.

The Houſe and Site of the Priory, or Monaſtery of the Bleſſed *Mary* of *Felley*, and all Meſſuages, Houſes, Orchards, Gardens, Lands and Tenements within and without the ſaid Site in *Felley* and *Anneſley*, and forty Acres of Arable Land and an half, twenty of Meadow, three hundred fifty-ſix of Paſture, with the Appurtenances in *Felley* and *Anneſley*'s alſo one Meſſuage, one Barn, one Watermill, call'd *Felley* Mill, and two Parcels of Meadow, *&c. Sept.* 1. 30 *Hen.* 8. were granted to *VVilliam Rolles*, and *Lucy* his Wife.

They were granted 4 and 5 *Philip* and *Mary*, to Sir *Anthony Strelley*, and *Joan* his Wife, and the Heirs of their Bodies.

King *James*, 7 *June*, in the firſt Year of his Reign, granted to *Anthony Millington* and his Heirs, the Reverſion of the Houſe and Site of the Priory of *Felley*, &c. which King *Henry* the Eighth had of *VVilliam Rolles*, at the yearly Rent of 17 *l.* 3 *s.* It was *Gilbert Millington*'s, who was attainted, yet I think it remains to *Edward Millington* his Son, or to *Edward*'s Son, his Grandchild.

The *Monaſticon*, Vol. 2. p. 56. has only two ſmall Notes concerning this Monaſtery, containing *Ralph Anneſley*'s giving the Church of *Felley*, to St. *Cuthbert* of *Radeford*, and Pope *Alexander* the 3d confirming the Church to *VVirkſop*, as alſo *VVilliam* Archbiſhop of *York*'s appropriating the Church of *Adingburgh* to this Church of *Felley*, to increaſe the Number of the Canons. More of it I have not found in any other.

What became of *Bolles* and *Strelley*, the two firſt who had Grants of this Monaſtery from the Crown, I find not, though it appears they enjoy'd it not long; but *Gilbert Millington*, the Poſſeſſor of the ſame abovenam'd, was one of thoſe Miſcreants, who took upon them to ſit as Judges upon their Sovereign King *Charles* the firſt, and as ſuch afterwards attainted.

THURGARTON.

Monaſtery of Regular Canons *of St.* Auguſtin, *in* Nottinghamſhire.

THoreton in his *Nottinghamſhire*, gives us no more concerning this Religious Houſe, than what is in the *Monaſticon*, Vol. 2. p. 92. the Subſtance whereof is in the *Engliſh* Abridgment, p. 135. nor have I met with any more elſewhere, except the little Mr. *Brown VVillis* has in his Hiſtory of Abbies, Vol. 2. p. 169 and 332, being only what follows.

1. HENRY was Prior, *Anno* 1209. as was
2. ADAM, *Anno* 1270. After him we meet with
3. JOHN ALLYSTRE.
4. ELIAS.
5. GILBERT.
6. WILLIAM, and
7. RICHARD.

JOHN BERWICK was preſented by King *Henry* the Eighth, *Anno Regni* 28, on the Reſignation of *Thomas Dethick*; at p. 169, he tells us, *John Berwick* was the laſt Prior, who with eight Friers (Canons it ſhould be) ſurrender'd this Convent 14 *June*, 1539, 30 *Hen.* VIII.

The Lands and Rents in *Hickling* in *Nottinghamſhire*, belonging to the Monaſtery of *Thurgarton*, were by Letters Patents, dated 30 *June*, in the 6th Year of the Reign of King *Edward* the Sixth, granted to *Lionell Ducket* and *Edward Whitchurch*, excepting the Tithes belonging to that Monaſtery; which *Auguſt* 16, 5 *Eliz.* were by her granted to Sir *Thomas Greſham*, and his Heirs.

WIRKSOP, *or* WORKSOP, *or* RADFORD

Monaſtery of Regular Canons *of St.* Auguſtin *in* Nottinghamſhire.

HAVING an ample Account of the Foundation of this Monaſtery, and of the Donations made to it, by ſeveral Deeds, and Charters of Princes in the *Monaſticon*, Vol. 2. p. 50, and p. 937, as alſo in the *Engliſh* Abridgment of the ſame, p. 131, and 227, we ſhall avoid repeating the ſame Things, and only add ſome Particulars there omitted.

Thoroton's Nottingh. p. 453.

The *Lovetots* having founded this Houſe, their Poſſeſſions, and together with them the Patronage of the Monaſtery, in Proceſs of Time, paſs'd to the *Furnivals*, they marrying the Heireſs of that Family; from the which, by another Female, the ſame was convey'd to the *Talbots*, Earls of *Shrewsbury*, and in them continu'd till the Time of the Diſſolution; when King *Henry* the Eighth, 22 *November*, in the 33d Year of his Reign, granted to *Francis*, Earl of *Shrewsbury*, and his Heirs, the whole Site and Precinct of the Monaſtery of *Workſop*, and all Meſſuages and Houſes, and ſeveral Cloſes and Fields, and four Acres of Arable in *Manton* in the Pariſh of *Workſop*, &c. to hold of the King in *Capite* by the Service of the tenth Part of a Knight's Fee, and alſo by the Royal Service of finding the King a right Hand Glove at the Coronation, and to ſupport his right Arm that Day, as long as he ſhould hold the Scepter in his Hand, paying Yearly 23 l. 8 s. 0 d. ob. Rent.

King *Edward* the Sixth, *Sept.* 2, in the firſt Year of his Reign, granted to *Henry* Biſhop of *Lincoln*, the Reverſion of the Rectory of *Workſop*, and all the Tithes of Corn, Hay, *&c.* in the Pariſh of *Workſop* belonging to the ſaid Rectory.

A good Part of the Church is yet ſtanding, in which lay *William de Lovetot*, the Founder, on the North Side by the Wall at the loweſt Step tending to the high Altar. He dy'd 7 *Non. Apr. Richard de Lovetot*, his Son, is bury'd below his Father, under a white Stone at the left Side of Sir *Thomas Furnival*; *William Lovetot*, Son of *Richard*, by the loweſt Step in the ſame Pavement. The laſt *Thomas Furnival* lyes in a Tomb of Alabaſter, beyond the principal Choir, on the North Side, and *William* on the South Side. This for the Memory of theſe Founders and Patrons, and for the ſame Reaſon is added what follows:

The Inſcription upon the Tomb of JOHN, the ſecond Earl of *Shrewſbury*, in this Place was thus:

SEpulchrum magnanimi & præpotentis Domini, Domini Johannis Talbot, *Comitis* Salopiæ *ſecundi, ex regio ſanguine ducentis originem. Qui* Henrico *Regi fidiſſimus, bello apud* Northamptoniam *geſto, ante ſigna ſtrenue pugnans, honeſta morte cecidit die decimo* Julii, *Anno Dom. noſtri* Jeſu Chriſti, 1460.

Et Metrice ſic;

SALOPIÆ *Comitis lapis hic tegit oſſa* Johannis,
Cui nihil antiquius quam fuit alma fides.
Hic ut ſerviret Regi, tormenta ſubivit
Intrepidus ferri ſanguineamq; necem.
Ergo licet parvum condat ſua viſcera ſaxum,
Virtus Angligenum *luſtrat in omne ſolum.*

High Commendations for a Man that dy'd in Defence of an Uſurper.

To this Mr. *Willis* only adds thus:

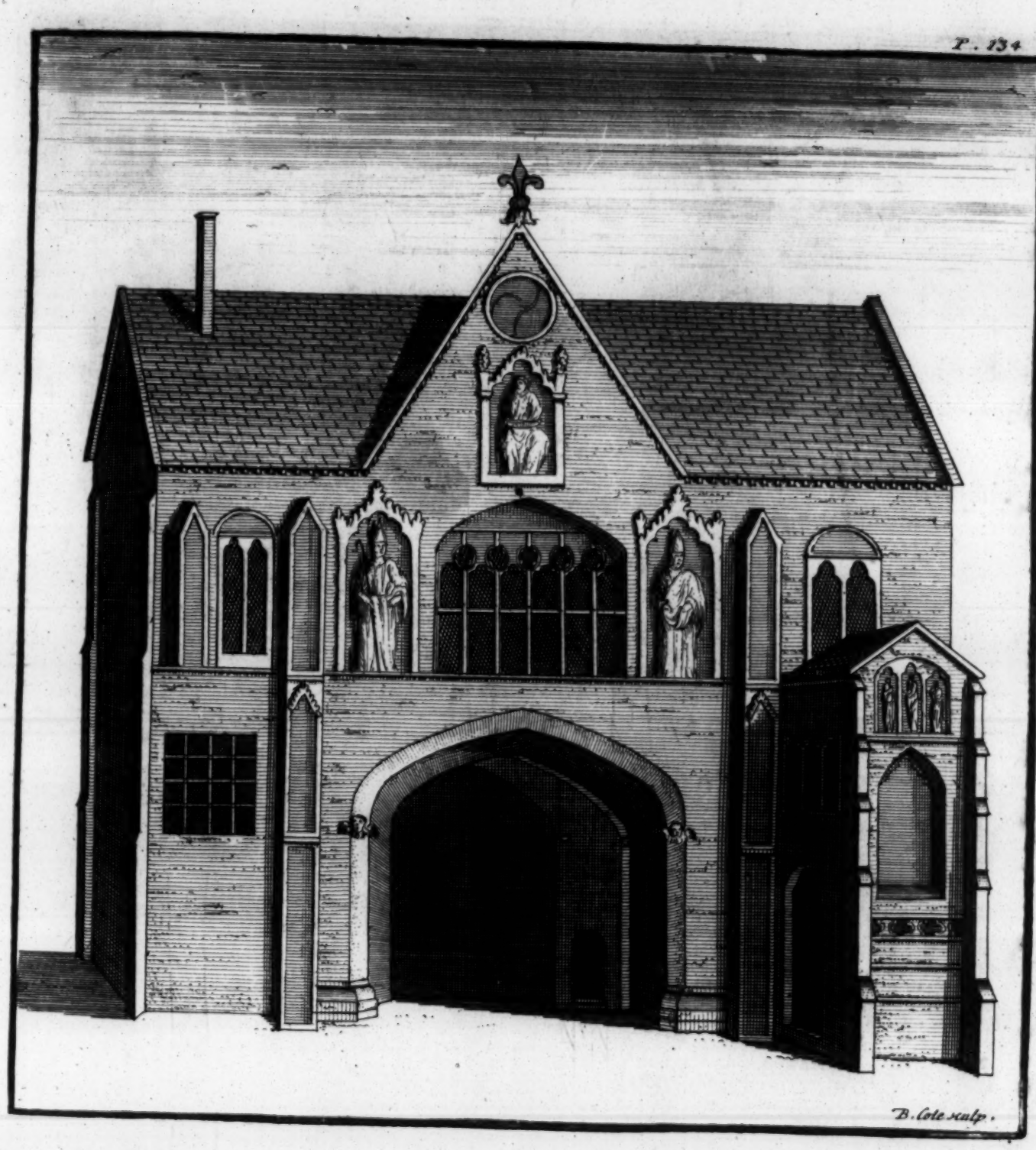
THOMAS STOKKES laſt Prior, with fifteen Brethren, ſurrender'd this Monaſtery *Nov.* 15, 1539, to *Henry* the Eighth, and had a Penſion of 50 l. *per Annum* aſſign'd him, which he enjoy'd *Anno* 1553. *Hiſt. Abb.* Vol. 2. p. 170.

HAGUSTALD, *or* HEXAM.

Monaſtery of Regular Canons *of St.* Auguſtin, *in* Northumberland.

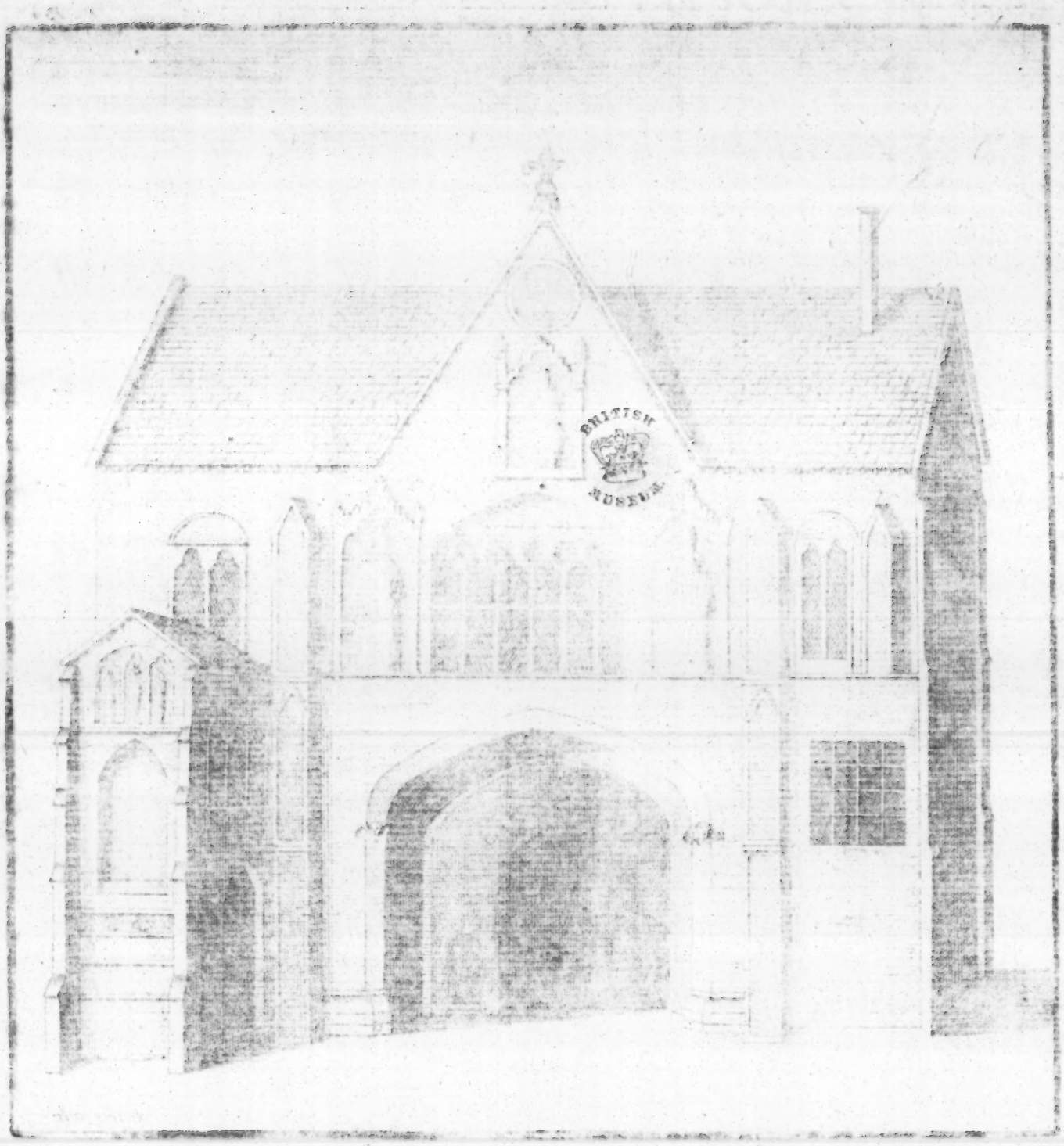
IN the Province of *Northumberland*, on the South Side of the River *Tine*, and not far from it, is ſeated a Town, now ſmall, and meanly inhabited, but, as appears by the Remains of Antiquity, formerly large and magnificent. It has taken the Name of *Heſtoldeſham*, from a Rivulet call'd *Heſtild*. The bleſſed Queen *Etheldred*, Daughter to *Annas* King of the *Eaſt Angles*, was firſt marry'd to *Tunbert* Prince of the Southern *Girvii*; and he ſoon dying, afterwards to *Ecfrid*, King of *Northumberland*; yet, by the Protection of God, ſhe ever preſerv'd her Virginity. This Lady gave to St. *Wilfrid*, then Biſhop of *York*, the aforeſaid Town, with the Country about it, about the Year of our Lord 674, for him to honour it with a Biſhop's See, for him and others after him to enjoy. *Ricard. Prior Hagust. X. Scriptores* p. 290.

Tho', as has been ſaid, St. *Wilfrid* was then Biſhop of *York*, yet he was in Baniſhment, and another choſen in his Place, to whom he reſign'd and



B. Cole sculp.

THE OLD ABBY GATE-HOUSE AT RADFORD, BY WORKSOP.


BRITISH MUSEUM

OLD CATHEDRAL OF BRIDLINGTON PRIORY

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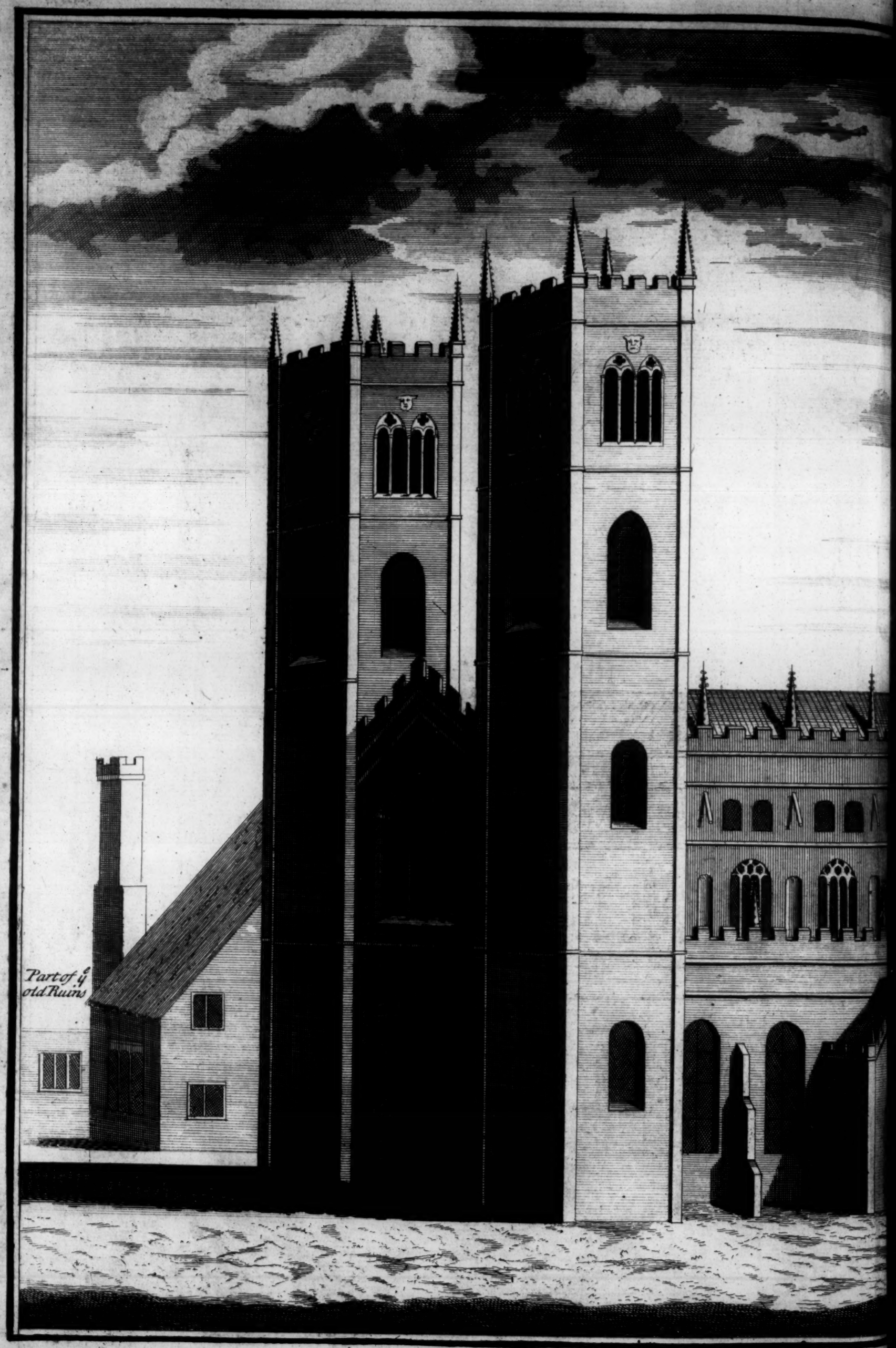

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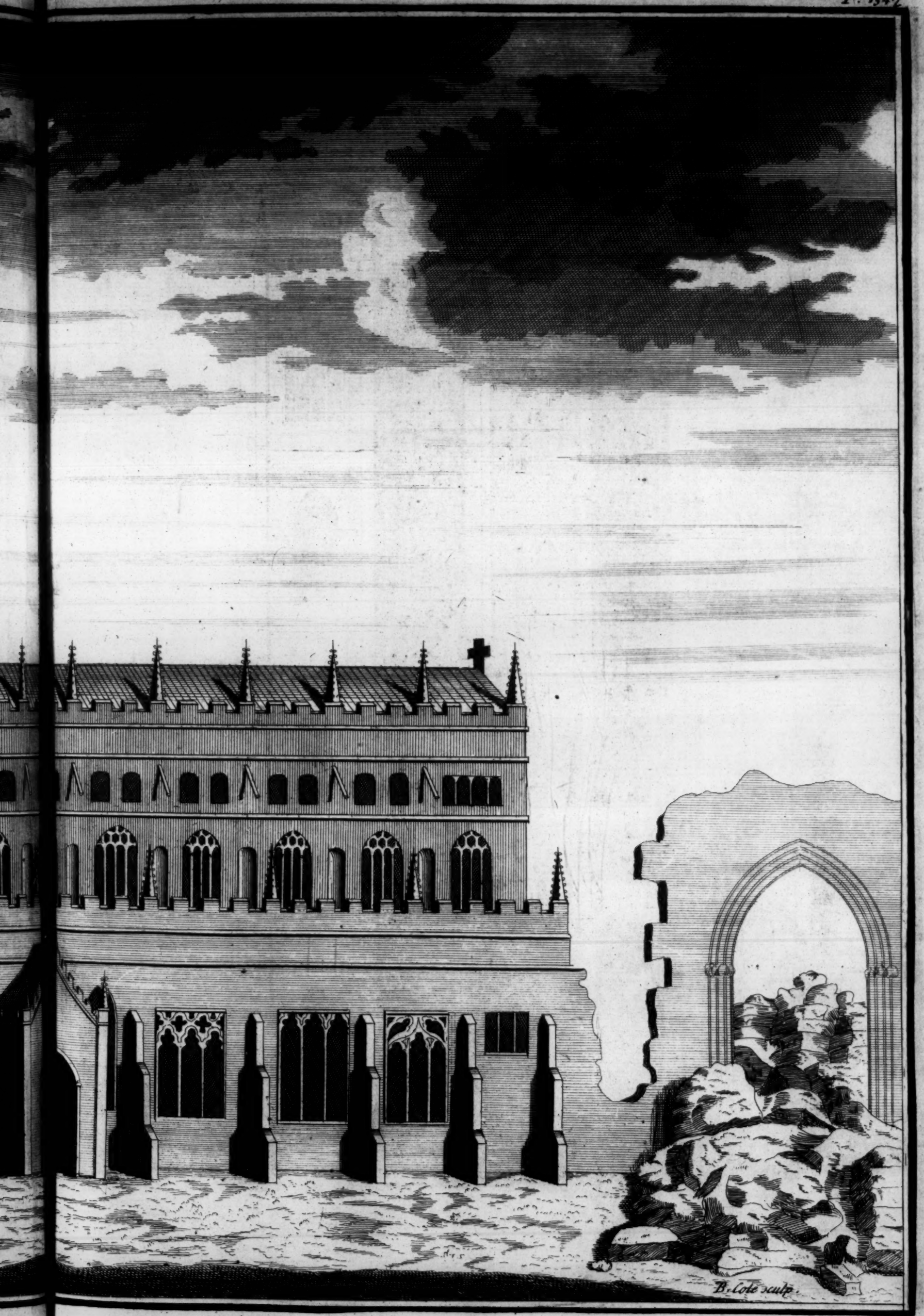


IE CHURCH OF RADFORD, BY WORKSOP.

BRITISH MUSEUM

contented himſelf with this new See of *Hagu-ſtald.* St. *Wilfrid*, about the Year of our Lord 674, which was about the 40th of his Age, began there to build a moſt curious Church to the Honour of God and St. *Andrew* the Apoſtle, in Acknowledgment for a conſiderable Bleſſing obtain'd by his Interceſſion, which was an extraordinary Readineſs in Learning whatſoever he apply'd himſelf to. He built the lower Part of this Church, with Vaults and Oratories under Ground, and ſeveral Paſſages of extraordinary Ingenuity. He rais'd Walls of an immenſe Length and Height, all of ſquare Stones, ſupported by well poliſh'd Columns of ſeveral Sorts, with three diſtinct Iſles. He alſo in a wonderful manner adorn'd the Walls, the Roof and the Capitals of the Columns that ſupported it, as alſo the Arch of the Sanctuary, with Hiſtories and Images, and ſeveral carv'd Figures ſtanding out, or in Relieve, and painted of divers Colours. He likewiſe encompaſs'd the Body of the Church on all Sides with Pentices and Portico's, which he diſtinguiſh'd with wonderful and inexpreſſible Art, with Walls and winding Stairs: In thoſe very winding Stairs, and above them, he made Galleries, and ſeveral Paſſages, every way ſo artificially, that a vaſt Multitude of Men could be there, and go round the Body of the Church, without being ſeen by any of thoſe that were in it below. He farther plac'd many Oratories both above and below, private and beautiful in the very Portico's, and in them Altars in Honour of the Bleſſed Virgin Mother of God, St. *Michael* the Archangel, St. *John* Baptiſt, the Holy Apoſtles, Martyrs, Confeſſors and Virgins, with all their Furniture in moſt decent Manner. Some of which remaining to this Day, appear like Towers and Fortreſſes. We are not able to expreſs what holy Relicks, what religious Perſons, what Number of Miniſters be plac'd there for the Service thereof; and how nobly he furniſh'd the ſame with Books, Veſtments, and all other Ornaments. Many more Things we paſs by, all deſtroy'd, tho' the Ruins ſtill remain. In ſhort, this was the moſt beautiful of nine Monaſteries, over which that Holy Prelate preſided; nor was there any like it, at that Time, on this Side of the *Alps*.

The ſame Holy Biſhop obtain'd ſeveral Privileges for this Place, all eſtabliſh'd by the Authority of Kings and Princes, and confirm'd by Popes and Archbiſhops. It was particularly granted, that no Perſon ſhould be any way moleſted within a Mile of the ſame every way, but might be there in all Safety from all Perſons whatſoever; which Privilege is preſerv'd to this Day; and there are Boundaries on the four Sides of the Church, ſhewing how far that Liberty extends; and any Perſon infringing the ſame, is liable to pay a great Fine, and lyes under Excommunication; ſo that it has at ſeveral Times ſecur'd great Numbers of People, even in Time of War, from the Violence of Enemies. It was no difficult Task for that Holy Father to be at ſo great an Expence in the Service of God, for being Head of nine Monaſteries, and poſſeſs'd of ſeveral whole Provinces, and much Wealth, he was ſo much honour'd and reſpected, that very many Abbats and Abbeſſes committed themſelves and their Monaſteries to his Direction; and others left him to diſpoſe of what they had after their Deaths. Beſides, Princes and Noblemen committed their Sons to his Care; and he had brought Maſons and all other the ableſt Artificers with him from *France* and *Italy*.

The Biſhops of this Church, and the manner how it was converted into a Monaſtery of Regular Canons, *being in the* Monaſticon, Vol. 2. p. 91; *and in the* Engliſh *Abridgment*, p. 135, *it will be needleſs to repeat the ſame here. There are alſo in the* Monaſticon, *as quoted above, the Charters of King* Henry *the Third, and King* Edward *the Firſt, this laſt being an* Inſpeximus *and Confirmation of their Poſſeſſions. There is likewiſe the Grant of* Richard Cumin, *of the Land of* Stancroft. *Having met with nothing more that is remarkable concerning this Abby, (of which Mr.* Willis *makes no Mention) either in our printed Hiſtorians, or Manuſcripts, I proceed to other Matters.*

LILLESHULL

Monaſtery of Regular Canons *of St.* Auguſtin, *in* Shropſhire.

WHAT is ſaid of it in the *Monaſticon*, Vol. 2. p. 144, and p. 942, and in the *Engliſh* Abridgment, p. 138 and 229, can receive very little Improvement here; all I have met with concerning it being what Mr. *Willis* tells us, *Hiſt. Abb. Vol. 2. p.* 191, and is, that *Robert Watſon*, the laſt Abbat, had a Penſion of 50 l. *per Ann.* aſſign'd him at the Diſſolution.

In the *Appendix*, NUM. CCCLXXXVIII, is a Compoſition between this Convent and *Edelina*, the Daughter of *Durandus* the Prieſt: There are alſo two Grants of Land by *Rob. Wudechot*, and *Adam de Brimton*, NUM. CCCLXXXVIII. B. and CCCLXXXVIII. C. which is all I have to add concerning this Monaſtery.

NORTON

Priory of Regular Canons *of St.* Auguſtin, *in* Cheſhire.

THE *Monaſticon*, Vol 2. p. 158, has the Charter of *Roger* Conſtable of *Cheſter*, confirming the Donations of his Anceſtors and others to this Monaſtery; the Charter of King *Edward* the Third confirming the ſame, and the Pedigree and Hiſtory of the Founders, whereof the Subſtance may be ſeen in the *Engliſh* Abridgment, p. 141. To this Sir *Peter Leiceſter*, in his Antiquities of *Cheſter*, adds what follows.

William Fitz-Nigell founded a Priory at *Runcorn*, *Anno* 1133, 33 *Hen.* 1.

William Conſtable of *Cheſter*, *Jun.* the Son of *William Fitz-Nigell*, Conſtable of *Cheſter*, who dy'd about the End of *Henry* the Firſt's Reign, remov'd the Canons of *Runcorn* to *Norton*, as may appear by his Deed, which I found copy'd out with many others belonging to *Norton* Priory, in a long Parchment Roll, of a very ancient Character, remaining among the Evidences at *Dutton*, 1665. *Leiceſter's* Antiquities, p. 264.

The

The aforeſaid Deed taken from *Leyceſter's* Antiquities, is in the *Appendix*, NUM. CCCLXXXIX.

The Names of ſome Priors of Norton, *out of* Leyceſter's *Antiquities of* Cheſhire, *as I find them collected by Mr.* Willis.

Hiſt. Abb. Vol. 2. p. 50.

1. HENRY occurs about the Year 1159, in the Time of King *Richard* the Firſt; as does

2. RANULPH, about the Year 1210, in the Time of King *John*. After him,

3. ANDREW occurs about the Year 1230; as does,

4. ROGER *de Lincoln*, *Ann.* 1285; and

5. JOHN de OLTON, *Anno* 1315. Next to whom I find

6. JOHN de WENIRHAM, about the Year 1350; and after him, I meet with

7. THOMAS, who was Juſtice of *Cheſter*, *Anno* 1368. Ten Years after which, I find

8. RICHARD, *Anno* 1378. After whom

9. ROBERT LEFTWICH is the next in my Catalogue. He occurs *An.* 1455, and 1459. Who were his Succeſſors I am ignorant, or the Time when the laſt Prior, *viz.*

10. THOMAS BARKETT was admitted; who ſurrendering this Convent at the Diſſolution, obtain'd a Penſion of 24 l. *per Annum*, which I find him poſſeſs'd of *Anno* 1553; when there remain'd only this one Penſion in Charge, beſides his own, *viz.* 5 l. to *William Boyes*, and 5 l. in Fees, and 1 l. 6 s. 1 d. in Annuities.

BROOK

Monaſtery of Regular Canons *of St.* Auguſtin, *in* Rutlandſhire.

Wright's Rutland. *p.* 26.

THE Foundation of this Monaſtery, as alſo the Confirmation by King *Henry* the Second, is in the *Monaſticon*, Vol. 2. p. 130, and in the *Engliſh* Abridgment, p. 137, the following is all we have to add.

This was the only Monaſtery of either Sex in this County. In the 19th Year of King *Henry* the Third, on the *Friday* next before the Feaſt of *Pentecoſt*, the Prior of *Kennilworth* preſented Brother *Richard de Ludington*, one of the Canons of *Kenilworth*, to be Prior of the Houſe of *Broc*; which *Richard* the then Biſhop of *Lincoln* inveſted into the ſaid Office, by delivering into his Hands the Book of the ſaid Priory.

At the Time of the Diſſolution of this Houſe, *Roger Harwell* was Prior of *Broke*, and had a Grant from the King of 10 l. *per Ann.* for his Maintenance, untill he ſhould be otherwiſe provided of ſome Eccleſiaſtical Preferment, which Grant bears Date 2 *July*, 28 *Hen.* 8. But it ſeems that this *Roger Harwell* did not behave himſelf well and prudently in the Surrender of the ſame, as appears by the following Letter writ to Secretary *Cromwel*, and dated 17 *June*, 1536, from the Abbat of *Keneſworth*.

'RIght honorable and my ſingular good Ma'ſter, my convenable duety with Condigne 'recommendatyons humbly unto your Maſter'ſhip remembryd. May it pleaſe you to be fur'ther advertiſyd of ſuch matter as at this day I 'and my pore houſe are much perplexed and 'unquietid in, concerning our mannor and Cell 'of *Broke* in the County of *Rotteland*, which by 'the unjuſt and untrue demeanor and behaviour 'of ſuch my Chanon as I ſent thider for to have 'the Governance and Rule thereof, and for that 'he had not ſuch profitable and commodyous 'Pencyon aſſigned and made ſure unto him du'ring his Life as he and his Counſels wold and 'could devyſe and aske hath inſtyled the King's 'Higheſs in his Court of Augmentatyons unto 'the hoole tythe and inteſt thereof, which woll 'and ſhall be onle your merciful favour be mi'niſtrid and ſhewed therein a utter undoyng and 'diſtruction of my houſe and monaſtery for ever, 'for it is not unremembred I dowte not unto you 'that when I firſt received your Letters concern'ing the ſaid Houſe at my next ſending after the 'ſaid your Letters I offrid the ſeme and leſſe of 'the ſame unto any friend of yours that it pleaſe 'you to nam thereunto, and ſo entred into Bar'gain and leſſe and dimiſid it after ſuch forme 'and facion as ye knowe, with bond of a *M.* 'Mark unto the leſſe for his Surety and State 'therein, accordingly, wych if it cannot be per'formed by us we be dangred in the ſaid Sum 'by the Laws of this Realme, wherefore it may 'pleaſe you of your goodneſs and frofit charite 'to be a mean unto the King's highneſs, and to 'oder of his Counſel that ſhall have the hering, 'ordring and determination of the ſaid matter 'that our juſt, trewe and perfit intereſt of the 'ſaid Manner of *Broke* with the Appurtenancies 'which was perpetually and freghly given unto 'our Monaſtery of *Kenellwerth*, in pure Almeſſe 'as it is moſt evidently apparent in evidence 'may ſtill belonge and apperteyn unto our ſaid 'houſe, according as thys Law is and right doth 'require and aske, and for that it ſhall not be'com me to ſtand in contention and traverſe 'with his highneſs, or to defend or proſecute 'any thing that his Grace and Counſel do ſup'poſe and deme to be his right and title by his 'Laws newly made and ordered it may pleaſe 'your Maſterſhippe for and in my Name to be 'ſolicitour and mediatour, that I and my Houſe 'may have and enjoye of the Leſſe of our ſaid 'Sovereighne Lord the reſidue of all the Lands 'and Tenements at this day belonging unto 'the ſaid Cell of *Broke* for ſuch reſonable Rent 'as they now be demyſed by me and for like 'yerys in fee ferme to thentent that ſuch my 'Leſſe as now hath them by me may enjoy and 'continue ſuch dimyſſion as is dymiſed unto 'them in ſalvation of the Bond of the ſaid *M.* 'Mark whereunto I and my houſe ſtand charged. 'And where it pleaſed the King's Highnes for 'my good and true ſervice done to his Grace at 'the Inſurrection of *Coventre* to my great charge, 'to promiſe me his favour in any my reaſonable 'ſuyte concernyng right of my houſe, I ſhall for 'his goodneſs to me in this caſe ſhewed accept 'my ſelf well recompeſid, and what end ſoever

your

‘ your Maſterſhippe ſhall take, I ſhall at all ‘ oures abyde, for in you nowe is all my truſt, ‘ as God knoweth, who ever proſper you in ho- ‘ nour. At *Kenellworth*, the xvii day of *Junii*,

Your humble Orator,

WILLIAM, Abbat ther.

This Priory was in the 26th *Hen.* 8. valu'd at 40 l. *per Annum*, as appears by a Catalogue then taken of the Values of all Religious Houſes; which Catalogue was afterwards inſerted in the Book of Firſt Fruits and Tenths. But in *Speed*'s Catalogue, which was made at the Time of the Suppreſſion, later than the other, it is valu'd at 43 *l.* 13 *s.* 4 *d.*

After the Diſſolution of this Houſe, which happen'd with the other leſſer Monaſteries, in the Year 1536, 26 *Hen.* 8. that King granted to *Anthony Cope*, Eſq; the late Priory of Canons of the Bleſſed Virgin *Mary* of *Broke*, in *Broke*, in the County of *Rutland*; as alſo the Manor of *Broke*, with the Appurtenances in the ſaid County of *Rutland*, to hold *in Capite* by Knight's Service, reſerving out of the Premiſſes the yearly Rent of 4 l. 13 s. 11 d. payable at *Michaelmas*, which Grant bears Date the 9th of *September*, in the 28th of *Hen.* 8.

In the ſecond Year of *Edw.* VI. Sir *Anthony Cope* obtain'd Licence of the King to alienate the ſaid Manor of *Broke* in *Com. Rutland*, to *Andrew Noel*, Eſq; and his Heirs for ever; in which Family this Manor continues at this Day.

Wright's Additions to his Rutlandſhire, p. 5.

Of the Priory of Canons here at *Brook*, I have this further to add, out of certain old Deeds and Grants now in my Poſſeſſion. Their Eſtate lay at *Brook*, *Braunſton*, *Knauſton*, *Okeham*, and *Langham*, all Towns near adjoyning. As to what they held in *Braunſton*, I find that *Reginald*, Son of *Roger de Branteſton*, gave to God and the Sacriſty of the Church of the Bleſſed *Mary* of *Broc*, the yearly Rent of 12 *d.* which the Canons there did uſe to pay yearly to the ſaid *Reginald*, as Capital Lord of *Braunſton*, for one Bovat of Land holden of him; which ſaid Rent he did appoint for the maintaining of the fourth and fifth Lamp at our Lady's Veſpers and Mattins; and in like manner for the Maintenance of the fourth and fifth Candle at the High Maſs, and at our Lady's Morning Maſs. A little before the Suppreſſion, *Robert Orwell* Prior, and the Convent of this Houſe, did by their Leaſe, dated 12 *May*, 23 *Hen.* 8. demiſe to *Robert Reve*, *John* his Son, and *Joan* his Wife, dwelling in *Knoſton* in the County of *Leiceſter*, a Meſe Place and four Yard Lands, with all Houſes, Meſſuages, Paſtures, Commons and Liberties, late in the Tenure of the ſaid *Robert Reve*, lying in the Town and Fields of *Knouſington* and *Braunſton*, for their ſeveral Lives, at the yearly Rent of 43 s. 4 d. and beſides uſual Covenants and Leſſees, oblig'd themſelves to ſet and plant one hundred Aſhes upon the Land and Ground ſo demis'd, within the ſpace of five Years next enſuing from the Date of the Leaſe. This Leaſe was confirm'd by *Anthony Coope*, Eſq; to whom the Lands belonging to this Priory were granted after the Suppreſſion. The reſt of the Lands belonging to this Houſe, with the Reverſion upon this Leaſe, were ſold and conveyed 20 *Jan.* 36 *Hen.* 8. by *Anthony Coope* of *Hardwicke* in the County of *Oxford*, Eſq; to *John Burton* of *Braunſton*; yet ſome of the Lands being held in *Capite*, were not alienated 17 *Oct.* 13 *Eliz.*

Walkelinus de Ferrariis, who was Lord of *Okeham*, *Langham*, and *Brook*, in the Time of King *Henry* the Second, and ſeems to be the firſt Founder of this Houſe, gave to God and to the Church of St. *Mary* of *Brock*, and the Canons there in pure and perpetual Alms, the Homage and Service of *Jordanus de Saxonis*, and whatſoever Right he had in him and his Tenement; and alſo the Tithes of the Profits ariſing from the Fair of *Okeham*, held at the Feaſt of the Decollation of St. *John Baptiſt*, and of the Mills of the ſaid Town of *Okeham*, and of *Langham*. Witneſſes to which Deed, were *Simon* the Prieſt of *Okeham*, *Gilbert* his Brother, *Hugh de Ferrariis*, *William de Frenes*, *Geffry de Carento*, Maſter *John* the Phyſician, *&c.* This Deed was afterwards confirm'd by *Henry de Ferrariis*, Son of *Walkeline*, and after that by *Iſabel de Mortuomari*, Siſter and Heir of the ſaid *Henry de Ferrariis*. Long after this, *viz.* At the great Court of *Edward*, Duke of *York*, who was alſo Earl of *Rutland*, held at *Okeham*, on the *Wedneſday* next after the Feaſt of St. *Michael*, in the 6th Year of *Henry* IV. the then Prior of *Brook*, exhibited his Claim to the Tithe of the Mills of *Okeham* and *Langham*, valued at 24 s. *per Annum*, which his Predeceſſors had formerly enjoy'd, except for ſix Years laſt paſt; but whether he ever enjoy'd them afterwards, does not appear. The beforementioned *Iſabel de Mortuomari* granted to the Prior and Canons of *Broke*, a Tenement in *Langham*, which *Gilbert Carecarius* held of her, and directed her Precept under her Seal to *William Hampton*, her then Bayliffe at *Okeham*, to deliver to the ſaid Prior, full Seiſin of the ſame.

In the Place where the Prory of *Brook* formerly ſtood, *viz.* about a Flight Shot from the Town, has been, ſince the Diſſolution of the ſaid Priory, erected a very fair Houſe, which has been for many Years paſt the Reſidence of the Noble Family of the *Noels*.

Mr. *Willis* gives us no more of this Monaſtery, than that *Roger Harwell* was the laſt Prior, and at the Diſſolution had a Penſion of 10 l. *per Annum* aſſign'd him. Hiſt. Abb. Vol. 2. p. 86.

OULVESTON, *or* OSULVESTON

Monaſtery of Regular Canons *of St.* Auguſtin, *in* Leiceſterſhire.

I Find in the Account of *John Dodington*, the King's Receiver in this County, (*Rutlandſhire*) 3 *Edw.* VI. Mention of a ſmall Eſtate in *Belton*, belonging to the late diſſolv'd Monaſtery of *Oulveſſeſton* in *Com. Leiceſter*, *viz.* One Cottage and certain Lands there, with the Appurtenances, then demiſed to *William Clerke* to hold at the Will of the Lord from Year to Year, paying the yearly Rent of 4 s. at the Feaſts of the *Annunciation* of Our Lady, and St. *Michael* equally. *Wright's Rutland. p.* 23.

All Mr. *Willis* has of this Monastery is, that *John Staunton*, with eleven others, subscrib'd to the Supremacy, 17 *Oct.* 1534. See it in the *Monasticon*, Vol. 2, p. 276, and in the *English* Abridgment, p. 147.

LAUND

Monastery of Regular Canons *of St.* Augustin, *in* Leicestershire.

Ibid. HERE (in *Rutlandshire*) was belonging to the late dissolved Monastery of *Laund* in *Com. Leicester*, one Tenement with certain Lands of the yearly Rent of 20 l. demised by the said Monastery to *Thomas Drake*; also the Tithes with one Piece of Land or Meadow, call'd *Est-Miklengs*, demised by the said Convent to *Thomas Woodhouse*, alias *Webster*, at the yearly Rent of 6 l. 10 s. all which was granted by King *Edward* VI. the 25th of *May*, in the second Year of his Reign, to *Gregory* Lord *Cromwell*, and *Elizabeth* his Wife, for their two Lives.

Here was also belonging to the said Monastery of *Laund*, one other Tenement with Lands thereunto belonging, of the yearly Rent of 10 s. demised by the said Monastery to *Thomas Woodhouse*, alias *Webster*, for the Term of 61 Years, by Deed dated 22 *May*, 30 *Hen.* 8.

To this Mr. *Willis* adds, that *John Lancaster* Prior, and five others, subscrib'd to the King's Supremacy; and that in the Year 1553, the said last Prior had a Pension of 60 l. *Will. Wrothe* 6 l. *Hugh Helley*, 5 l. 6 s. 8 d. *Will. Bartonnet*, 5 l. 6 s. 8 d. and *Robert Barret*, 5 l.

GISEBURN

Monastery of Regular Canons *of St.* Augustin, *in* Yorkshire.

TO what is said concerning this Monastery in the *Monasticon*, Vol. 2. p. 147, and in the *English* Abridgment, p. 139, all we can add in this Place is what follows from Mr. *Willis*.

ROBERT PURSGLOVE, alias SYLVESTER, Suffragan Bishop of *Hull*, last Prior, surrender'd this Convent 22 *Dec.* 1540, and had a Pension of 166 l. 13 s. 4 d. assigned him, which he enjoy'd *Ann.* 1553.

But in the Appendix we have a considerable Number of Charters, all of them from the Originals in the Hands of *Thomas Strangways Robinson* of *Pickering* in the County of *York*, Esq; and *Ralph Thoresby* of *Leeds* in the same County, Esq; and a Donation to the Prior or Convent here of Lands, *&c.* for maintaining a Chantry in the Church of the *Holy Trinity* at *Kingston upon Hull*, and an Hospital for 12 poor Men, taken from Mr. *Dodsworth*'s MSS. in the *Bodleian* Library, No. 7. Fol. 69. The Charters are 16 from *Num.* CCCXC to *Num.* CCCCVII. The Donation for the Chantry and Hospital, *Num.* CCCCVIII.

HAVERINGLAND, *or* HAVERLAND

Monastery of Regular Canons *of St.* Augustin, *in* Norfolk.

THE *Monasticon* does not mention this Place: And Mr. *Willis* says no more of it than these Words;

THOMAS CLARK occurs Prior, *Anno* 1526.

He calls it HANERLAND, alias MONTJOY, but does not tell us whence he had this Note:

I have not, in all my Search, been able to find any more of it, saving only two Charters, the one confirming the Possessions thereof by Pope *Sixtus* the 4th; and the other the Protection of Pope *Clement*; both which are in the *Appendix*, NUM. CCCCIX, and CCCCX.

KENILWORTH, *or* KENELWORTH.

Monastery of Regular Canons *of St* Augustin, *in* Warwickshire.

SEE this in the *Monasticon*, Vol. 2. p. 114, and in the *English* Abridgment, p. 136, to what is there said, we here add in the *Appendix*, NUM. CCCCXI, King *Henry* the 8th's Licence to the Prior and Convent to acquire Lands and Revenues to the Value of 40 l. *per Annum*; which Favour perhaps he granted, that he might have the more to rob them of afterwards; for NUM. CCCCXII is the Surrender of that Abby into the said King's Hands. Mr. *Willis* has furnish'd us with

The Names of the Priors of this Monastery.

1. BERNARD occurs in K. *Henry* the First's Time. Hist. Abb. Vol. 2. p. 243.
2. LAURENCE in King *Stephen*'s Days.
3. ROBERT, between the Years 1150 and 1170.
4. WALTER, in *Henry* the Second's Time.
5. SILVESTER occurs Prior, *An.* 1202, in King *John*'s Time; as does
6. DAVID, *Anno* 1239, 23 *Hen.* 3. The next I meet with is
7. ROBERT de ESTELEY. He was elected Prior by *Conge d' Elire*, dated 2 *Nov.* 1273, 51 *Hen.* 3. and had the Temporalities restored to him the 22d of *December* following. He resign'd *An.* 1277, to
8. RICHARD de TYNELESFORD, who obtain'd the Royal Assent 18 *Feb.* 1280, 7 *Edw.* 1. and had the Temporalities restor'd to him the 5d of *March* following. On his Death, which happen'd *Anno* 1293, by Virtue of a *Conge d' Elire*, dated the 12th of *August*.
9. ROBERT de SALLE was elected the same Year, and had the Temporalities restor'd to him the *Sept.* following. On his Death, as I judge, succeeded
10. THOMAS

10. THOMAS de WARMYNGTON, elected Prior the 13th of the *Kal.* of *June*, 1332, whoſe Succeſſor

11. JOHN de PEYTO, was elected about the 2d of the *Id.* of *April*, 1335. After him,

12. HENRY de BRADNEY occurs Prior, *Anno* 1361; as does

13. THOMAS de MERSTON, *Anno* 1395; and

14. WILLIAM de BRAYLES, *Anno* 1400; and

15. THOMAS KIDERMISTER, *Anno* 1402; and

16. THOMAS HOLYGREVE, *Anno* 1439. To whom, according to my Authorities, ſucceeded

17. JOHN YARDLEY, the 2d of *May*, 1458; and then

18. RALPH MAXFEILD. He preſided *Anno* 1494; and was, I preſume, ſucceeded by

19. WILLIAM WALL, *Anno* 1519. In which Year he ſupplicated at *Oxford* for the Degree of Batchelor of Divinity. He occurs Prior of this Convent *Anno* 1535; and was ſucceeded by

20. SIMON JEKYS, the laſt Prior, elected *Anno* 1538, not long before the Diſſolution; at which Time he, with ſixteen Canons, ſurrender'd the ſame to the King's Viſitors, 14 *April*, 1539, 3 *Hen.* 8, and had a Penſion of 100 l. *per Annum* granted him; and ſo had the other reſigning Canons ſmall Penſions.

Wright. in his *Rutlandſhire*, p. 23. ſays, The Prior of *Kenelworth* was Lord of *Brook*, and Part of *Braunſton*, in the County of *Rutland*, in the 9th of *Edward* 2.

BOLTON

Monaſtery of Regular Canons *of St.* Auguſtin, *in* Yorkſhire.

I Have nothing to add concerning this Priory, to what is in the *Monaſticon*, Vol. 2. p. 100, and in the *Engliſh* Abridgment, p. 136, but the following Line from Mr. *Willis*, *Hiſt. Abb.* Vol. 2. p. 269, *viz.*

RICHARD MOONE, laſt Prior, ſurrender'd this Convent 29 *Jan.* 1539, 30 *Hen.* 8.

And in the *Appendix* are three Deeds of Donations made to theſe Canons from the Originals in the Hands of Sir *Wal. Calverly*, Bart. and *R. Thoresby*, Eſq; NUM. ccccxiii, ccccxiv, and ccccxv.

NOSTEL, *or St.* OSWALD's

Monaſtery of Regular Canons *of St.* Auguſtin, *in* Yorkſhire.

TO what is ſaid in the *Monaſticon*, Vol. 2. p. 33, and in the *Engliſh* Abridgment, p. 129, concerning this Monaſtery, I will here add from Mr. *Willis*:

Hiſt. Abb. Vol. 2. 280.

The Names of ſome Priors, *out of Dr.* Tanner's *Collections.*

1. ADULPHUS, Prior of this Place, reſign'd the ſame *Anno* 1133.

2. SAVARDUS occurs Prior, *Anno* 1153; as does

3. ASKETILLUS, about the Year 1196; and

4. JOHN, *Anno* 1201.

5. RALPH occurs Prior about the Year 1215, as do theſe following Priors in the Years hereaftermentioned, *viz.*

6. WILLIAM, *Anno* 1219.

7. JOHN, *Anno* 1221, and 1235.

8. STEPHEN, *Anno* 1239, and 1242.

9. BENEDICT, *Anno* 1245.

10. ROBERT, *Anno* 1252.

11. WILLIAM, *Anno* 1255, and 1262.

12. RICHARD de WARTRIA, *Anno* 1276, and 1282.

13. JOHN de INSULA, alias DEWSBURY, was admitted Prior on the *Id.* of *Auguſt*, 1288.

14. HENRY de ABREFORD occurs Prior, *Anno* 1322, and 1328; as doth

15. JOHN de INSULA, elected Prior *Anno* 1328; he occurs alſo *Anno* 1339. (Note, *That* John de Inſula *above-mention'd, is in Mr.* Willis's *Catalogue, as above quoted; and this* John de Inſula *is in* Addenda, *p.* 338, *the Times allotted them are ſo different, that they muſt be two diſtinct Men, and there might happen to be two of the ſame Name.*

16. ADAM, *Anno* 1389.

17. RICHARD WOMBULL is entitled late Prior in a Deed, *Anno* 1396.

18. JOHN HUDRESFELD occurs Prior, *An.* 1455.

19. WILLIAM ASHTON occurs, *Anno* 1483.

20. RICHARD HIRST, *Anno* 1495; and

21. RICHARD MARSDEN, *Anno* 1515. The laſt Prior was

22. ROBERT FERRER, who ſurrendering his Convent, 20 *Nov.* 1540, 31 *Hen.* 8. had a Penſion of 100 l. *per Annum* aſſign'd him, which I perceive he enjoy'd with his Preferment to the See of St. *David's*, 9 *Sept.* 1528.

The Leaſe granted by the Convent of Noſtell *to* Roger Malet, *Gentleman, of their Tythes at* Wrangbroke, *and* Elmſall.

THIS Indenture made the xiij day of *Februari* in the Thirtie yeare of the reagne of our ſoverane lorde King *Henere* the VIIIth, King of *Inglande* and of *Fraunce*, lorde of *Ireland*, defenſoure of the Chriſten faith, and in Earth immediatlie under Chriſt the ſupreme head of the Hoolle Church of *Ingland*, Betwix *Robert* Priour of the Houſe and priorie of Saint *Oſwald* of *Noſtel* and the Convent of the ſame on the one part, and *Roger Malet*, Gentylman, on the other partie, witneſſeith that the above-namyd Priour and Convent by there hole aſſent and aſſent have dimiſide and to farme letten and by thes preſentes dimiſith and to farme lettith unto the above namyd *Roger Malet*, Gentylman, and his aſſignes all thare Tithe, Corne and hay within the Towne and fealds of *Wrangbroke*, and the Tithe hay of *Elmſall* to be had and holden to the aforeſaid *Roger* and his aſſigns from the feaſt of Saincte *Martin* in winter laſt paſt before the Dayt of this Indenture to thende and Terme of xxxi Years then next foloyng fullie to be compleated and endid, paying yearelie therefore to the aboveſaid Priour and Convent and their ſucceſſours at the aforeſaid Monaſtery

Ralph Thoresby, Eſq;

Monaſtery of Sainct *Oſwalde* ſix pounds and ten ſhillings at the feaſt of the Purification of our Laydie hooly to be payd. And if it fortune the aboveſaid yearely Rent of VI l. X s. or any parcell thereof to be behynd and uncontent and payde for the ſpace of fourtie days after any of the feaſts at which it ought to be paid. Then it ſhall be lefull for the aforeſaid Priour and Convent and thare ſucceſſors to re-entre of to and in thare aforeſaid Tithe, Corne and Hay of *Wranbroke* and *Elmſall*, in thare own ryght and former ſtat therein, and to make dimiſſion of the ſame at there owne pleyſure to any perſons, any thing to the contrary in this preſent Indenture recited notwithſtanding. In witneſſe whereof to the one part of this Indenture remayning with the aforeſaide *Roger Malet*, the aboveſaid Priour and Convent have ſett thare Common Seall To the other part wharof the above namyd *Roger Malet*, Gentyllman, haith ſett his Seall geven in the Chapiter Houſe of the aforeſaid Monaſteri of Sanct *Oſwalde* the day and year above written.

The Seal to this remains, but much defac'd, being on a ſort of Paſte, perhaps white at firſt; but turn'd yellow with Age.

On the back-ſide of this Leaſe is the following Endorſement.

THE trew Intent and meaning of this Leaſſe Indentyd, is that the within namyd *Roger Malet* of *Normanton* in the County of *York*, Gentylman, ſhall enjoye and occupie all the profetts within the Town and feildes of *Wranbroke*, and the Tithe Haye of *Elmeſall* pertaining to the Priour and Convent of Sanct *Oſwalds* of *Noſtell* at the day of the dayt of this Indenture, for the Terme and and termys of XXXI Years in as ample and large maner as the ſaide *Roger* haith occupide the ſame by the ſpace ſex yeares next before the dayt hereof, for the within ſpecyfyde ſumme of VI l. X s. in the Yeare. In witneſs whereof the tenor of this indorſyng is written of the backſyde of boith the Indentures.

MOTESFONT, or MONTIFONT, *or* MONTESFONT

Monaſtery of Regular Canons *of St.* Auguſtin, *in* Hampſhire.

SO variouſly I find it written, by the firſt Name in the *Monaſticon*, Vol. 2, p. 332, and in Mr. *Willis*'s Hiſtory of Abbies, Vol. 2, p. 206; and by the other two Names in the Bull of Pope *Alexander* the 6th, for ſuppreſſing the ſame, the which Bull is in the *Appendix*, NUM. ccccxvi.

I have found nothing to add concerning it beſides the faid Bull, only the following Words from Mr. *Willis*, as above quoted; viz.

WILLIAM SHEPPARD, laſt Abbot, had a Penſion of 20 l. *per Annum* aſſign'd him, which he enjoy'd *Anno* 1553.

BRISTOL

Monaſtery of Regular Canons *of St.* Auguſtin, *in* Gloceſterſhire.

THE *Monaſticon*, Vol. 2, p. 233, gives us an Account of this Monaſtery, as does the *Engliſh* Abridgment, p. 144, where is alſo the Catalogue of the Biſhops ſince erected into an Epiſcopal See by King *Henry* 8. but the Catalogue of the Abbats before the ſaid Erection being omitted, will be properly inſerted here from Mr. *Willis*.

Abbats of this Monaſtery.

1. RICHARD, the firſt Abbat, inſtituted *Anno* 1148, and govern'd 'till his Death, which happen'd *Sept.* 1, 1186. On his Deceaſe, as I judge, one (Hiſt. Ab. Vol. 1. p. 226.)

2. PHILIP became Abbat, and was remov'd *Anno* 1196, as the *Monaſticon Anglicanum*, Vol. 1, p. 1034, informs us, to *Bellelande, Co. York*. After him, I meet with

3. JOHN, ſtil'd Abbat of *Briſtol*; ſome Authorities I have ſeen mention him as the ſecond Abbat. He dy'd *Feb.* 12, 1215, whereupon another of the ſame Name, *viz.* a ſecond

4. JOHN was choſen to ſucceed; who deceaſing within ſix Weeks after his Nomination,

5. DAVID was elected to this Dignity, He is ſaid, in the Annals of *Worceſter*, to reſign *Anno* 1234; but according to Mr. *Wharton*'s Collections, he dy'd that Year; and was ſucceeded by

6. WILLIAM de BRADESTON, elected *May* 21, 1234. He is ſaid to reſign *Anno* 1242, on the 20th of *Auguſt*; after which he liv'd ten Years, *viz.* till *May* 20, 1252, and then dy'd. On his Reſignation,

7. WILLIAM LONG, call'd in *Anglia Sacra*, CAMERARIUS de KEYNSHAN, ſucceeded *Anno* 1242. He dy'd *May* 17, 1264, and was ſucceeded by

8. RICHARD de MALMSBURY, on whoſe Death, which happen'd *Sept.* 13, 1276.

9. JOHN de MARINA was elected, and had the Temporalities reſtor'd him, *October* 10, 1276. He dy'd *Feb.* 21, 1286, and was ſucceeded by

10. HUGH DODINGTON. He dy'd *Nov.* 26, 1294, and was ſucceeded by

11. JAMES BARRY, who obtain'd the Royal Aſſent *December* the 16th following. He dy'd *Nov.* 12, 1306; and was ſucceeded by

12. EDMUND KNOWLE, elected by Virtue of the Royal Licence, dated *Nov.* 30, 1306. During his Government he built the Church, which is now ſtanding, from the Ground, with the Veſtry, *&c.* and farthermore procur'd of the King a Confirmation of all the Poſſeſſions of the Monaſtery, as may be ſeen in the Patent and *Clauſe* Rolls, dated 10 *Edw.* 2. He dy'd *June* 19, 1332, and was ſucceeded by

13. JOHN SNOW, who receiv'd the Benediction from the Biſhop of *Worceſter* at *Hartlebury*, on the *Friday* after St. *Thomas a Becket*'s Day, *viz. July* 7, 1332, (*that is, his Tranſlation.*) He dy'd *July* 12, and was ſucceeded by

14. RALPH ASSHE, confirm'd Abbat *Auguſt* 2, 1341. He dy'd *March* 1. 1351, and was ſucceeded by

15. WILLIAM

15. WILLIAM COOKE, who on Account of the Vacancy of the See of *Worceſter*, receiv'd the Mandate for Inſtallation from the Prior of *Worceſter*, in *April*, 1353. He reſign'd *Oct.* 1, 1363, and dy'd *April* 8 following, being firſt ſucceeded on his Reſignation by

16. HENRY SHELLINGFORD. On whoſe Death, which happen'd on the 2d of *December*, 1388.

17. JOHN CERNE became Abbat. He dy'd *October* 5, 1393, and had for his Succeſſor,

18. JOHN DANBURY, or DANBERY. On whoſe Death, which happen'd *Jan.* 10, 1428.

19. WALTER NEWBURY was preferr'd to this Office; in the Adminiſtration whereof, he met with great Troubles; for being unjuſtly expell'd for five Years, one *Thomas Sutton* intruded into his Place, and kept the ſame from him till he was thruſt out of the Convent for Dilapidations, and other Waſtes he committed: On which Account no Mention is regiſter'd of his Death. As to Abbat *Newbury*, he is reported to have been a good Benefactor to his Church, and to have built the Manor Place of *Almondsbury*, which at this Day pertains to the Biſhoprick of *Briſtol*. He dy'd *Sept.* 3, 1463, and was ſucceeded by

20. WILLIAM HUNT, elected *Sept.* 11, 1463. He dy'd *March* 14, 1481, and was ſucceeded by

21. JOHN NEWLAND, elected *April* 6 following. He was a very learned Man, and of great Abilities, being often employ'd by King *Henry* the 7th in Embaſſies. During his Government, he beautify'd his Church much with Buildings, and wrote an Hiſtory of the ſame, with an Account of the noble Family of the *Berkleys*. He dy'd *June* 12, 1515, and was bury'd in his Church under a fine Monument. His Succeſſor was

22. JOHN SOMERSET, who dying, as my Author puts it, *Anno* 1535, tho' I rather think it was 1533.

23. WILLIAM BURTON ſucceeded to this Dignity upon *Sept.* 9, 1534. He, with *Giles* and ſeventeen others of this Monaſtery ſubſcrib'd to the King's Supremacy. Three Years after which, he either deceas'd, or reſign'd, whereby Room was made for the laſt Abbat.

24. MORGAN WILLIAMS, elected *Anno* 1537; who ſurrender'd his Convent into the King's Hands on the 9th of *December*, 1539, and obtain'd a Penſion of 80 l. *per Annum* for Life. *Fuller* in his Church Hiſtory, Book 6, p. 317, mentions him as charg'd with Incontinency, tho' I ſee little Ground for his Aſperſion. I preſume he was dead before the Year 1553.

Mr. *Willis* can find little Ground for the Aſperſion above, nor indeed can any other find more than *Fuller*'s bare Word, he producing no Authority for the ſame.

We have in the *Appendix*, *Num.* CCCCXVII, inſerted the Charter of King *Edward* 3. by which he diſcharges the Abbat of this Monaſtery from coming to the Parliament, the ſaid Abbat praying to be ſo diſcharg'd, in Regard that no Abbat of that Place had been ever ſummon'd to that Service before the 10th Year of the Reign of the ſaid King *Edward*; and this Diſcharge was granted in his 15th Year, the Abbat not being fond of that Trouble and Charge as may be ſeen in the ſaid Charter.

POGHELE, *or* POCHELE

Monaſtery of Regular Canons *of St.* Auguſtin, *in* Berkſhire.

SPoken of in the *Monaſticon*, Vol. 2, p. 266, and in the *Engliſh* Abridgment, p. 146, not mention'd by Mr. *Willis*; nor do I find any farther Account of it, but only two Bulls, which are in the *Appendix*, NUM. CCCCXVIII and CCCCXIX. The firſt of Pope *Alexander*, Authorizing them to perform the Divine Office in their Church, with the Doors ſhut, when the Land ſhall be under an Interdict: And the other of the ſame Pope, taking the Monaſtery into his Protection, as may be ſeen in the Place above referr'd to.

D R A X

Monaſtery of Regular Canons *of St.* Auguſtin, *in* Yorkſhire.

FOR this alſo I muſt refer to the *Monaſticon*, Vol. 2, p, 96, having nothing more concerning it, but only a Leaſe of Land let by the Prior and Convent thereof to *John* the Son of *Nicholas Oggoteby*, without Date; which ſee in the *Appendix*, NUM. CCCCXX.

THORNTON

Monaſtery of Regular Canons *of St.* Auguſtin, *in* Lincolnſhire.

COncerning this Monaſtery ſee the *Monaſticon*, Hiſt. Ab. Vol. 2, p. 198, and the *Engliſh* Abridgment, Vol. 2. p. 141. All that can be added from Mr. *Willis* is, p. 124.

JOHN MORE Abbat, WILLIAM HOBSON Prior, JOHN YORK, and twenty two others, ſubſcrib'd to the Supremacy 25 *Aug.* 1534, 26 *Hen.* 8.

WILLIAM HOBSON, who I preſume ſucceeded *More* in the Abbacy, had a Penſion of 40 l. *per Annum*.

I have not met with any more in any other but only in *Rymer*'s *Fœdera* is King *Edward* the Third's Diſcharge to this Abbat from coming to the Parliament, he having been wrongfully ſummon'd to ſerve as a Baron, from which he pray'd to be exempted; and it was accordingly granted. The King's Diſcharge is here omitted, being exactly the ſame as that to the Abbat of St. *Auguſtin* at *Briſtol*, which may be there ſeen, and therefore it is needleſs to repeat it: But in the *Appendix*, NUM. CCCCXXI, is a Receipt of King *Edward* the Third, of Church Plate borrow'd of the Monaſtery, to be pawn'd for his Expedition againſt *France*, never to be reſtor'd.

IPSWICH

Monastery of Regular Canons *of St.* Augustin, *in* Suffolk.

MR. *Willis* has no more of this Monastery than that

JOHN THELFORD was Prior, *Anno* 1533.

See the *Monasticon*, Vol. 2, p. 295, and the *English* Abridgment, p. 149.

This was one of the Monasteries suppress'd by Cardinal *Wolsey*, for Founding of his intended Colleges at *Ipswich* and *Oxford*; for doing whereof, he obtain'd a Bull of Pope *Clement* VII. which see in the *Appendix*, NUM. CCCCXXII.

WOODKIRK

Cell of Regular Canons *of St.* Augustin, *in* Yorkshire.

THIS I do suppose to have been a Cell to the Monastery of *Nostel*, finding no Account of it any where, nor any Mention in the *Monasticon*, more than the Name and Valuation in the General Catalogue, the which Valuation is 17 l. 0 s. 4 d. But among the other Helps, I have receiv'd from Sir *Walter Calverly* of *Calverly* in the County of *York*, Bart. is an Original Grant of some Land to it, by *Alice* the Daughter of *Robert Scot*, where it is to be observ'd, that *Scot* was the ancient Name of this noble Family, which has since taken that of *Calverly*, the Place of their Residence for many Ages past. The said Grant is in the *Appendix*, NUM. CCCCXXIII.

KIRKAM

Monastery of Regular Canons *of St.* Augustin, *in* Yorkshire.

Hist. Abb. Vol. 2. P. 275.

ALL Mr. *Willis* has concerning this Monastery, above what is in the *Monasticon*, Vol. 2, p. 105, and in the *English* Abridgment, p. 136, is this

JOHN KYLDWYCKE, last Prior, with seventeen Friers, (*it should be* Canons, *these being different from the Friers of St.* Augustin,) surrender'd this Convent the 8th of *December*, 1539, 30 *Hen.* 8. and had a Pension of 50 l. *per Annum* assign'd him.

I have not met with any more concerning it, but an Original Lease communicated among others by that worthy Antiquary *Ralph Thoresby* of *Leeds*, Esq; the which is in the *Appendix*, NUM. CCCCXXIV.

BREDON

Cell of Regular Canons *of St.* Augustin, *in* Leicestershire.

MEntion'd in the *Monasticon*, Vol. 2, p. 39, and Vol. 3, p. 62, and in the *English* Abridgment, p. 130, and 260. To which I can add no more than a Grant of Land to it by *William Wentworth*, which is in the *Appendix*, NUM. CCCCXXV.

WIKES

Nunnery of Canonesses *of the Order of St.* Augustin, *in* Essex.

OUR Accounts concerning this Nunnery, are but short and confuse, the *Monasticon*, Vol. 2, p. 282, has nothing more concerning it but the Charter of King *Henry* the Second, confirming its Possessions; and by which it appears to have been founded by *Walter Mascherel*, in the Reign of King *Henry* the First, as may be seen in the *English* Abridgment, p. 148; as also that it was dedicated to St. *Mary*.

Weaver, in his Funeral Monuments, has as little, and that erroneous; for he says it was founded by King *Henry* the Third, or at leastwise by him confirm'd: And that it could not be founded by him, appears by what has been said above. Mr. *Willis*, in his History of Abbies, does not mention this Place.

All that I have found further concerning it, is in *Rymer*'s *Fœdera*, *&c.* Vol. 2, p. 234, and 238; and that is as uncertain and confuse as the rest; for in the former of those Places, he calls it the Monastery of *Wilkes*, of the Order of St. *Augustin*, in the Diocese of *London*; and in the latter, he names it the Monastery of *Wikes*, of the Order of St. *Benedict* in the same Diocese; and it is certain that they are not two distinct, but one and the same Monastery; besides that, the two Bulls he gives us are of the same Pope *Martin*, scarce differing in a Word; and all the Difference between the Dates is, that the first is of the *Nones* of *January*, in the second Year of his Pontificate; and the other of the *Ides* of *February* in the same Year: But it is certain that those Volumes have many gross Errors. Not being able to reconcile these Differences, I have given both the said Bulls in the *Appendix*, NUM. CCCCXXVI, and CCCCXXVII, leaving them to the Readers farther Enquiry.

These Nuns must have been such as are now call'd Canonesses, because the Charter confirming the Grants made to them in the *Monasticon*, Vol. 2, p. 282, and in the *English* Abridgment, p. 148, is of King *Henry* the Second; and the Monastery was founded in the Reign of King *Henry* the First; whereas the Friers, and consequently the other Nuns of St. *Augustin* did not come

come into *England* till the Reign of King *Henry* the Third. The *Monaſticon* has no more concerning this Monaſtery but the aforeſaid Charter, wherein the Foundation is mention'd, nor have we any Thing to add to it more than the Ruin of it, which *Newcourt* delivers thus:

Newcourt, Vol. 2. p. 656.

This was one of the Monaſteries, granted by King *Henry* the 8th, in the 20th Year of his Reign to Cardinal *Wolſey*, towards Founding his Colleges at *Oxford* and *Ipſwich*; but reverting to the Crown, upon the Cardinal's *Præmunire*, it was granted to *Gilbert*; for in 4 *Eliz.* one *Edward Gilbert* had Licence to alienate to *William* and *Robert Veiſy*.

LACOCK

Nunnery of Canoneſſes of the Order of St. Auguſtine, *in* Wiltſhire.

THE *Monaſticon*, Vol. 2, p. 341, and the *Engliſh* Abridgment, p. 152, juſt mention the Foundation of this Nunnery from *Leland*; then give an Account of the Founders from the Regiſter of *Lacok* in the *Cotton* Library; and two Charters of the ſame, the one of King *Henry* the Third, and another of King *Edward*.

Having been favour'd with a very fair Regiſter Book of this Nunnery by that worthy and communicative Gentleman *Ivery Talbot* of *Laycock* in *Wiltſhire*, Eſq; the preſent Poſſeſſor of that Place, I ſhall in the *Appendix* give many Charters and Extracts of all the leſs conſiderable; which cannot be all inſerted in a Work of this Nature, by reaſon they would ſwell it to an immoderate Bulk. We ſhall alſo, in this Place, make ſome few Hiſtorical Remarks collected from the ſaid Regiſter; and particularly concerning the few Abbeſſes therein mention'd, of whom we have no Account elſewhere.

It is here, in the firſt Place, to be obſerv'd, that theſe Nuns were Canoneſſes of St. *Auguſtin*, and not of the other Order of the ſame Saint, the Friers whereof are call'd *Eremites* of St. *Auguſtin*; and this is undeniable, in regard that their Monaſtery was founded in the Year 1229; whereas the *Eremites* of St. *Auguſtin* came not into *England* till the Year 1252, and conſequently there could be no Nuns of that Order till ſome Years after.

Abbeſſes of Lacock.

1. ELA, Counteſs of *Salisbury*, having founded and endow'd this Nunnery, became her ſelf the firſt Abbeſs thereof, as appears by ſeveral of the Deeds and Charters, which may be ſeen in the *Appendix*. She occurs as Abbeſs in the Year 1241; but when ſhe dy'd, I do not find.

2. BEATRIX occurs next Abbeſs, without either the Time of her Promotion or Death, only ſhe appears to have follow'd *Ela* by the Charters in the *Appendix*.

3. ALICE muſt, by the Evidence of the ſame Charters, have been the third; but, like her Predeceſſors, without any certain Time; thoſe Deeds being generally without any Date, and not ſo much as diſpos'd according to due Order of Time, the ſame Abbeſſes being nam'd in ſeveral Places ſometimes before and ſometimes after one another.

4. JULIANA was Abbeſs after her by the Teſtimony of the ſame Charters; the which having no Dates, the Time of her Preſiding is no farther known than that ſhe occurs in a Charter dated 17 *Edw.* 1. which is the Year of our Lord 1288.

Wymarca occurs Prioreſs of this Nunnery in a Leaſe of Land ſhe let of a Meſſuage and ſome Land to *Robert Carpenter*, which may be ſuppos'd to have been during a Vacancy of the Abby, but the Time appears not, the Leaſe having no Date.

5. AGNES occurs Abbeſs here in the Year 1299, in a Leaſe of that Date granted by her to *Richard le Mareſchal* of *Lacock*.

6. JOHANNA *de Montefort* occurs Abbeſs of this Nunnery in 32 *Edw.* 1. being the Year of our Lord 1303, when this Abbeſs, before the King's Judges at *York*, gave Forty Marks to *Robert Bardeney*, for paſſing a Fine to ſecure her in the Poſſeſſion of two Meſſuages and two Yard Lands and an half, with Appurtenances, at *Natton* near *Lacock*.

7. MARGERY of *Glouceſter* was Abbeſs in the Reign of King *Edward* the 4th, as appears by an Inquiſition taken in the 8th of King *Henry* the 8th, which is in the *Appendix*.

23. *Johanna Temys*, by the ſame Inquiſition, appears to have been Abbeſs in the 8th Year of King *Henry* the 8th, and ſo ſhe continu'd till the Diſſolution of her Nunnery; for, as all above is collected from the Charters in the Regiſter of that Houſe; ſo all that Mr. *Willis* gives us concerning the ſame, is that

Johanna Temmys, (ſo he writes her Name) the laſt Abbeſs, ſurrender'd this Convent 31 *July*, 1539, 30 *Hen.* 8. and had a Penſion of 40 l. *per Annum* aſſign'd her, which ſhe enjoy'd *Anno* 1553. Hiſt. Ab. Vol. 2. p. 256.

The Charters and Extracts relating to this Nunnery, taken from the above-mention'd Regiſter thereof, are in the *Appendix*, from NUM. CCCCXXVIII to NUM. CCCCXLIX.

We will here ſubjoyn what occurs relating to this Nunnery, in Mr. *Hearn*'s Notes on *Newbrigenſis*, p. 735, where ſpeaking of the Monaſtery of *Godſtow*, he ſays thus.

I cannot but here relate what a very worthy Friend lately inform'd me of. He ſaid, That he was at the Nunnery of *Lacock* in *Wilts* in *September*, 1712, and that a Woman ſhewing him the Houſe there, brought him into the Chapter-Houſe, which, as well as the Treaſury, (which is a ſort of Stone Tower) and the Kitchin, (where is to be ſeen the Nuns old Boyler,) is ſtill ſtanding, where ſhe told him many lay'd bury'd; and then putting by the Mould, ſhe took out a Stone Coffin, within half a Foot of the Surface of the Earth, and gave it to him to look at. The View my Friend made of it was but curſory, and he mark'd nothing down in Writing, ſo durſt not truſt to his Memory, to give farther Particulars, unleſs it was to tell me, that he made a very deep Step, perhaps ſixteen Inches, or a Foot and a half, to go into it, and he believes, that the Floor was formerly even with that Hearn *in* Not. & Spi. p. 735.

that of the Cloyſter, which is alſo ſtill ſtanding, and out of which we go into it, for they could neuer bury dead Bodies, in Coffins of Stone and Marble, but ſix Inches under Ground, or the Breadth of a Plank, to be laid over them even with the Surface of the Ground. He ask'd the Woman, Whether the Tradition of the Place gave an Account of any who there lay bury'd? But all the Anſwer ſhe could give him was, That that Houſe had formerly been a Nunnery, and the Nuns lay all there bury'd; which he the more eaſily believ'd, becauſe he knew it to be a common Thing, now-a-days, for Monks to bury in their Chapter-Houſes. Beſides, he knew that it was the Cuſtom here in *England* likewiſe. For *John Chinnock*, the 54th Abbat of *Glaſtonbury*, was bury'd *A. D.* 1420, in the new Chapter-Houſe, as *Robert* of *Wincheſter* had been bury'd in the Old Chapter-Houſe of that Monaſtery, as we learn from *Leland*'s Itinerary, Vol. 3, p. 85, and *Collect.* Vol. 6, p. 103. And the Reaſon why *Chinnock*, being a Prelate, was not bury'd in the Church, but in the Chapter-Houſe, is, becauſe he perfected it, having been began and finiſh'd to the Middle by Abbat *Fromont*, who dy'd *A. D.* 1322. For Prelates, particularly Mitred ones, are generally bury'd beyond Seas, in the Church of the Abby, or in ſome particular Chappel, built out of the Cloyſter Garden, moſt an end by ſome Abbat, for a Burying-Place for himſelf and his Succeſſors.

FELIXSTOW, alias FYLSTON, or FLIXTON

Nunnery of Canoneſſes *of the Order of St.* Auguſtin, *in* Suffolk.

THIS Nunnery is barely mention'd, without any Particulars, except the Name of the Foundreſs, *Margery*, the Wife of *Bartholomew Creke*, in the *Monaſticon*, Vol. 2. p. 362, and in the *Engliſh* Abridgment of the ſame, p. 155. Mr. *Willis* in his Hiſtory of Abbies, Vol. 2, p. 223, adds the following Prioreſſes thereof, from Dr. *Tanner*'s Collections.

Prioreſſes of Flixton.

1. EMMA de BEHOLM is the firſt I find. She was admitted Prioreſs the 11th of the *Cal.* of *Decemb.* 1301. The next that occurs is
2. MARGERY de STONHAM; upon whoſe Death
3. ISABELLA de WELTHAM was confirm'd Prioreſs *April* 9, 1345; as was
4. MARGERY HOWELL, *April* 3, 1376; and upon her Death
5. CATHERINE HERWARD, elected and admitted *Oct.* 1392. After her I meet with
6. ELIZABETH MOORE: On whoſe Reſignation,
7. CATHERINE PILLEY was confirm'd Prioreſs *Sept.* 28, 1414. She govern'd 'till the Year 1432, when reſigning,
8. MAAD PITCHER was admitted to this Dignity *Oct.* 31, 1432. Her Succeſſor, as I gueſs, was
9. MARIONE DALINGHO: Upon whoſe Death, which happen'd *Anno* 1446,
10. CECILIA CREIKE was elected *June* 10, the ſame Year. The next I meet with is
11. HELEN. Upon whoſe Reſignation,
12. MARGERY ARTIS's Election was confirm'd *May* 12, 1466. After her
13. ISABELLA occurs Prioreſs, *Anno* 1503; as does
14. ALICE WRIGHT, *Anno* 1520; and
15. ELIZABETH WRIGHT, *Anno* 1532.

The laſt I can find, ſays Mr. *Willis*: And ſhe was the laſt; for then the Nunnery was ſuppreſs'd, with others, to endow Cardinal *Wolſey*'s intended Colleges, for which he had a Bull from Pope *Clement* the 7th, which is in the *Appendix*, NUM. CLIX.

OF

a Regular Canon Premonstratensian in his comon habit; see him in the Monasticon in the Habit for the Choir.

OF THE

MONKS,

CALL'D

PREMONSTRATENSES.

Regueras, p. 161.

THESE Monks, vulgarly call'd *White Canons*, first came into *England*, in the Year 1146, where their first Monastery, call'd *Newhouse*, was built, in *Lincolnshire*, by *Peter de Saulia* (*the* Monasticon *calls him* Peter Gosla) and dedicated to St. *Martialis*.

A Catalogue of all the Monasteries of Premonstratenses *there were in* England, *in the Reign of King* Edward *the First, when he granted his Protections to them and all other Monasteries.*

THE Abbat of *Barlinges*.
The Abbat of *Lavendene*.
The Abbat of *Torre*.
The Abbat of *Croxton* and *Newbo*.
The Abbat of *Alnewick*.
The Abbat of *Begeham*.
The Abbat of *Beauchief*.
The Abbat of *Dureford*.
The Abbat of *Tichefield*.
The Abbat of *Wellebeck*.
The Abbat of St. *Radegundis*, near *Dover*.
The Abbat of *Langdone*.
The Abbat of *Tupholme*.
The Abbat of *Haghenby*.
The Abbat of *Westdereham*.
The Abbat of *Wenlinge*.
The Abbat at *Langeley*.
The Abbat of *Leyston*.
The Abbat of *Langdon*.
The Abbat of *Tonebrigg*.
The Abbat of *Kenilworth*.
The Prior of *New Place*, near *Guilford*.
The Prior of *Christ's Church* at *Twyneham*.
The Abbat of St. *Agatha*.
The Abbat of *Ceverham*.

Brother *Nicholas Sottes*, Procurator General in *England* for the Abbat of *Belleport*, of the Order of *Premonstratenses*.

Brother *William Sampson*, Procurator General in *England*, for the Abbat of *Blancland*, of the same Order.

The Abbat of *Cokerford*.
The Abbat of *Newhus*.

In all 27, besides the two General Procurators, who whether they had Monasteries or no, does not appear; but the *Monasticon* reckons 29, which renders the Numbers equal: Yet this Catalogue joyns *Croxton* and *Newbo* under one Abbat, whereby one of the Number is sunk, which would otherwise be 30 here, whereas the Monasticon enumerates them distinctly. Again, this Catalogue has *Dureford*, *Tonebrigg*, and *New Place*, of which there is no mention in the *Monasticon*. St. *Radegundis*, near *Dover* and *Kenilworth*, mention'd in this Catalogue, the *Monasticon* places among the Canons of St. *Augustin*. In short, the Disagreement is

too great to mention all the Particulars. It muſt be allow'd that Time might afterwards make ſome Alteration as to theſe Monaſteries, beſides that, both Authors might be ſubject to ſome Miſtakes.

Of the Original of this Order, and of the Founder thereof, there is a ſufficient Account in the *Monaſticon, Vol.* 2. *p.* 579, and in the *Engliſh* Abridgment, *p.* 186, for which reaſon it will be needleſs to add more in this Place.

BILEGH, or MALDON

Priory of the Order of the Premonſtratenſes, *in* Eſſex.

CONCERNING this Priory the *Monaſticon*, Vol. 2. p. 626, only informs us, from *Leland*, that the Canons of *Perendune*, in the Year 1180, remov'd from thence to *Maldon*, and there built themſelves a ſmall Habitation on the Lands of *Robert Mantel*. There is alſo the Charter of King *Richard* the Firſt, reciting and confirming the Donations made to the ſame. This ſame in the *Engliſh* Abridgment, p. 190.

Newcourt Vol. 2. p. 399.

This Priory was founded *Anno* 1180, by *Robert Mantel*, and dedicated to St. *Nicholas*, for Canons *Premonſtratenſes*, and endow'd with ſeveral Lands and Churches, by the ſaid *Robert*, and *Roheis* his Wife, as alſo by *Picot* of *Perendune*, and *Roger* his Son, *Ralph de Marci*, and *Buelcelina* the Wife of *Roger de Langford*, confirm'd by the Charter of *Richard* the Firſt, dated *December* 7, in the firſt Year of his Reign.

The Advowſon of it, in Proceſs of Time, but how I find not, came to the *Bourchiers*, who had demean Lands in *Great* and *Little Malden*, for I find, that *Elizabeth*, Daughter and Heir of *Bartholomew*, Lord *Bourchier*, Widow of Sir *Lewis Robſert* dy'd ſeiz'd of the Advowſon, *July* 1, 11 *Hen.* VI, 1433, and *Henry Bourchier*, Earl of *Eſſex*, her Heir, who dy'd *April* 4, 23 *Edw.* IV. with his Lady *Iſabel*, were bury'd in the Chapel of the Bleſſed Virgin in this Priory, being ſeiz'd of thoſe Manors, *&c.*

Henry de Wengham, Biſhop of *London*, in 1262, gave 360 Marks Sterling by his Will to R. Abbat of *Bileigh*, and to the Convent of that Place, to find two Chaplains in the Church of St. *Paul, London*, to celebrate for his Soul, each of them to have ſix Marks yearly, and four Marks to be diſtributed on the Day of his *Obit*, between the Canons and the Servants of the ſaid Church, and 25 Shilling to the Poor on the ſame Day, and half a Mark to the Chapter of St. *Martin le Grand, London*, every Year. To the Obſervance of which, the Abbat of *Bileigh* oblig'd himſelf and his Convent, dated on the Feaſt of St. *Catherine* the Virgin, 1298.

Note, *That* Newcourt *here, and alſo Mr.* Willis, *call the Heads of this Houſe Abbats, and yet the Houſe itſelf a Priory, which is a Contradiction, and it could be no other than a Priory, and the Heads thereof Priors, there being no mention of ſuch an Abby in* Reynerus, *nor any other that I have met with.*

At the Suppreſſion it was valu'd at 157 *l.* 16. 11 *d. ob. per Annum*, according to *Dugdale*; *Speed* ſays 196 *l.* 6 *s.*

After the Suppreſſion, King *Henry* the VIIIth, in the 32d Year of his Reign, granted to Sir *John Gate*, the whole Houſe and Site of this Monaſtery, *&c.* and a Mill call'd *Bileigh* Mill, to be held *in capite*; who by Licence from that King, alienated the Premiſſes to *William March* and his Heirs, whoſe Son and Heir *William March*, in the firſt of Queen *Mary*, dy'd ſeiz'd of the ſame, as alſo of the Manor of *Bileigh*, and of divers Parcels of Land in *Malden*, and five Meſſuages, 2 Mills, 1000 Acres of Land in *Bileigh*, *Malden*, *Wodeham-Walter*, *Ulting*, *Langford*, and the Rectories of *All-Saints*, and St. *Peter's Malden*, belonging to the Monaſtery, leaving *Mary*, Wife of *Richard Bowes*, *Marionetta*, Wife of *Richard Baynham*, and *Elizabeth March*, his Siſters and Coheirs.

After this, they were in *Thomas Frank*, who held them in 5 and 6 of *Philip* and *Mary*, of the yearly Value of 80 *l.* and alſo in 1 *Eliz.* whoſe Son and Heir, *Richard Frank*, held them in 22 *Eliz.* and 25 *Eliz.* had Licence to alienate the whole Capital Meſſuage, *&c.* to *Roger Warneſield*, and *William Towſe*, and their Heirs.

There were alſo certain Lands in the Pariſh of Saint *Peter Malden*, call'd *Spittle Lands*, once belonging to this Monaſtery, which King *Henry* the VIIIth, in the 31ſt of his Reign, granted to *William Gunſton*, Eſq; to be held *in Capite*, which were held by *Benjamin Gunſton*, Son and Heir of *Benjamin Gunſton*, 20 *Eliz.* and *William Vernon*, in 3 *Edw.* 6. held divers Lands and Tenements, and a Mill near *Malden*, alſo belonging to this Monaſtery.

WILLIAM KIRKBY occurs Abbat, or Prior here, 1478, as does *Hiſt. Ab.* Vol. 2. p. 77.

THOMAS SCARLET, *Anno* 1500, at which Time the Convent conſiſted of 11 Canons, beſides the Abbat, or Prior.

JOHN COPSHERSE was the laſt Abbat.

WELBECK

Monaſtery of Premonſtratenſes *in* Nottinghamſhire.

THIS Monaſtery was begun in the Time of King *Stephen*, who confirm'd the Gift which *Ralph de Bellofago*, made to God and the Church of St. *James*, at *Wellebeck*, of the Land of *Clun*, of his Fee, afterwards, *viz.* 1 *John*, call'd *Hungreclun*, as appears alſo by the Deed of *Ralph Silvan*, and *Margaret* his Wife, directed to *Henry* Archbiſhop of *York*, who liv'd in that King's Reign, wherein they gave and confirm'd to Lord, or Sir *Gerlo*, Abbat of *Neuhus*, and the Order of the *Premonſtratenſes*, and namely to the Place of the Abby, which his (the ſaid *Ralph's*) Brother *Thomas* had begun, in pure Alms, all their part which they had in that Place, and the Wood which was between the Rivulet and the Cart-way which leads from the Place of the Abby unto *Belgh*, &c. *Thoroton's Nottingh.* p. 450.

See *Thomas de Cukeney* the Founders Foundation Charter in the *Monaſticon*, Vol. 2. p. 599, and King *Henry* the IId's Confirmation of all Grants to the ſame, *Ib.* 602. and in the *Engliſh* Abridgment, p. 187.

Robert de Menill, ſometime Lord of *Whitewell*, in the County of *Derby*, gave to the Church of *Welbeck*, a Quarry in his Land, where-ever it could be found moſt convenient, to build the Church of St. *James*, and other Offices, and free Ingreſs and Egreſs for thoſe that carry'd Neceſſaries for the Building.

Walter

Walter de Guſhull, Knight, granted a Quarry thro' the whole More between the Town of *Whitewell* and *Belgh*, and other where in the ſaid common Paſtures of the Pariſh of *Whitewell*, where ever it could be found, and free leave to diſcover, dig, work and carry, *&c.* as the Charter of the ſaid *Robert de Menill*, his Anceſtor, mention'd, without Contradiction.

Ralph de Baſſet, by the Conſent of *William Baſſet* his Father, and *Maud* his Mother, whoſe Inheritance they were, gave to the Canons of *Wellebeck*, his Mills of *Languat*, the Condition whereof was, that the Men of the Town of *Languat*, and of *Hoghton*, were to make the Houſe and Dam of the Nether Mill, at their Coſt, and to grind their Corn of their proper Wanage, or Tillage, at the 16th Grain, and what they bought at the 20th, and the Abbat and Convent were to make the upper Mill, and dam at their Coſt, and it was lawful for the ſaid *William Baſſet*, and his Heirs, to fiſh in the upper Pool, whenſoever they would, as the Abbat did.

Walter de Haincourt, by the Conſent and Favour of *John*, his Son and Heir, gave to God and the Church of St. *James*, at *Welbeck*, the whole Land which *Geffry de Kreſtewell* held of his Father, and *Ralph* the Son of him, free from all Service belonging to him, except 5 *l.* yearly, and three [*preces*] Boons of one Plow, or Carucat, and three [*preces*] Boon Days in Harveſt, *viz.* the firſt with one Man; the ſecond with two; and the third with as many as ſhall be found there daily reaping. And free from all Service to the King, except *Dana-geld*, or the King's common Aid, by his command ſhould be levy'd throughout the whole Country, in every County, likewiſe the Sheriffs, and the King's Bailiffs [*præpoſiti*] the Canons were to pay for that Land. This Grant he made at the Intreaty, and by the Conſent of the ſaid *Ralph*, Son of *Geffry*, who ſurrender'd the Land to him, that he might grant it to the ſaid Church of St. *James*, and the Canons, who gave the ſaid *Ralph* a Mark of Silver, and four Goats. The Witneſſes were *Robert* the *Presbyter*, *William de Cukeney*, *Thomas* Lord of *Cukeney*, &c.

Oliver de Eyncuria, Son of *John de Eyncuria*, gave to the ſaid Church of *Wellebeck*, the Tithe of his Multure of his whole Mill at *Creſſewell*, and of the Iſſues and Profits which *Oliver Deyncourt*, his Son recogniz'd, 16 *Hen.* 3, before *S. de Segrave*, and his Fellow Juſtices, Itinerant.

Roger Deyncourt gave to the Church of *Welbek*, to ſuſtain three Canons to celebrate divine Service in that Convent, his whole Land and Meadow in *Wynefeild*, with common of Paſture in *Loghagh*; except the Advowſon of the Church of *Wynfeld*, and the Land which belong'd to the Boat of the Parkhouſe, *&c.*

John de Eyncourt, Rector of the Church of *Wynefeld*, Brother of Sir *Roger de Eyncourt*, ſometime Lord of the Park *Morton* of (*Derbyſhire*) for the Health of his Soul, and the Soul of the ſaid *Roger* his Brother, Lord and Anceſtor, and of the Lady *Alice*, Wife of the ſaid *Roger*, confirm'd the Gifts of this ſaid Brother, *viz.* his whole Land of *Wynnefeld*, &c. and the Homage of *William de Eyncourt*, Brother of the ſaid *John*, and of the reſt of the Freeholders, and Services of the Natives, with their Sequels, and that whoever ſhould hold the Manor of *Park*, ſhould defend the ſaid Land from all Suits, *&c.* *Roger de Eyncourt*, Brother of the ſaid Sir *Roger*, Lord of *Park*, made the like Confirmation.

William Deincourt was call'd *Baſſet*, after whoſe Deceaſe *John Deyncourt* entred.

Sir *Richard de Wiverton* for forty-nine Marks of Silver given him by *Geffry Fitz-Peter*, gave to the Abby of *Wellebek*, the Town of *Dukmanton*, in *Derbyſhire*, which Sir *Richard Baſſet* confirm'd, and ſo did *Henry de Stuteville*, and *Leonia de Reynes* his Mother, of whoſe Barony it was held.

King *Edward* the Firſt, by his Charter bearing Date at *York*, 5 *April*, 19 *Edw.* 1. granted to the Abbat and Convent of *Wellebec*, and their Succeſſors Free Warren in all their Demeſne Lands in *Whyten*, *Filingham*, *Ingham*, and *Cotes* in the County of *Lincoln*, *Whatton*, *Aſlacton*, *Flintham*, *Kniveton*, *Yverſhagh*, *Gledthorp*, *Hatfield*, *Hirſt*, *Belgh*, *Cukney*, *Colingthwait*, *Languat*, *Cloune*, *Norton*, *Milnethorp*, *Swaynthorp*, *Ulecotes*, and *Stirape*, in the County of *Nottingham*, *Dukmanton*, *Wineſeld*, *Newbold*, and *Creſſewell* in *Darbyſhire*. The ſame King by another Charter, dated at *Keneylleworth*, 1 *June*, 29 *Edw.* 1. granted his whole Part of the Wood and Soil of *Roumwood*, between the Wood of the ſaid Abbat, and the Park of *Thomas de Furnivall*, extending itſelf by the King's High Way between *Wirkeſop* and *Warſop*, towards the Weſt, and containing 60 Acres by the Perch of the Foreſt, together with that Place of Land which was call'd *Caberton Storth*, by the ſaid Wood, paying 28 *s. per Annum*, for all Services; which laſt the ſaid Abbat had Licence to incloſe, and make a Park of, and to deſtroy and fell the Wood, and Eſſart the Soil, or otherwiſe to make Profit, as he ſhould ſee convenient; and by this Warrant, 3 *Edw.* 3. they claim'd, *&c.* where the Jury found the Abbat, and all his Predeceſſors and Canons, but not their Tenants or Men, quit from Toll of all Things, which they could ſecure to be their own Demeſne, and from Bridges, except the Town-Bridge of *Nottingham* was broken.

The Compoſition between the Abbat and Convent of this Place, and the Biſhop of *Ely* concerning certain Chantries is in the *Monaſticon* as above quoted, where are many other Particulars relating to this Monaſtery, which are therefore not taken Notice of here.

King *Henry* the VIIIth, 26 *Feb.* in the 30th Year of his Reign, granted to *Richard Whalley* and his Heirs, the Site of the Abby of *Welbeck*, and all the Houſes and Lands beneath the Site of it, and the two Granges call'd *Bellers Grange*, and *Hirſt Grange*, and the ſeveral Cloſes and Groves, *&c.*

Queen *Eliz.* 20 *May*, in the firſt Year of her Reign, granted Licence to *Richard Whalley*, Eſq; and *William Whalley*, Gent. to alienate the Houſe and Site of the Monaſtery of *Welbeck*, by the Name of the Demeſne of the Manor of *Welbeck*, and the ſaid two Granges *Bellers* and *Hurſt*, and the Grange of *Gledethorpe*, and the Manor of *Norton*, and the Grange call'd *Hardwick Grange*, to *Edward Osborn*, Citizen and Clothworker of *London*, and his Heirs. She, 9 *Febr.* 42 *Eliz.* granted to *Robert Booth*, Eſq; and *Ranulph Catterall*, Gent. the whole Site, *&c.* which ſometime was belonging to, and Parcell of the Lands of *Richard Whalley*, Eſq;; it became afterwards the manſion Houſe of the Duke of *Newcaſtle*.

The Church of this Monaſtery, dedicated to Saint *James*, is now utterly vaniſh'd, except the Chapel for the Houſe was any Part of it, which of late Years alſo has lain bury'd in the Ruins of it's Roof, the Want whereof does a little diminiſh the Glory of this new Palace, yet ſeeing that neither the Wiſdom, nor Piety, nor Charity of thoſe formerly concern'd here, nor their Right, Title, nor Propriety, nor indeed of God himſelf, could in this Place ſecure or preſerve a Church againſt a King and Parliament, profeſſing the ſame Religion, I cannot perceive how the moſt obſtinate and zealous Pretenders to Religion and Property of this Time, can juſtly wonder though his Grace be not much concern'd for the ruinous Chapel.

The

The Number of the Acres of the Woods of the Abby of *Welbeck* were, of the firſt Foundation of the Houſe in Woods about the Houſe ſixſcore Acres. Of the Gift of the King of *England* in *Roumwood* fiveſcore and ten Acres. Of the Gift of *Richard*, Son of *Richard*, in the Hay of *Cukeney* fourſcore Acres. Of the Gift of *Thomas de la Rivere* in *Heſelbund* eight Acres. Of the Gift of *Brian de Inſula*, in the Wood of *Eskelhagh* fourſcore Acres. Theſe Acres were meaſur'd by the King's Perch, containing 24 Feet. The Sum is 338 Acres, ſixſcore to the Hundered.

Abbats of this Place, I do not find, nor any more remarkable, beſides what is here, and in the *Monaſticon* above referr'd to, only Mr. *Willis* in his Hiſtory of Abbies, Vol. 2. p. 170, tells us, that in King *Henry* the VIIth's Time, here were accounted 22 Religious in this Convent, and that *Richard Richmond*, alias *Benty*, the laſt Abbat, ſurrender'd this Convent, 20 *June* 1538, 30 *Hen.* VIII. and had a Penſion of 50 *l. per Annum*, aſſign'd him, and ſeven more of the ungodly Canons had ſmall Penſions allow'd them for that vile Service of betraying their Truſt.

Thoroton above has ſhown, how the Site and Lands of this Monaſtery paſs'd from one to another, till they came to the late Dukes of *Newcaſtle*, whoſe Family we ſee is extinct, and that Title transferr'd to another.

CROXTON

Monaſtery of Premonſtratenſes, *in* Leiceſterſhire.

SEE this in the *Monaſticon*, Vol. 2. p. 603, and in the *Engliſh* Abridgment, p. 188, and 262. This Monaſtery, in the Reign of King *Edward* the IIId, was almoſt burnt down, and the Canons thereof all periſh'd by Peſtilence, except the Abbat and Prior, as may be ſeen in that King's Letter in the *Appendix*, NUM. CCCCL. excepting the Abbat from collecting the Tenth for the King, for thoſe Reaſons, as alſo becauſe the ſaid Abbat was infirm, and the Monaſtery ſtood in a loneſome Place, where the Mony ſo collected, could not be ſecure.

I have no more to add concerning it, beſides the Names of the Abbats from Mr. *Willis*.

Abbats of Croxton.

Hiſt. Abb. Vol. 2. p. 109, and 327.

1. RALPH DE LINCOLN was made Abbat, not long before the Year 1231. After
2. JOHN occurs Abbat, *Anno* 1241, as does
3. JEFFRY, *Anno* 1242, and
4. THOMAS, *Anno* 1250.
5. WILLIAM DE GRAHAM was confirm'd Abbat the 17th of the *Cal.* of *June*, 1274.
6. WILLIAM DE BRACKLEY occurs Abbat, *Anno* 1319.
7. JOHN ARGHUM occurs Abbat, *Anno* 1477. He dy'd *Anno* 1491, and was ſucceeded the ſame Year by
8. ELIAS ATTERCLIFF. He was on the 4th of *Jan.* 1499, preſented to the Vicarage of *Thingden*, in *Northamptonſhire*, which he reſign'd *Anno* 1501. He dy'd *Anno* 1534, and was ſucceeded by
9. ROBERT DERBY, who was preſented to this Abbacy by *Thomas Lord Berkley* the 22 *d*, of *April* 1534.
10. THOMAS GRENE was laſt Abbat. He occurs *Anno* 1539, in which Year he with 20 Monks of this Houſe ſurrender'd the ſame to the King's Viſitors, 3 *Sept.* 30. *Hen.* VIII. and had a Penſion of 80 *l. per Annum.*

NEWBO, *or* NEBO

Monaſtery of Premonſtratenſes, *in* Lincolnſhire.

TO what is ſaid of it in the *Monaſticon*, Vol. 2. p. 612, and in the *Engliſh* Abridgment, p. 188, I have no more to add than one Grant of two Acres of Land to it, by *Robert de Acaſtris*, the which ſee in the *Appendix*, NUM. CCCCLI.

BLIBOROW, *or* BLIBURGH, *or* BLITHBURGH

Monaſtery of Premonſtratenſes, *in* Staffordſhire.

TO what is in the *Monaſticon*, Vol. 2. p. 593, and in the *Engliſh* Abridgment, p. 187. Mr. *Willis* only adds, that JOHN WRIGHTON was Prior, *Anno* 1534, nor have I found any thing farther concerning it, than that it was one of thoſe ſuppreſs'd by Cardinal *Wolſey* to endow his intended Colleges, which vain Project of his never took Effect. Pope *Clement* the VIIth's Bull for ſuppreſſing of the ſame, and ſeveral others to that Purpoſe, is in the *Appendix*, NUM. CLIX.

OF THE

ORDER

OF THE

REGULAR CANONS

OF

Arouaſia, or Arroaſia.

Of the firſt Inſtitution of the REGULAR CANONS *of* AROUASIA.

Hiſt. des Ordres Monaſt. Vol. 2. p. 106.

AROUASIA near *Bapaume*, in *Artois*, was a Place that ſerv'd to ſhelter Robbers; but about the Year 1090, it was ſanctify'd, by being the Habitation of three Holy Eremites, *viz.* *Heldemar* of *Tournay*, *Conon* or *Conrad*, who was afterwards a Cardinal, and *Roger* of *Arras*, who built in that Place a little Cell or Oratory, which they dedicated in Honour of the *Holy Trinity*, and St. *Nicholas*. *Lambert*, Biſhop of *Arras*, confirm'd that Settlement, by his Letters, dated the 21ſt of *October* 1097, directed to *Conon*: For which Reaſon many place the Beginning of this Congregation in that Year; but it appears, by the ſame Letters, that *Heldemar* was then dead, and he is ſet down as the firſt Provoſt appointed by *Conon*, *Anno* 1090, in the Catalogue of the Abbats of that Abby, publiſh'd by the Gentlemen of St. *Martha*, who have alſo ſet down his Epitaph, wherein he is ſtyl'd Founder of that Abby, which was govern'd by Provoſts, till St. *Bernard*'s Time, when *Gervais*, who was the third Provoſt, and who ſucceeded *Richerius*, in the Year 1124, took the Title of Abbat, which was alſo given to his Succeſſors.

This *Gervais* is ſtyl'd Founder of the Congregation, perhaps becauſe in his Time this Abby became the Head of 28 Monaſteries; but it has long ſince ceas'd to have a Being, and its laſt General Chapter was held in the Year 1470. The Monaſteries of *Henein Leitard*, three Leagues from *Doway*, of St. *Nicholas* at *Tournay*, of *Choques*, and of *Mareles* in *Artois*, depended on it as well as thoſe of *Werneſton*, *Zunebeck* and *Soetendal* in

Flanders, of St. *John* at *Valenciennes*, St. *Criſpin*, and St. *Leger* at *Soiſſons*. There alſo belong'd to it four Priories in *Ireland*, two of them at *Dublin*, one at *Rathoy*, in the County of *Kerry*, and one at *Rathbele* in the County of *Limerick*, as alſo ſome in *England*.

Their Habit was White, and as the Cardinal *de Vitry* informs us, they were Auſtere, did eat no Fleſh, wore no Linnen, and kept ſtrict Silence.

NUTLEY, *alias* St. MARY IN THE PARK

Monaſtery of Regular Canons *of* Arroaſia, *in* Buckinghamſhire.

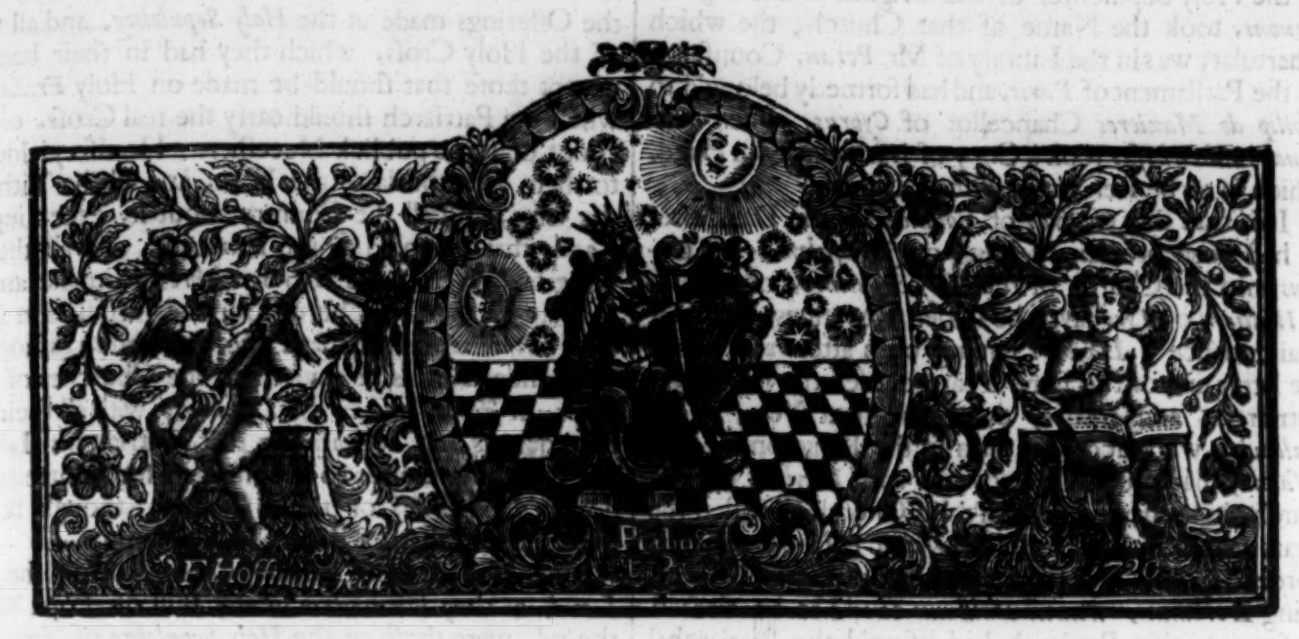
THIS Monaſtery is in the *Monaſticon*, Vol. 2. p. 154, and in the *Engliſh* Abridgment, p. 139, but there plac'd among the *Regular Canons* of St. *Auguſtin*, as if it had not been diſtinct from the others; whereas it certainly was of this Reformation we here ſpeak of. However all we have to add concerning it is what follows from *Reynerus*.

Reynerus, p. 159. After the *Regular Canons* of St. *Auguſtin*, came into *England* thoſe of *Arroaſia*, in the Year of our Lord 1112, concerning whoſe Admiſſion we have the following Charter.

" We *Walter Gifford*, Earl of *Buckingham*, and *Her-*
" *mengard*, the Counteſs his Wife, have given, in per-
" petual Alms, for the Health of our Souls, *&c.* to
" God, and St. *Mary of the Park*, and to the Abbat
" and the Canons of the Park, there ſerving God, all
" my Park of *Grendam*, and whatſoever is contain'd
" within the Compaſs of the Park, *&c.* and the Mill
" of *Grendham*, free and diſcharg'd from all Service
" and Exaction, to build to the Honour of God, and
" the moſt Bleſſed Virgin *Mary*, a certain Abby of
" *Regular Canons*, according to the Order and Inſti-
" tute of St. *Nicholas* of the Church of *Arroaſia* and
" *Foreſtenden*, and for the Maintenance of the Canons
" there ſerving God, we give our Land of *Hameid*, &c.

Arroaſia, is an Abby in the Dioceſe of *Arras*, the Head of the Reformation of the *Regular Canons*, who, as *Jacobus de Vitriaco*, in his Weſtern Hiſtory, ſpeaks of them, retaining the Foundation of the Rule of St. *Auguſtin*, in order to correct the Fleſh with its Vices and Concupiſcence, baniſh'd Fleſh from their Refectory; beſides this they did not wear Shirts, but lay at Night in their Dormitory in Woollen Tunicks, and providing againſt imminent Dangers, added ſome other neceſſary and decent Inſtitutions, building them upon the aforeſaid Foundation.

Note, That in the *Monaſticon*, the Park, by *Reynerus* call'd *Grendham*, is written *Crendon*. This is all I have found concerning this Congregation in general, or its Monaſteries in *England*.



OF THE

ORDER

OF

REGULAR CANONS

OF THE

HOLY SEPULCHRE.

The Original of the REGULAR CANONS *of the* HOLY SEPULCHRE.

THE *Monaſticon*, Vol. 2. p. 573, and the *Engliſh* Abridgment, p. 185, having but a very imperfect Account of the Original and Progreſs of this Order, it will be proper here to give the Reader ſome more ample Information concerning the ſame.

Hiſt. des Ordres Monaſt. Vol. 2. p. 114.

The Hiſtorians of the Order of the *Regular Canons* pretend, that when *Godfrey* of *Bouillon* had conquer'd the *Holy Land*, and made himſelf Maſter of the City of *Jeruſalem*, on the 15th of *July* 1099, he ſoon after put *Regular Canons* into the Patriarchal Church of the Holy Sepulchre. *F. du Moulinet* adds, that he had taken them along with him, and did not only put them into that Church of the Holy Sepulchre; but alſo into all the others wherein he ſettled the Divine Service; as thoſe of the Temple of *Solomon*, *Mount Sion*, *Mount Olivet*, *Gethſemani*, *Bethlehem*, *Hebron*, *Nazareth*, and many other Towns in *Paleſtine*. But the Canons that Prince put into thoſe Churches, (he not living long enough after his Election to that Kingdom to ſettle the divine Worſhip in all the Churches which *F. du Moulinet* names) were no other than *Secular Canons*, who

who, as we are inform'd by a Chartulary of that Church of the Holy Sepulchre, of the Original of the *Regular Canons*, took the Name of that Church; the which Chartulary was in the Library of Mr. *Petau*, Counſellor of the Parliament of *Paris*, and had formerly belong'd to *Philip de Mazieres* Chancellor of *Cyprus*, when Mr. *Andrew du Cheſne* took a Copy of it with his own Hand, which is to be ſeen in the King's Library.

It is true that *Godfrey* of *Bouillon*, ſome Days after he had been proclaim'd King of *Jeruſalem*, put *Canons* into the Church of the *Holy Sepulchre*, on whom, as *William* of *Tyre* ſays, he ſettled Revenues, for their Maintenance *Daybert* having been afterwards about the latter end of the ſame Year, choſen the firſt *Latin* Patriarch, and *Godfrey* dying the next Year, 1100, *Baldwin*, who ſucceeded him in the Kingdom of *Jeruſalem*, had much Controverſy with *Daybert* the Patriarch, who having govern'd his Church almoſt three Years amidſt many Troubles, was at laſt compell'd by Force to quit it, and ſaw an Intruder put into his Place, being *Evremar*, whom *Baldwin* caus'd to be elected. As ſoon as that Patriarch had uſurp'd the Patriarchal See, he retrench'd part of the *Canons* Prebends, and allow'd each of them only 150 Bizantines *per Annum*.

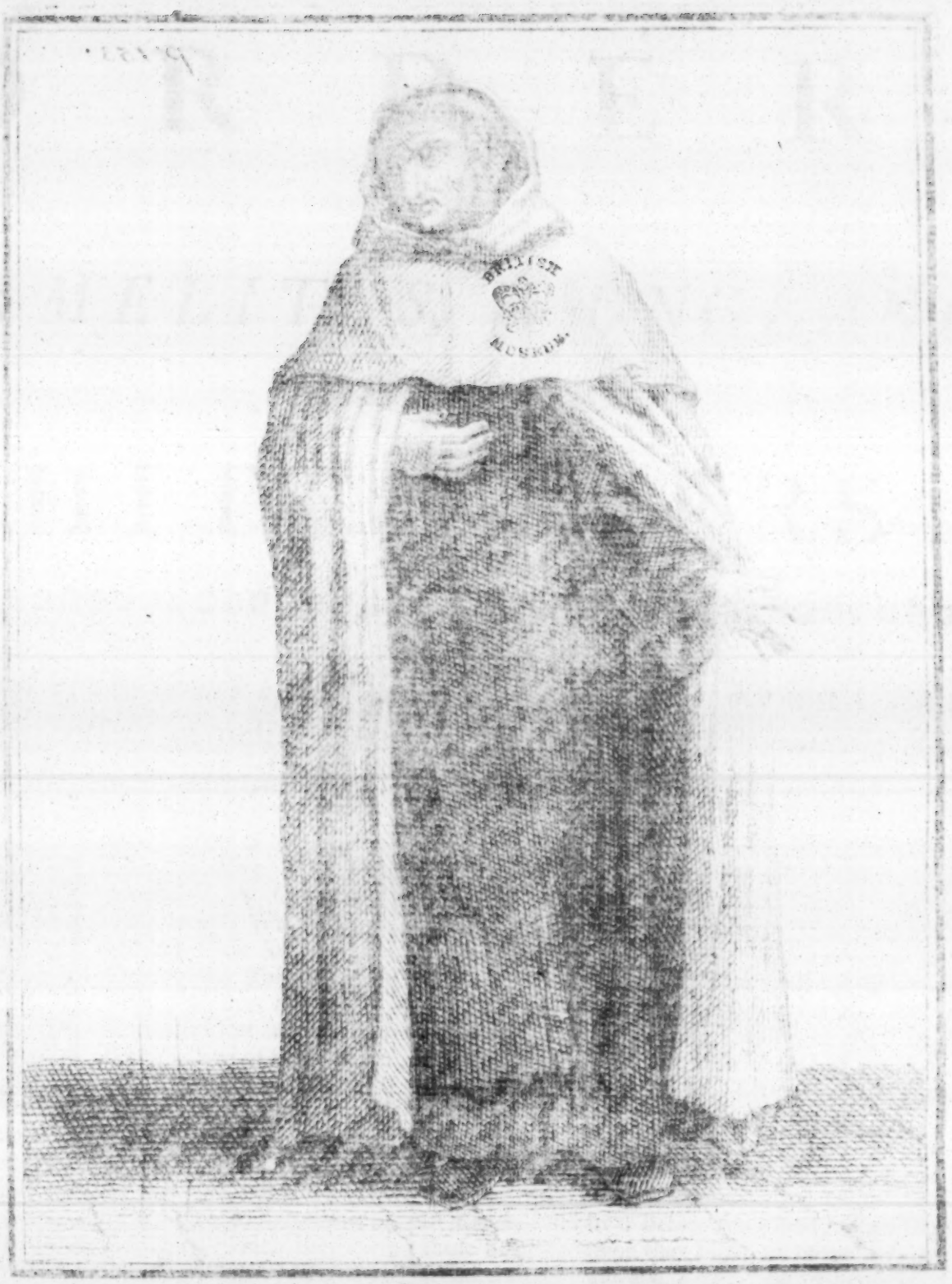
Daybert going to *Rome*, to complain to Pope *Paſchal* the IId, of the Wrong done to him, in obliging him by Force to quit his See, and that his Legate had declar'd that See Vacant, without having heard him, the Pope reſtor'd him to his Church; but in his Return to take Poſſeſſion of the ſame, he dy'd at *Meſſina*, in the Year 1107. *Gibelin*, Archbiſhop of *Arles*, whom that Pope ſent at the ſame Time to *Jeruſalem*, to compoſe the Diſorders in that Church, was made Patriarch of *Jeruſalem*, and *Evremar*, who had intruded into that See, was conſtituted Biſhop of *Ceſarea*. The Letter written by the Patriarch *Gibelin*, to King *Baldwin*, ſome Days before his Death, which hapned in the Year 1111, farther proves that thoſe *Canons* of the *Holy Sepulchre* were not *Regular Canons*; for in that Letter, he tells the King, he could have wiſh'd to have ſpoken with him before his Death, but that being prevented, he prays him by his Authority, to uphold what he had enjoyn'd his Canons, which was to eat in common, according to the Cuſtom of the Canons of ſeveral Churches, and particularly thoſe of *Lyons* and *Rheims*. *Arnoul*, Archdeacon of the Church of *Jeruſalem*, whom *William* of *Tyre* calls the *firſt-born of Satan, and Son of Perdition*, had caus'd himſelf to be choſen Patriarch before *Daybert*, and oblig'd to quit that Dignity, which he had obtain'd by unjuſt Methods; but after the Death of *Gibelin*, he was by the King's Favour, put into his Place; and though rais'd to that Dignity, he did not ceaſe to lead a ſcandalous Life, which oblig'd Pope *Paſchal*'s Legate to depoſe him, in the Year 1115. He appeal'd from the Legate's Sentence, and went to *Rome* to the Pope, who, for the ſake of Peace, reſtor'd him, in the Year 1117, when he had ſworn upon the Holy Evangeliſts, that he was innocent of the Crimes laid to his Charge, as is expreſs'd in that Pope's Bull. This *Arnoul*, in the Year 1114, oblig'd the Canons of this Church to follow the Example of the Apoſtles by living in common, and to obſerve the Rule of St. *Auguſtin*. He gave up to them, for their Maintenance the one half of all the Offerings made at the *Holy Sepulchre*, and all thoſe of the Holy Croſs, which they had in their keeping, except thoſe that ſhould be made on Holy *Friday*, or when the Patriarch ſhould carry the real Croſs, on Account of ſome publick Neceſſity. He alſo yielded up to them two thirds of the Wax, and all the Tithes of the City, and all the Country about it, excepting the Lands that belong'd to the Patriarch, and all that the King had given to the *Holy Sepulchre*, to make amends to that Patriarchal Church, for the Juriſdiction it had over *Bethleem*, before that Place was made a Biſhoprick; and beſides all this he gave them the Churches of Saint *Peter*, at *Joppe*, and of St. *Lazarus*, with all their Appurtenances, as appears by that Patriarch's Letters, wherein he pretends to much Zeal for reforming the deprav'd Manners of thoſe Canons, though he had been the firſt that ſet them the ill Example.

The Houſes theſe *Regular Canons* had in the *Holy Land*, as they are nam'd in the Bull of Pope *Celeſtin* the 2d, were thoſe of the *Holy Sepulchre* of *Jeruſalem*, St. *Peter*, at *Joppe*, the *Holy Sepulchre* at *Acre*, St. *Mary* of *Numaz*, in the Territory of that ſame Place, the *Sepulchre* at *Mount Peregrin*, St. *Mary* at *Tyre*, and the *Quarentain*, that is, the Place where our Saviour JESUS CHRIST faſted forty Days and forty Nights. The *Regular Canons* at *Mount Olivet*, were not of the Congregation of the *Holy Sepulchre*. Theſe *Canons* did not enjoy thoſe Places long, for the *Sarazens* having again made themſelves Maſters of the *Holy Land*, in the Year 1187, in the Reign of *Guy* of *Luſignan*, they were oblig'd to quit their Monaſteries, and retire into thoſe they had in *Europe*, their Congregation having then ſpread itſelf into ſeveral Countries.

Lewis the Younger, King of *France*, at his Return from the *Holy Land*, brought ſome of them, whom he put into the Church of St. *Sampſon* at *Orleans*. The Earls of *Flanders* did the like, and a *Poliſh* Gentleman founded a Monaſtery of them at *Miekou*, 8 Leagues from *Cracow*, where many others ſprouted, ſo that it is now Head of a Congregation of about 20 Houſes, in *Poland*, *Sileſia*, *Moravia* and *Bohemia*, and govern'd by a Superior, who calls himſelf General of all the Order of all the Holy Sepulchre, tho' the *Canoneſſes* of that Order in *France*, *Germany* and *Spain*, do not own him as their Superior.

Theſe *Canons* and *Canoneſſes* pretend to much greater Antiquity than that we have aſſign'd them, and deduce their Orignal from the Time of the Apoſtle St. *James*, the firſt Biſhop of *Jeruſalem*, whom they look upon as their Father and Founder; but this has been already ſufficiently prov'd to be a Fiction. Their Habit differ'd in ſeveral Countries, that they wore in *England*, may be ſeen in the *Monaſticon*, as above quoted. This Order was ſuppreſs'd in the Year 1484, and their Poſſeſſions given to the Knights of St. *John* of *Jeruſalem*, but that Suppreſſion did not take Effect in *Poland*, and ſome Parts of *Germany*; and there are ſtill *Canoneſſes* of the Order in *France* and *Spain*.

I have no more to add concerning this Order, but refer to the *Monaſticon*, as above.


BRITISH MUSEUM

A Carmelite Frier.

OF THE

ORDER

OF THE

CARMELITES, in ENGLAND

Commonly call'd

WHITE FRIERS.

The Original of the Order of the Friers of Our Lady *of* Mount Carmel, *commonly call'd* Carmelites, *or* White Friers; *their Primitive Rule, and the Alterations made therein by Popes.*

Hiſt. des Ordres Monaſt. Vol. 1. p. 282.

THE *Carmelites* have long maintain'd a Controverſy with ſeverall Writers, concerning their Antiquity and Origin, the which Controverſy was never handled with ſo much Heat as it was about the End of the laſt Century, between the Religious Men of this Order, and the *Jeſuits*; when it gave occaſion to both Parties to publiſh ſeveral Works, and to Petition the Popes, *Innocent* the 11th, and *Innocent* the 12th, as alſo *Charles* the 2d King of *Spain*; the *Carmelites* to have thoſe ſilenc'd who diſputed their Antiquity, which they carry up to the Prophet *Elias*, whom they look upon as their Patriarch and Founder.

The Curious may ſee an excellent Account of this Controverſy, in the Hiſtory quoted in the Margin, which is here omitted, as no way pertaining to our Purpoſe. That Diſpute having given much Scandal, Pope Innocent the 12th, *at laſt, ſilenc'd both Parties, whereof our Author takes Notice, and then proceeds as follows.*

P. 299. It plainly appears, by the Books and Libels publiſh'd on both Sides, that it was convenient the Pope ſhou'd, by his Authority, put a ſtop to thoſe Proceedings, becauſe of the Scandal they gave by the Invectives they were fill'd with, which are not agreeable to Chriſtian Charity, whereof Religious Men ought to give an Example according to their Profeſſion, and it is to be wiſh'd that his Holineſs had been ſooner acquainted with it to prevent the ſame, as he did by his Brief of the 20th of *November* 1698. I owe too much Submiſſion to the Commands of Popes, to preſume to act contrary to their Intentions. That Brief of Pope *Innocent* the 12th, enjoyning me Silence, as to the Primitive Inſtitution of the *Carmelites* by the Prophets *Elias* and *Eliſha*, obſtructs my urging the Reaſons I could alledge to oppoſe it. So that, if the *Carmelites* had thoſe Prophets for their Founders, I will not refuſe them that Honour; and I leave them in Poſſeſſion of the Pretenſions they have long had, that there has been an uninterrupted Succeſſion of their Order, from thoſe Prophets to this Day. Nay, I will allow them to carry back their Antiquity even to the Days of *Enoch*, who liv'd before the Flood; ſince ſome of thoſe Bulls on which they build to prove they are deſcended from *Elias* and *Eliſha*, and particularly that of Pope *Pius* the 4th 1477, ſay they are deſcended from the Prophets *Elias*, *Eliſha* and *Enoch*. It is true that the *Carmelites* deny that *Enoch*, who is mention'd in the Bulls, to be the ſame *Enoch* that was taken away from among Men, as the Holy Scripture ſays, *Gen. Chap.* 5. but they tell us, it it another *Enoch* of *Amathim*, Diſciple to St. *Mark* the Evangeliſt. In ſhort, ſince they pretend, that ever ſince their firſt Inſtitution, they have made the three Vows that are eſſential to a religious Life, they will find it a difficult Task to prove an Hereditary Succeſſion of their Order, from *Enoch* the Son of *Jared*, and Father of *Mathuſalem* to this Time; for the Holy Scripture does not take Notice that God commanded *Noah* to take any *Carmelites* into the Ark, and if any one of *Noah*'s Sons had been a Carmelite, he could not have taken the Vow of

Chaſtity; ſince all *Noah*'s Sons went into the Ark with their Wives, and after coming out of the Ark, they all of them had ſeveral Children.

As the Bull of Pope *Innocent* the 12th above mention'd, only ſilences us as to the Primitive Inſtitution and Succeſſion of the Order of the *Carmelites*, from the Prophets *Elias* and *Eliſha*, ſo it does not deprive us of the Liberty of controverting the other Pretenſions of thoſe Religious Men. If they find a Proof of that Hereditary Succeſſion in the Perſon of *John* the 2d, the 44th Patriarch of *Jeruſalem*, whom ſome Authors look upon as only the 42d Biſhop of that City, and the firſt Patriarch, I do not deſign to urge any thing to the contrary, or to ſtrike that illuſtrious Patriarch out of the Catalogue of the renowned Men of the Order of the *Carmelites*; becauſe it would be acting contrary to the Orders of the Pope, who has enjoyn'd Silence in that Affair: But they are quite out, when they aſcribe to him the Book of the Inſtitution of Monks, which they pretend was the Rule they follow'd, till the Patriarch *Albert* gave them another. For *John* was not promoted to the Epiſcopal Chair of *Jeruſalem*, which was not then Patriarchal till the Year 386 or 387, and in that Book, which they aſcribe to him, there is mention of the *Scapular*, which the *Carmelites* did not wear till the Bleſſed Virgin had given it to the holy *Simon Stock*, two Years before the Death of that Saint, which was in the Year 1285, and he would alſo therein have taken Notice of the White Mantle or Cloak, and of the Hood, which they did not wear till the Year 1287, or 1288, without mentioning the Fables that Book is ſtuff'd with, which have made all Learned Men look upon it as a falſe and fictitious Work, the Author whereof could not live before the 12th Century. On account of that fictitious Book, *Peter Waſſel*, a reform'd *Carmelite* of *Aloſt*, and Prior of *Antwerp*, aſcribes to that Patriarch ſeveral Works that have either no Author's Names, or are falſly given to others, which he has Collected, and Printed at *Bruſſels* in two Volumes in Folio, *Anno* 1643, under the Title of the Works of *John* of *Jeruſalem*. "But "tho' that *Carmelite*, (ſays *Mounſieur du Pin*, who has "taken the Pains to collect them) has writ one whole "Volume to make out that the Works contain'd in his "firſt Tome, were really of *John* of *Jeruſalem*, and "has endeavour'd to vindicate them from all Errors; "yet it may be ſaid, that he has perform'd nothing of "what he promiſes in his Title, and that he has fill'd "that long and tedious Treatiſe with nothing but fri"volous Conjectures, groundleſs Suppoſitions, ma"nifeſt Falſhoods, or ſuch Matters as have no Rela"tion to his Subject, ſo that all his Superſtructure, "wanting a Foundation, it ſoon fell to Ruin, and is be"come the Scorn of all Men that pretend to Literature.

The *Carmelites* are ſo far from agreeing among themſelves in relation to their Pretenſions, that *John le Gros* of *Toulouſe*, one of their Generals, about the Year 1411, is ſo far from believing, that *John* the Patriarch of *Jeruſalem*, did ever write a Rule for the *Carmelites*, and preſcrib'd them a Method of Living; that on the contrary he ſays, that he receiv'd that of St. *Baſil*, which he caus'd to be obſerv'd by the *Anchorites* of *Mount Carmel*. He adds, that this Patriarch of *Jeruſalem* was promoted to that Dignity, by Pope *Adrian* the firſt, in the 8th Year of his Pontificate, on account of the Sanctity of his Life. He reckons that Patriarch of *Jeruſalem* the 44th after the Apoſtle St. *James*. Thus he ſpeaks in the Garden of *Mount Carmel*; but in the Key to that Garden, he ſtill explains himſelf more fully, and ſays, that the *Anchorites* of *Mount Carmel*, having been baptiz'd by the Apoſtles, diſpers'd themſelves over that ſame Mountain at *Jeruſalem*, at *Acre*, and other Parts of the *Holy Land*; and that they every where Preaching the Faith of JESUS CHRIST, it happen'd that *Baſil* the Great, who was alſo an *Anchorite*, writ a Rule for ſome *Eremites* who adher'd to him; that ſome of thoſe who liv'd on *Mount Carmel* follow'd that Rule: that afterwards Pope *Adrian* the firſt, in the 8th Year of his Pontificate, rais'd to the Patriarchal See of *Jeruſalem* Brother *John*, an Eremite of the ſame *Mount Carmel*, on account of the Sanctity of his Life; that the ſame Patriarch *John* gave to his belov'd Diſciple Brother *Capraſius*, and the other *Anchorites* of *Mount Carmel*, the Rule of St. *Baſil* for them to obſerve; that he gave them no other, but that they liv'd according to that Rule till the Year 1023.

This is what we find in an antient Manuſcript of that Garden of *Mount Carmel*, which is preſerv'd in the Library of the *Carmelites* at *Frankfort*, as F. *Papebroch* writes, in the Hiſtory of the Patriarchs of *Jeruſalem*; but in the Mirror of *Carmel* printed at *Venice*, in 1507, where that ſame Garden is inſerted, they have left out what F. *le Gros* had ſaid concerning Pope *Adrian* the Iſt's electing that Brother *John* the Eremite of *Mount Carmel* Patriarch of *Jeruſalem*. They perhaps found out, that the Time when that Pope liv'd could not agree with that of the ſaid Patriarch of *Jeruſalem*; for *Adrian* not being made Pope till the Year 772, he could not promote that B. *John* to the Patriarchal Dignity, till the Year 780, that being the 8th Year of his Pontificate, and yet that Patriarch dy'd in 416, when he had govern'd that Church almoſt 36 Years. But tho' the *Carmelites* have left that out, yet they have left in what the ſame *le Gros* ſays, that the ſame Patriarch had given the Rule of St. *Baſil* to the Anchorites of *Mount Carmel*, and have farther added to the Catalogue of Saints of that Order, which *le Gros* had taken notice of, St. *Baſil*, and *Cyrill* of *Alexandria*, and St. *Lewis* King of *France*; for *le Gros* had at firſt put in the Holy Prophets *Elias*, *Eliſha*, *Jonas* and *Abdias*; the fifth Saint after them was St. *John* of *Jeruſalem*; the firſt St. *Berthold*; and in the Additions St. *Baſil* is the 5th, St. *Cyrill* of *Alexandria* the 6th, St. *John* of *Jeruſalem* the 7th, and St. *Lewis* King of *France* the 8th. No doubt but it will ſeem amazing to find St. *Lewis* in the Number of the Saints of the Order of the *Carmelites*; but however, by what has been ſaid it will appear, that till the Time of *John le Gros*, General of that Order, about the Year 1411, the *Carmelites* believ'd that their Anceſtors had follow'd the Rule of St. *Baſil*, till the Patriarch *Albert* gave them another.

Notwithſtanding all this, they had not for their Rule, either that of St. *Baſil*, nor the Book of the Inſtitution of Monks, falſly aſcrib'd to *John* the IId of the Name, and the 44th Biſhop of *Jeruſalem*, whom ſome, as has been ſaid, believe to have been only the 42d, nor have they had any other Rule, but that which was given them by the Patriarch *Albert*, the 12th of the *Latins*, who was promoted to that Dignity, in the Year 1204. *Brocard* Superior of the Eremites of *Mount Carmel*, perceiving that the Number of his Anchorites increas'd, ask'd it of him. The Patriarch *Albert* granted his Requeſt, and writ a Rule, which he inſcrib'd to that *Brocard*, and the Anchorites that liv'd under his Direction, and liv'd near the Spring on *Mount Carmel*.

I wonder that F. *Bonani* of the *Society of Jeſus*, has follow'd the Opinion of thoſe who believ'd that Rule to have been given by the Patriarch *Albert*, in the Year 1171; for in 1171 there was no Patriarch of *Jeruſalem* of that Name. It is true that *Laertius Cherubin*, who has inſerted that Bull in the *Bullarium Romanum*, has dated it in the Year 1171, and that the

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Carmelites continu'd long under that Miſtake, which ſome have gone about to correct by another Error, ſaying it was in the Year 1199, which could no more than the other ſuit with the Time of *Albert*, Patriarch of *Jeruſalem*. They were afterwards ſenſible that the ſaid Opinion could not be maintain'd, as F. *Theodore Stratius*, General of that Order, fairly confeſs'd. The Congregation of Rites having granted them Leave to perform the Office of St. *Albert*, as they had requeſted, they were at a Loſs about what they ſhould ſay in the Leſſons of that Saint's Office, whom they knew not thoroughly, and the Congregation would not approve of what they deſign'd to put in, whereupon the General *Stratius* writ to *Aubert de Mire*, Dean of the Church of *Antwerp*, for his Advice, and ſome Information concerning that Saint, with whom they were little acquainted; his Words are, *It does not well appear, who or what ſort of Perſon that* Albert *was whom we Honour*. If we ſhould ſay, adds he, that this *Albert* is he that gave us our Rule, that lies under ſome Difficulties; becauſe the Rule was given us in the Year 1171, and at that Time there was no Patriarch of *Jeruſalem* call'd *Albert*; for he, of that Name, who was promoted to the ſaid Dignity, aſcended to it in the Year 1204. He likewiſe ſays, that in 1171, there could be no other in *Syria*, but one *Albert* Biſhop of *Bethlehem*, who came with *William* of *Tyre* to the *Lateran Council*, held under Pope *Alexander* the Third. Therefore, *Aubert de Mire*, in his Original of the Order of the *Carmelites*, having ſaid that this Biſhop of *Bethlehem* was the ſame with him that was afterwards Patriarch of *Jeruſalem*, which could not agree with what was otherwiſe alledg'd, that *Albert* Patriarch of *Jeruſalem*, had been firſt Biſhop of *Bobio*, and then of *Verceil*; the General intreated that Author to find out ſome Means to prove that *Albert*, Biſhop of *Bethlehem*, and *Albert* Patriarch of *Jeruſalem*, were the ſame Perſon (which was very agreeable to the *Carmelites*) and to make good their Notion, that the ſame Patriarch of *Jeruſalem* had been one of their Order. But the *Carmelites* have been oblig'd to recede from their Opinion, which could not be maintain'd, and to own that their Rule was not given them by *Albert* the *Patriarch*, till the Year 1205, as *Lezana*, and ſome other Writers of that Order have ſince ſaid. However even this is conteſted with them by Father *Papebroch*, who believes it was not given them till the Year 1209.

That Rule contains ſixteen Articles. The firſt treats of the Election of a Prior, and of the Obedience that is to be paid to him; the ſecond, of the little Cells of the Brothers, which are to be ſeparate from one another; the third forbids them changing Cells without leave; the fourth aſſigns the Place, where the Prior's Cell is to ſtand; the fifth commands them to ſtay in their Cells, and there to employ themſelves Day and Night in Prayer, unleſs they are otherwiſe lawfully employ'd; the ſixth treats of the Canonical Hours to be recited by thoſe that are appointed for the Choir, and ſets down what they are to ſay, who know not the Canonical Hours; the ſeventh prohibits the Brothers having any Property; the eighth Ordains the Building of an Oratory in the midſt of the Cells, where they are all to meet in the Morning, to hear Maſs; the ninth ſpeaks of holding local Chapters, and of the Correction of the Brothers; the tenth enjoyns faſting, from the Feaſt of the *Exaltation* of the Holy Croſs till *Eaſter*, excepting *Sundays*; and in the eleventh, Abſtinence from Fleſh is commanded at all times; the twelfth exhorts them to put on the Spiritual Armour, which is ſet before them; the thirteenth obliges them to manual Labour; the fourteenth impoſes ſtrict Silence on them, from *Veſpers* till the Hour of *Tierce* the next Day; the fifteenth exhorts their Prior to be humble, and the ſixteenth admoniſhes the religious Men to reſpect their Prior.

This is the Subſtance of the Primitive Rule of the *Carmelites*, given them by the Patriarch *Albert*. It has been made appear before, that ſome of their Authors, in order to prove their Antiquity, did believe that they had follow'd St. *Baſil's* Rule, and that others had foiſted in a Book of the Inſtitution of Monks, which they aſcrib'd to *John* the 2d, the 44th Biſhop of *Jeruſalem*, and which had ſerv'd them for a Rule; but ſince then they have alſo pretended, that the Rule they had receiv'd from the Patriarch *Albert*, had been extracted from the Writings of St. *Baſil*, and that *John* the 2d, 44th Biſhop of *Jeruſalem*, as appears by the Title of that Rule, which is at the End of their Conſtitutions, which were reviſ'd at the General Chapter held at *Rome*, in the Year 1625. *The Rule extracted by* Albert *Patriarch of* Jeruſalem, *from the Writings of St.* Baſil, *and* John *the 44th Biſhop of* Jeruſalem, *and given to the* Brothers *of the moſt bleſſed Mother of God, and Virgin* Mary *of* Mount Carmel, *confirm'd by* Innocent *the 4th, and by his Authority explain'd, mitigated and corrected, by* Hugh Prieſt *Cardinal of St.* Sabina, *and* William *Biſhop of* Antrada (*in Syria*). However they ſtill own'd St. *Baſil* for their Father, and among the reſt *James de Cona*, who is of that Opinion, in ſeveral places calls St. *Baſil* his Father; among other Things he recommends it to the Brothers and Siſters of the third Order of the *Carmelites*, to wear Garments of coarſe and poor Cloth, as their Father St. *Baſil* commands them. However, when they receiv'd their Rule from the Patriarch *Albert*, they never thought of St. *Baſil*, nor of the Book of the Inſtitution of Monks. And when they were diſturb'd, ſome time after the Publication of the *Lateran* Council, held in the Year 1215, on account of their following a Rule that was not known in *Europe*, and that therefore they were contrary to the Decrees of that Council, which prohibited the erecting of new Orders, without the Conſent of the Holy See: They, in the Year 1224, pray'd Pope *Honorius* the 3d, to approve of the Rule given them by the Patriarch *Albert*; nor did they in order to obtain their Requeſt, and to excuſe themſelves for their Backwardneſs in obeying the Decrees of the Council, alledge the Antiquity of their Order, and many other Arguments they might then have made uſe of, and which they afterwards ripp'd up; they did not ſay that their Predeceſſors had taken the Book of the Inſtitution of Monks for their Rule, becauſe it was not then writ; they ſaid nothing of the Rule of St. *Baſil*; they urg'd nothing but what is mention'd in Pope *Honorius* the third's Bull, *viz.* that they pray'd the Pope to confirm the Rule that had been given them by *Albert* the Patriarch.

To paſs by ſome other Controverſies of this Order with others, which are little to our Purpoſe, having ſaid enough to ſhow when it had its Beginning, and what the Rule of it was originally, we will proceed to ſay ſomething of the Alterations made in that Rule,

The Rule having been approv'd (as has been ſaid) by Pope *Honorius* the 3d, in the Year 1224, when the *Carmelites* came over into *Europe*, and had founded Convents there, they perceiv'd there were ſome Things in that Rule which requir'd correcting and mitigating. To this purpoſe they ſent two religious Men to Pope *Innocent* the Fourth, who commiſſion'd *Hugh*, Cardinal of St. *Sabina*, of the Order of St. *Dominick*, and *William* Biſhop of *Antrada*, a City in *Syria*, now call'd *Tortoſa*, for them to examine that Rule, and make ſuch Amendments as they ſhould think fit. Thoſe Commiſſioners judg'd it convenient to add to the firſt Article; *Ib.* p. 309.

ticle, which treats of the Obedience the Brethren owe to the Prior, that they ſhould alſo keep Chaſtity, and have no Property. There being no mention of the Places where their Monaſteries were to be built, and in regard, that being Anchorites, there were ſome who believ'd that they ought only to reſide in Deſerts; the Apoſtolical Commiſſioners, to remove all Scruples, declar'd, that they might have Monaſteries in Solitudes, and in ſuch other Places as ſhould be given them, provided that Regular Obſervance might be there maintain'd. The Patriarch *Albert* had abſolutely prohibited eating of Fleſh at any Time whatſoever, except in Sickneſs and extreme Weakneſs; the Commiſſioners left out the Words, At any time and extreme. To the End that the *Carmelites* might not be burdenſome to thoſe that entertain'd them, they ordain'd, that when they travell'd they might eat Herbs, boil'd Fleſh, and even eat Fleſh at Sea. They preſcrib'd Silence only from *Compline* till after *Tierce* the next Day. They alſo allow'd them to eat in a common Refectory, whereas till then they were to eat all apart in their Cells. They alſo made ſome Regulations relating to the Divine Office, and granted them Leave to have Aſſes or Mules, and to keep Cattle for their uſe. This Rule, with the ſaid Amendments and Mitigations, was approv'd by Pope *Innocent* the Fourth, in the Year 1247, and afterwards confirm'd by ſeveral Popes. It was again mitigated by the Popes *Eugenius* the 4th, and *Pius* the 2*d*, who made ſome Alterations. Thoſe who obſerve the Rule ſo mitigated, are call'd *Conventuals*, and thoſe who keep the Rule with the Amendments and Mitigations made in it by Pope *Innocent* the 4th, are call'd *Obſervants*. Thus it appears that none of them follow their firſt Rule, whether it was that of St. *Baſil*, or that given them by *Albert* the 44th Biſhop of *Jeruſalem*.

The Life of the Holy Albert, Latin *Patriarch of* Jeruſalem, *and Preſcriber of the* Carmelite's *Rule.*

THE Order of the *Carmelites* is too renowned in the Church to omit giving an Account of the Holy *Albert*, Patriarch of *Jeruſalem*, who preſcrib'd the Rules which have maintain'd it in the Regularity and Obſervance, which has ſupported it ſo many Years, and therefore before we ſpeak of the great Progreſs it has made, and of the vaſt Increaſe it has receiv'd, which has gain'd it the Honour and Advantage to have one of the firſt Places among Religious Orders, we will give an Abridgment of the Life of its Legiſlator. The bleſſed *Albert* was no *French* Man by Deſcent, nor great Nephew to *Peter* the Eremite of *Amiens*, as many Writers have affirm'd. He was born at *Caſtro di Gualtieri*, in the Dioceſe of *Parma*, in *Italy*, and appointed for the Study of Literature, and the Service of the Church, by his Parents, who were of the Rank of the Nobility of that Country. No ſooner had he gone through his Studies than he renounc'd the World, to give himſelf up entirely to the Service of God, and took the Habit of a *Regular Canon* in the Monaſtery of the Holy Corſs of *Mortara* in the *Milaneſe*, where he made ſo great a Progreſs in Virtue, in ſo ſhort a time, that he was choſen Prior of that Monaſtery when yet very young.

His Reputation being ſpread abroad, he was three Years after choſen Biſhop of *Bobio*, and whilſt his Modeſty and Humility daily afforded him new Difficulties in admitting of that Dignity, and that they were about carrying him away by Force from his Monaſtery, the Biſhoprick of *Verceil* happening to become vacant, he he was alſo elected to govern that Church. The People of *Verceil*, with much Difficulty, obtain'd the Conſent which thoſe of *Bobio* had not been able to gain, and during the Space of twenty Years that he was their Paſtor, he perform'd the Duties of that Function with all the Exactneſs that could be expected from a Perſon, who inſtructed the People no leſs by his Example than by his Words, which was no ſmall help towards reforming of his Clergy, and his other Dioceſans, who were aſham'd to live diſorderly, at the ſame time that their Paſtor practis'd all Virtues in an eminent Degree.

His chief Care was to procure ſpiritual Advantages to his Church, tho' at the ſame time he was not negligent of the temporal, paying the Debts it was incumber'd with, and increaſing its Revenues. He embelliſh'd it with new Structures, defended its Rights, preſerv'd the Immunities, and being no leſs Civilian and Canoniſt than Divine, he undertook no Law-Suit, without being fully convinc'd of the Juſtice of the Cauſe; ſo that whatſoever he pleaded for, he had the deſir'd Succeſs.

He was by Pope *Clement* the 3d, and the Emperor *Frederick* the firſt, choſen Mediator betwixt the Church and the Empire, and Umpire of the Differences that were between them. It is farther added, that he was honour'd with the Title of Prince of the Empire by *Henry* the 6th, Succeſſor to *Frederick*, who likewiſe for his Sake granted many Favours to the Church of *Verceil*. Pope *Celeſtin* the 3d, Succeſſor to *Clement*, heap'd Favours on him, and *Innocent* the 3d, following the Example of his Predeceſſors, employ'd him in adjuſting matters between the People of *Parma* and thoſe of *Placencia*, which were at War.

His Reputation was not confin'd by the Sea, and whether the Sanctity of his Life, and the Employments he had been in, made him known in the holy Land, or that he had been there in Perſon, in the Year 1204, he was appointed Patriarch of *Jeruſalem*, by the unanimous Conſent of thoſe that aſſembled in *Paleſtine*, to chuſe a Succeſſor to *Monachus*, the 11th *Latin* Patriarch of *Jeruſalem*, upon the Refuſal of Cardinal *Soffredo*, the Pope's Legate in *Paleſtine*, to accept of that Dignity, to which he had been elected. Monſieur *Baillet* ſays, He ſucceeded *Heraclius*, who was the tenth *Latin* Patriarch; but we chuſe rather to follow the Chronology of thoſe Patriarchs given us by *F. Papebroch*, at the Beginning of his third Tome of the Lives of the Saints for the Month of *May*, where he makes *Heraclius* the ninth Patriarch, who was ſucceeded by *Sulpicius*, and by *Monachus*, and he by *Albert*.

Pope *Innocent* the third, expreſs'd the Joy he had conceiv'd at his Election, by a Letter he writ to him on that occaſion on the 21th of *February*, the ſame Year, wherein he anſwers the Excuſes he could make for not admitting of that Dignity, and at the ſame time gives him Inſtructions as to what he was to do and likely to ſuffer in that Country. He caus'd him to come to *Rome* for his Confirmation, and thought it not enough to give him the Pall with the Dignity of Patriarch, but alſo made him his Legate in *Paleſtine* for four Years, and conferr'd great Privileges on him.

Albert return'd to *Verceil*, to ſettle the Affairs of his Church, and provide for a Succeſſor. Then he embark'd on a *Genoeſe* Ship for the holy Land, where he landed in the Year 1206, and fix'd his Reſidence at *Acon*, formerly call'd *Ptolemais* in *Phenicia*, whither the *Latin* Patriarchs of *Jeruſalem* retir'd, when the *Saracens* made themſelves Maſters of that City. The Patriarchs of *Jeruſalem* made that their Reſidence, tho' there was a particular Biſhop of the Place, and things continu'd in that Poſture till the Pontificate of

Urban

of *Urban* the 4th, who finding there was no hope of recovering the City of *Jeruſalem*, and that it was not convenient, that the Patriarch ſhould reſide as a Gueſt in another City, united the Biſhoprick of *Acon* to the Patriarchy of *Jeruſalem*. St. *Albert* liv'd at *Acon* in continual Martyrdom, adding Mortification of the Fleſh, Faſting, Watching, and ſeveral other Auſterities, to the Perſecutions he had from abroad, by which he gain'd the Eſteem and Reſpect, not only of the Chriſtians, but even of the Infidels.

In the Year 1209, *Brocard*, ſuperior of the *Anchorites*, whom *Berthold* had gather'd together on Mount *Carmel*, as has been mention'd before, apply'd himſelf to him to preſcribe a Rule for them to follow. He gave them a very ſhort one, comprizing it in ſixteen Articles, which was afterwards divided into eighteen Chapters, after Additions and Mitigations were made in the ſame by the Commiſſioners appointed by Pope *Innocent* the 4th. This primitive Rule of the Patriarch *Albert* was directed to *Brocard* and the Eremites living with him, the which they joyfully receiv'd; and to comply with the firſt Article, which relates to the Election of a Superior, they ſubmitted themſelves to *Brocard*, who was made Prior of that little Congregation, which afterwards had ſo great an increaſe, and which paſſing over from the Eaſt into *Europe*, has ſpread itſelf throughout all the Church. Thus it was that the holy *Albert* deſerv'd the Title of Legiſlator of the Order of the *Carmelites*, who took the Prophet *Elias* for their Patron, on account of his Retreat on Mount *Carmel*. They even pretend that he was their Founder, and have alſo put themſelves under the peculiar Protection of the bleſſed Virgin.

Pope *Innocent* the third, having aſſembled the *Lateran* Council, held in the Year 1215, call'd to it the holy *Albert*, with whom he had held much Correſpondence by Letters; but that Pope had not the Satisfaction of ſeeing that holy Patriarch, who being at the Proceſſion on the Feaſt of the *Exaltation* of the holy Croſs, on the 14th of *September* 1214, was murder'd by an *Italian* of *Caluſſio* in the *Montferrat*, in revenge for that the Saint when he was Biſhop of *Verceil*, had reprov'd him for his Crimes. For this Reaſon *Philip Ferrari*, in his Catalogue of *Italian* Saints and holy Men, omitted in the *Roman* Martyrology, has ſet him down on the 14th of *September*, and given him the Title of Martyr, as having ſhed his Blood for the Sake of Righteouſneſs. However, the *Carmelites*, who have had leave from the holy See to celebrate his Office, do it only as for a Confeſſor, and place his Death on the 8th of *April*.

Of the great Increaſe of the Order of the Carmelites, *after they came over into* Europe.

THE Peace concluded by the Emperor *Frederick* the ſecond with the *Saracens*, in the Year 1229, ſo much to the Diſadvantage of Chriſtendom, and ſo beneficial to the Infidels, occaſion'd the *Carmelites* to quit the *Holy Land*. *Alan*, the fifth General of that Order, and a Native of *Britany* in *France*, ſeeing thoſe religious Men expos'd to many Perſecutions, reſolv'd to depart from *Syria*, and found Monaſteries in *Europe*. To this effect he aſſembled a general Chapter, wherein the religious Men differ'd in their Opinions, for ſome choſe rather to undergo the Perſecution, than to leave *Syria*, others, on the contrary, after the Example of the Prophet *Elias*, their Patron and Protector, who being perſecuted by *Jezabel*, quitted his uſual Place of Abode and fled to Mount *Oreb*, and purſuant to the Saying of JESUS CHRIST, in the Goſpel, that we muſt fly from one City, when we are perſecuted, to another; were for coming into *Europe*. *Alan*, the General, in this Diverſity of Opinions, not knowing what to follow, the Hiſtorians of that Order tell us, that the bleſſed Virgin appear'd to him, and order'd him to found Monaſteries out of the *Holy Land*. He firſt ſent religious Men to *Cyprus*, who landed there in the Year 1278, and founded a Monaſtery in the Foreſt of *Fortania*. Some *Sicilians* at the ſame time leaving Mount *Carmel*, return'd to their own Country, where they founded a Monaſtery in the Suburbs of *Meſſina*. Some *Engliſh* departed out of *Syria*, in the Year 1240, to found others in *England*, and began in the Foreſt of *Alnewick* and *Ailesford*. Others of *Provence*, in the Year 1244, founded a Monaſtery in the Deſert of *Aigualates*, a League from *Marſeilles*; and thus the Number of their Monaſteries increaſing, they held their firſt *European* general Chapter, in the Year 1245, at their Monaſtery of *Ailesford* in *England*, and the holy *Simon Stock* was there choſen Succeſſor to *Alan*.

Under him this Order ſpread itſelf in *Europe*; and, in fine, ſo much increas'd, that they have at preſent 38 Provinces, beſides the Congregation of *Mantua*, in which are 54 Monaſteries, under a Vicar General, and the Congregation of *Barefoot Carmelites* of *Spain* and *Italy*, which have their peculiar Generals. But we are not to believe what ſome Hiſtorians of this Order ſay, that in thoſe Provinces there were once 7500 Monaſteries, and about 180000 religious Men. This Number is extravagant, and many Monaſteries muſt have been left out, if they had given us a Catalogue of them; for in ſeveral of thoſe Provinces there are not above ten or twelve Monaſteries, and in ſome not above five or ſix.

This Order is govern'd by a General, choſen every ſix Years, and commonly reſiding at *Rome*, in the Monaſtery of St. *Mary beyond Tiber*, commonly call'd *Tranſpontine*.

The Original of the Carmelite *Nuns, and the Life of the holy* John Soreth, *their Founder, 26th General, and firſt Reformer of the Order of the* Carmelites.

LEZANA, and ſeveral Writers of the Order of the *Carmelites* pretend that the *Carmelite* Nuns are no Novelty brought into their Order, but that there were *Carmelite* Nuns in the Days of the Prophets. However, F. *Lewis* of St. *Tereſa*, in his Book entitl'd *The Succeſſion of Elias*, has been more ſincere; for he ſays, it was the holy *John Soreth*, that obtain'd of Pope *Nicholas* the fifth, the ſame Privileges as the Orders of St. *Dominick* and St. *Auguſtin* had, for having Monaſteries of religious Women, Virgins, Widows, and Beguines, provided that thoſe who were admitted faſted, and perform'd the ſame Exerciſes of thoſe as the ſaid Orders. Thus it is needleſs to ſeek out for a remote Original of the *Carmelite*

melite Nuns, for it is certain that they were not inſtituted till about the Year 1452, by virtue of the Bull of Pope *Nicholas* the 5th, obtain'd by the holy *John Soreth*, who founded the firſt Monaſteries of them in *France*.

He was born in *Normandy*, about the Year 1420, of virtuous Parents, who took ſpecial Care to breed him up in the Fear of God, and to inſtruct him in what was proper for his Years. Having finiſh'd his Humanity, he conſider'd what courſe of Life he ſhould follow; and having recommended that Affair to God, was inſpir'd to take upon him the religious Habit of the *Carmelites*, in their Monaſtery at *Caen* in *Normandy*; where, after his Admittance, he by his Practice of Virtue and Piety, ſoon made it appear, that God had call'd him to that Order for his Glory, and the Reformation of the Order.

He was ſent by his Superiors to the Monaſtery at *Paris*, there to ſtudy Divinity and Scripture, and made ſo great a Progreſs in both, that the Degree of Doctor was conferr'd on him, and his Merits ſoon after advanc'd him to Dignities in his Order. In the Year 1440, he was at the general Chapter at *Aſt*, in the Quality of Definitor and Provincial of the Province of *France*. During his Provincialſhip he viſited the Monaſteries of that Province a-foot, with only one Companion. It is hard to expreſs how much good he did, and how great a Reformation he made in all Places, becauſe he requir'd nothing of others, but what he firſt practis'd himſelf. At length in the Year 1451, at the general Chapter held at *Avignon*, he was choſen General of all the Order, and it was ordain'd, that he ſhould alſo continue to govern the Province of *France*, as before, till the Meeting of the Provincial Chapter.

This new General being ſenſible that God had called him to reform this Order, reſolv'd to apply himſelf to it, and uſe all means to maintain Regularity, and reſtore his Order to its former Splendor. He began by himſelf, and tho' he had always liv'd in much Perfection, yet he proceeded as if he had been ſtill a Novice, moſt peculiarly addicting himſelf to the Virtue of Humility, as the Baſis and Foundation of all others.

The Choir religious Men, in his Time, were habited in black, and the Lay-brothers in a tawny Colour: He laid aſide the black, and cloth'd himſelf in tawny; as well in regard that it was the antient Colour of his Order; as becauſe thoſe that were the leaſt valu'd in his Order wore it. His Habit was always remarkable for being the meaneſt and moſt patched. He commonly diſcours'd with the ſimpleſt and the youngeſt in the Monaſtery. He delighted in being with them, to inſtruct and teach them to mortify their Paſſions, to ſubdue Vice, to improve in Virtue, and to live according to their Rule, and the antient Statutes of the Order.

With this Spirit, much Meekneſs, and great Affability, he undertook the reforming of his Order, the which he viſited in almoſt all the Provinces of *Europe*; not without much oppoſition from thoſe who were averſe to his Deſigns. Nay, he was oblig'd, contrary to his natural Diſpoſition, which was to uſe all the ſofteſt means, to practiſe much Rigour towards ſome Monaſteries that would not admit of the Reformation. Tho' he was ſevere in puniſhing the Faults of his religious Men, he eaſily forgave the Affronts done to his Perſon, and by this tempering of Mildneſs and Severity, he reform'd very many Convents, to the which he preſcrib'd Rules, that were very exactly obſerv'd.

Nor was this all the Good he did to his Order; for he alſo inſtituted, as has been ſaid, the Nuns of the ſame, and obtain'd for them of Pope *Nicholas* the 5th, the Privileges that the Orders of St. *Dominick* and St. *Auguſtin* enjoy'd for theirs. In the Year 1466, he obtain'd of Pope *Paul* the 2d, the Confirmation of all that had been ordain'd in the general Chapters, concerning the Election of the Priors of reform'd Convents. At laſt being come into *France*, to compleat the Reformation of all the Monaſteries there; when he was at *Paris*, with the Provincial of *Touraine*, and another Father, he deſign'd to leave there as Prior, they had ſome poiſon'd Mulberries ſet before them to eat. As ſoon as they had eaten of them, one fell down immediately; the other two, tho' very ſick, went out of that Monaſtery, and, with much Difficulty, reached to that of *Angers*, where, by good Medicines us'd, one recover'd; and the other, being the holy *Soreth*, dy'd. He made an exemplary End, forgiving thoſe that had been the Occaſion of his Death, in the Year 1471. Many Miracles have been wrought at his Tomb, and the *Carmelites* give him the Title of Bleſſed.

The Carmelite *Friers, when brought into* England.

CConcerning the coming of the *Carmelites*, let us hear *Bale*, who becoming a Deſerter from that moſt holy Order, *to marry his faithful* Dorothy, huddled up the Centuries of *Engliſh* Writers from *Leland*, and with moſt prodigious Slanders defil'd the Truth of Chronology, and of many Hiſtories he had receiv'd from that diligent Searcher of Antiquity. He in his 4th Century writes thus: Reyner. p. 162.

'*Ralph Freburn*, born of a noted Family in *Northumberland*, ſome Years after the Return of *Richard Cœur de Lion*, King of *England*, out of *Paleſtin* went to Mount *Carmel*, to change his courſe of Life, and made choice of a common Habitation with the Inhabitants of that Wilderneſs, being ſuperſtitiouſly devoted to the Virgin Mother of Christ. (*obſerve the Deſerter's foul Tongue*) 'He had been renowned in War from his Youth, and indifferently bred in Learning, and had long notably acted againſt the *Saracen* Enemies to the Chriſtian Faith. He exerciſing eremittal Severity, or imitating *Cato* in the Diſcipline of the *Stoicks*, was brought back into *England* with his Companion *Ivo*, a Native of *Britany* in *France*, others call him *Alanon*, by *John Veſcy* and *Richard Gray*, who then ſerv'd there againſt the *Turks*, to lay the firſt Foundation in this Kingdom of the Order of the *Carmelites*; which he firſt did, in the Year of our Lord 1240, in the Foreſt of *Holme* near *Alnewick* in *Northumberland*, a Place not unlike Mount *Carmel* in *Syria*, and in the Wood of *Ailsford*, a moſt proper Place in *Kent*, being their Lordſhips; and ſo afterwards at *Brunham* and *Newenden*, and other deſert Places. For this Account *Bale* quotes *Mantuanus* 8 *Faſtorum*, and that he dy'd at *Alnewick* in 1254, after he had govern'd his Order 14 Years as firſt Provincial. Nor does *Bale* deny, but that *Ralph* was famous for Miracles after his Death; but thoſe, with a *Judaical* Spirit, he pretends were counterfeit. But it will not be improper, in honour of that holy Man, to give a Catalogue of the Provincials of *England*, from the ſame *Bale*'s Centuries, which perhaps is not to be found elſewhere. It is as follows:

A Catalogue of the Provincial Maſters who govern'd the Carmelite *Brethren in* England, *for almoſt* 300 *Years from their firſt coming, to the utter extirpating of them; who were almoſt all of them Writers.*

1. RALPH *Freburn*, of *Northumberland*, *Anno* 1240. rul'd 14 Years, and lies bury'd at *Alnewick*.

2. *Henry Hanne*, of *Brunham*, 1254, rul'd 17; afterwards labour'd in advancing the Monaſteries through *France* and *Germany*.

3. *Roger Croſtwick*, of *Norfolk*, 1272. rul'd 5 Years; lies at *Brunham*. *Hervey* of *Brunham*, rul'd as Vicar one Year in 1271, he lies at *Brunham*.

4. *William Hambery*, of *Surrey*, 1278. rul'd 3 Years, lies at *London*. Again, *Henry Hanne*, 1281. rul'd 18. lies at *Stamford*.

5. *William Ludlington*, of *Lincoln*, 1299. rul'd 5 Years; lies at *Stamford*. He was at Variance with *Gerard* of *Bononia*, about the Partition of the Province *An.* 1303.

6. *William Newenham*, of *Cambridge*, 1303. rul'd 2 Years, lies at *Cambridge*.

7. *Richard Welwen*, of *Hartford*, 1305. rul'd 4; lies at *Hutchin*.

8. *William Pagan*, of *Kent*, 1309. rul'd 3; lies at *Meath* in *Ireland*; being made Biſhop of *Meath* by Pope *Clement* V.

9. *John Barkhamſted*, of *Hartford*, 1312. rul'd 7; lies at *London*.

10. *Richard Blyton*, of *Lincoln*, 1319. rul'd 6; lies at *Lincoln*.

11. *John Walſingham*, of *Norfolk*, 1326. rul'd 3; lies at *Avignon*. He was call'd to *Avignon* by the Pope, to oppoſe *Occa* the *Minorite*.

12. *John Baconthorp*, of *Norfolk*, 1329. rul'd 4; lies at *London*. He was call'd to *Rome*, to ſolve ſome Queſtions about Matrimony.

13. *John Blexam*, of *Oxford*, 1333. rul'd 2; lies at *Oxford*. Being ſent into *Ireland* by King *Edward* the 3d of *England*, he made great Reformations.

14. *John Poleſhed*, of *Suffolk*, 1375. rul'd 7; bury'd at *York*.

15. *John Folſham*, of *Norfolk*, 1330. rul'd 6; bury'd at *Norwich*.

16. *Walter Kellam*, of *York*, 1343. rul'd 5.

17. *William Lubbenham*, of *Coventry*, 1353. rul'd 1; bury'd at *Coventry*. Again, *Walter Kellam*, 1354. rul'd 5; lies at *Alverſton*.

18. *John Counton*, of *York*, 1359. rul'd 3; lies at *London*.

19. *Thomas Brown*, of *London*, 1362. rul'd 17; lies at *London*.

20. *Robert Ivory*, of *London*, 1379. rul'd 13; lies at *London*.

21. *John Kiningham*, of *Suffolk*, 1393. rul'd 5; lies at *York*.

22. *Stephen Patrington*, of *York*, 1399. rul'd 15; lies at *London*. He being Confeſſor to King *Richard* the 2d, was by him made Biſhop of St. *David's*.

23. *Thomas Walden*, of *Eſſex*, 1414. rul'd 16; lies at *Roan*. He manag'd the Affairs of the King and Kingdom in ſeveral Embaſſies, being Confeſſor to two Kings, *viz.* *Henry* the 4th, and the 5th.

24. *John Keninghal*, of *Norfolk*, 1430. rul'd 13; lies at *Norwich*.

25. *Nicholas Kenton*, of *Suffolk*, 1444. rul'd 12, bury'd at *London*.

26. *John Milverton*, of *Briſtol*, 1456. rul'd 11. Being ſummon'd to *Rome* by the Biſhops, on account of ſome Sermons publiſh'd at *London*, he continu'd there almoſt 3 Years at the Emperor *Adrian*'s Pile, call'd *Moles Hadriani*.

27. *John Sutton*, of *Dorcheſter*, 1465. rul'd 3; lies at *Dorcheſter*. Again, *John Milverton*, 1469. rul'd 12; lies at *London*.

28. *John Viude*, of St. *Botolph*, 1482. lies at *Boſton*.

29. *Robert Love*, of *Norfolk*, 1505. rul'd 7; lies at *Norwich*.

30. *Richard Ferris*, of *Oxford*, 1513. rul'd 3; bury'd at *Oxford*.

31. *John Bird*, of *Coventry*, 1516. rul'd 3.

32. *Robert Lesbery*, of *Northumberland*, 1519. ruled 3; then again *John Bird*, 1522, rul'd 16; lies at *Cheſter*. He was firſt promoted by *Henry* the 8th to the Biſhoprick of *Oſſory*, next to that of *Bangor*, and laſtly to that of *Cheſter*; and is ſaid to have dy'd at *Cheſter*, in the Year 1556, being the 2d of Queen *Mary*; ſo that tho' he ſate ſome time in the Schiſm, yet he dy'd in the Peace of the Church.

The Reader will pleaſe to pardon this long Catalogue, from which, adding to it the Eulogies of *Pits* in his Work of the *Engliſh* Writers, a ſhort Abridgment might be made of the Hiſtory of the *Carmelites*; and I would have my Reader chiefly obſerve how carefully and accurately our Anceſtors were wont to ſet down the Tranſactions in *England*; nor is it to be doubted, but that from the Manuſcript Books of Religious Houſes, which are ſtill in the Libraries in *England*, as exact Catalogues of their Superiors might be gather'd. But it is fit that we add this Particular to the Account of the *Carmelites*, *viz.* that their coming into *England* was foretold by Divine Revelation. There was one *Simon Stock*, born of good Parents in *England*, of the County of *Kent*, who in the 12th Year of his Age, went out into the Wilderneſs, and choſe to himſelf an Habitation in the Body of an hollow Oak, whence he had his Surname, the Trunk of a Tree being in *Engliſh* call'd the Stock, where being altogether ſeparated from the Society of Men, mortifying his Body with Faſting, he fed his Soul with heavenly Dainties. His Drink was Water, Herbs, Roots, and Wild Apples his Food. In this courſe of Life it was reveal'd to him, that there would ſome time come into *England*, certain *Monks* from *Paleſtin*, whoſe Rule he alſo ſhould follow. The Event prov'd the Truth of the Oracle. When the *Carmelites* came from *Syria* into *England*, *Simon* moſt joyfully joyn'd them, and they receiv'd him as ſent from Heaven. In the Year 1245, when they held a General Chapter at *Ailsford*, they appointed him general Maſter of all the Order, over which he preſided 20 Years, after *Alan*, the Native of *Britany* in *France*, others call him *Ivo*, who voluntarily laid down the Maſterſhip. Having been famous for Sanctity of Life, Prophecies and Miracles, he dy'd at an Hundred Years of Age, at *Bourdeaux*, and was there bury'd in the great Church, in the Year of our Lord 1265, *Henry* the Third then reigning in *England*. But in regard that frequent Miracles were wrought at his Grave, his Body was tranſlated to a more decent Place, and he was inſerted into the Catalogue of Holy Confeſſors.

Confeſſors. Thus much I have the more willingly ſaid of the *Carmelites* in regard that as *England* receiv'd them from *Syria*, ſo all the reſt of the Weſt receiv'd them from *England*. This alſo makes out the Probability of the Opinion, which I have declar'd concerning the firſt *Britiſh* and *Scottiſh* Monks, *viz.* that they brought Monachiſm into the *Britiſh* Iſlands from *Egypt* and *Paleſtin*.

Lel. Col. Vol. 1. Part 2. P. 442.

The Brothers of St. *Mary* began to build in the Pariſh of *All-Saints*, at the Caſtle, but by the caſting of a ſmall Stone, a new Work was declar'd to them, *viz. Anno* 1200.

The *Carmelite Friers* liv'd firſt at *Ceſtreton*, in the Place call'd, *Le Carme*, and each of them had a Cell.

Afterwards they remov'd to *Newenham*, without *Cambridge*, and there built ſeveral good decent Cells, a Church, a Cloiſter, a Dormitory and Offices; and there they ſtay'd 40 Years: Then, *viz. Anno* 1290, all the Friers, of that Order, throughout *England*, chang'd their Habit, putting on White Cloaks, whereas before they had Mantles of ſeveral Colours. Then two Years after they remov'd into the Town of *Canterbury*, and there began to build, and erected a new Church, which is in the Pariſh of St. *John*, in *Milneſtreet*.

Not long after, a Frier of the Order of the *Carmelites*, call'd *Humphrid*, at the Requeſt of the Lord *William de Lude*, Biſhop of *Ely*, had Licence to commence in Divinity, who ſoon after ſolemnly commenc'd, and read in his Schools, *viz.* in the aforeſaid Place. This was the firſt of the Order of the *Carmelites*, who had the Grant of commencing in the Univerſity of *Cambridge*. *Lel. Col.* Vol. 1. Part 2. Page 442.

See in the *Appendix*, NUM. CCCCLII, and CCCCLIII, two ſeveral Letters of King *Edward* the 2d of *England*, to the Pope, in Favour of the *Carmelite* Friers.

A Catalogue of the moſt Celebrated Learned Men of Engliſh *Birth, that were Writers of the Order of the* CARMELITES, *or* WHITE FRIERS.

1. SIMON STOKE, or STOCK, born in *Kent*, of good Parentage, at twelve Years of Age, betook himſelf to Solitude, and liv'd in an hollow Oak, whence the Name of *Stock* was given him. *Leland* tells us, that being there ſeparated from the Converſation of Men, the more ſparingly he fed his Body, the more plentifully he nouriſh'd his Soul with Divine Contemplation. His whole Suſtenance was clear Water, Herbs, Roots, and ſometimes wild Apples. Here it was Reveal'd to him, that certain religious Men would come into *England* from *Paleſtin*, whoſe Courſe of Life he ſhould embrace. The Event prov'd the Truth of this Revelation, for the *Carmelites* afterwards came into *England*, among whom he was admitted at almoſt eighty Years of Age. Thoſe religious Men perceiving his wonderful Vertue, look'd upon him as ſent to them from Heaven, and accordingly, in their next General Chapter held at *Ailesford*, *Anno* 1245, he was choſen General of their Order, which he govern'd in moſt holy manner near twenty Years. Many have writ his Life, wherein are ſeveral Particulars not proper for this Place. The Writings he left to Poſterity are *Canons of the Divine Worſhip*; *Homilies to the People*; *Of Chriſtian Penance*; *Epiſtles to the Brethren*; *Antiphons to the Virgin Mother of Chriſt*. He dy'd at *Bourdeaux* in *France*, and was there bury'd in the Cathedral, in the Year 1265; he was afterwards Canoniz'd.

2. PETER SWANINGTON, of *Norfolk*, and of the Order of *Carmelites* at *Brunham*, was the firſt Doctor and Profeſſor of Divinity of the ſaid Order at *Oxford*. Afterwards he alſo taught Divinity at *Bourdeaux*, being always very earneſt in Scholaſtick Diſputations. He ſuffer'd much from *Gerard* of *Bologna*, the General of the Order, becauſe he conſtantly adher'd to thoſe that oppos'd the ſaid General, who would have divided the Order of the *Carmelites* in *England* into ſeveral Provinces. His Works were, *Lectures on the Scripture*; *On the Maſter of the Sentences*; 47 *Quodlibets*; *Ordinary Queſtions*: He liv'd in 1270.

3. RALPH FREBURN, born of a good Family in *Northumberland*; in his Youth was brought up to Piety and Literature, and in the Flower of his Age went away into the Eaſt, to bear Arms againſt the *Saracens*. Coming to *Mount Carmel*, and there ſeeing the Holy Religious Men living under the Protection of the Bleſſed Virgin *Mary*, he became one of them. The Barons *John Veſcy*, and *Richard Grey*, afterwards returning into *England*, with other *Engliſh* Knights, this *Ralph* taking for his Companion one *Ivo*, of *Britany* in *France*, return'd with them into *England*, there to plant his Order, as accordingly he did in the Year 1240. He call'd many of the Order into *England*, and was himſelf their Provincial fourteen Years, and built of his own Eſtate, for the moſt Part, their firſt Monaſteries: One at *Alnewick* in *Northumberland*, and another in *Ailesford* Wood in *Kent*. He writ *Pious Exhortations*; *Epiſtles*, and other Things, all tending to Devotion; at length he dy'd with the Reputation of Sanctity, in the Year 1274.

4. WILLIAM PAGHAM, born in *Kent*, a *Carmelite* Frier, and Doctor of Divinity of *Oxford*, and of *Paris*; for he took the Degree, or at leaſt taught in both Places, as *Gabelinus Alemannus* teſtifies. *Leland* ſays, he was very familiar at *Oxford* with *Robert Walſingham*, of the ſame Order, and of the like Probity, and of equal Learning. On Account of his ſingular Piety, Learning, Wiſdom, Gravity, Authority, and Dexterity in managing Affairs, he was, by his Brethren, choſen Provincial of his Order in *England* and *Scotland*, at the General Chapter held at *Genoa*. When he had behav'd himſelf commendably, in that Dignity, for the Space of three Years, he was, by Pope *Clement* the 5th, appointed Biſhop of *Meath* in *Ireland*, where he led the reſt of his Life, and was bury'd. The Titles of his Works I have found, are as follows: *On the Maſter of the Sentences, Theological Concluſions*; *Ordinary Queſtions*; *Sermons to the People*; *Of the Perfection of the Underſtanding*; *Of Sound Truth*; *Of Actual Knowledge*; *Of the* Ens rationis. He is ſaid to have liv'd in 1280.

5. JOHN CHELMESTON, a *Yorkſhire* Man, a *Carmelite* Frier, Doctor of Divinity at *Oxford*, and if I miſtake not, publick Profeſſor there; of an unblameable Life, a piercing Wit, and great Learning, as *Leland* and others teſtify. Being ſent by *Gerard*, General of the Order, into the *Netherlands*, he at *Bruges*, and other Places, diſputed, taught, and perform'd other Exerciſes, which render'd him famous. Many of his Writings are ſaid to have been long preſerv'd in the Library of the *Carmelites* at *Norwich*. The Titles we have of his Works are, *Theological Determinations*; *Scholaſtick Lectures*; *Ordinary Queſtions*; *Quodlibets*; *Sermons and Collations*, beſides ſeveral other Things. He liv'd in 1290.

6. THOMAS

6. THOMAS HILLEY, a *Suffolk*-Man, having been very religiouſly educated by his Parents from his Infancy, as ſoon as come to Age, enter'd into the Order of the *Carmelites*, in the Monaſtery of *Gippeſwick*. He was wonderful fond of Literature, of a ready Wit, and ſingularly Induſtrious. Having gone through Philoſophy and other Studies in his Monaſtery, he was ſent to *Cambridge*, where he receiv'd the Degree of Doctor, and was publick Profeſſor of Divinity; and, as *Leland* ſays, gain'd the Sirname of *Chryſolithus*. Being afterwards ſent into the *Netherlands*, he again taught Divinity at *Bruges*. His Writings are, *On the Revelation: Treatiſes on ſeveral Places in Scripture: Theological Queſtions: Introductions to reading Sermons to the People*, &c. He was ſtill living in 1290.

7. HENRY HANNE, born at *Norwich*, became a *Carmelite* in the Monaſtery of *Brunham* in *Norfolk*, where he ſpent much time in divine Contemplation, often preaching to the Friers and to the People. His Piety and Learning having render'd him conſpicuous, he was, in the Year 1254, at a general Chapter of his Order, held in *London*, choſen the Second Provincial of *England*; which Employment he held Eight Years, with much Reputation to himſelf, and Benefit to thoſe under him. He then begg'd, and obtain'd of *Richard*, Earl of *Cornwall*, an Houſe he had in *Stockwell-ſtreet* in *Oxford*, which he converted into a Monaſtery of his own Order. Being afterwards made Provincial in *France*, he incredibly propagated his Order, erecting Monaſteries of it in *France*, *Scotland*, *Ireland*, and in all Parts of *Germany*. He writ *Epiſtles: Ordinations of Convents: Sermons*, &c. and paſſed from this Life to a better, at *Stanford*, in the Year 1299.

8. HUMPHREY NECTON, a *Carmelite Frier*, at *Norwich*, born in *Norfolk*, ſtudied many Years at *Cambridge*, and was the Firſt of his Order that there took the Degree of Doctor of Divinity, and ſoon after was Profeſſor. All I find of his writing, is what follows, *Sermons on Sundays: on Theological Articles: Ordinary Queſtions: Scholaſtick Lectures*, &c. At length he died of a great Age at *Norwich*, in 1303.

9. WILLIAM LIDLINGTON, a *Carmelite Frier*, of the Monaſtery of *Stanford*, and Doctor of *Oxford*, famous for Erudition, Piety, Prudence, and all ſorts of Virtue; after he had done much good by his preaching, and gain'd great Reputation, he was choſen Provincial of his Order in *England*, and exercis'd that Office, with Reputation, for the ſpace of four Years. Afterwards, he was call'd over into *France*, by *Gerard* of *Bologna*, General of the Order, to the general Chapter of the ſame, where, in the Year 1303, notwithſtanding *Lidlington*'s Oppoſitions, the *Carmelites* of *England* were divided into two Provinces. However, *Lidlington* having gain'd ſome others, did not ſubmit, but oppos'd the Decree in writing; but, at laſt, comply'd with his Superiors; and thoſe Affairs being adjuſted, he was made Profeſſor of Divinity at *Paris*, in the Year 1309; and in the Chapter held at *Genoa*, appointed Provincial of all the *Holy Land*, and the Iſland of *Cyprus*. Yet he return'd unto his own Country, and there dy'd, and was buried at *Stanford*, in the Year 1309. His Works bear the following Titles: *On the Goſpel of St. Matthew: Sermons to the People: Determinations: Againſt the Decree of the Chapter of* Narbonne, and ſome other Books.

10. ROBERT WALSINGHAM, a *Carmelite Frier* in the Monaſtery of *Norwich*, Doctor and Profeſſor of Divinity at *Oxford*, where, among others, he had for his Scholar, the moſt celebrated *John Baconthorp*, who, in his Writings, often quotes this his Maſter with Reſpect. He ſtrenuouſly defended the Party of *William Lidlington*, laſt above mention'd, againſt *Gerard* of *Bologna*; nor could he be brought to conſent to the Decree of the Chapter, for dividing the Order of the *Carmelites* in *England* into ſeveral Provinces. He is alſo ſaid to have held, and wonderful ſubtlely maintain'd ſeveral Opinions againſt divers Divines, as well of his own Time, as more Antient. His Works bear theſe Titles: *On Eccleſiaſticus: Determinations of Scripture: Elucidations of Sentences: Greater Quodlibets: Leſſer Quodlibets: Sermons to the People: Ordinary Queſtions: Other Ordinary Queſtions: Solemn Queſtions: Twelve Evening Queſtions: Againſt* Gerard *of* Bologna, and much more. He dy'd in the Monaſtery at *Norwich*, in the Year 1310.

10. ROBERT BOSTON, of a good Family in *Yorkſhire*, became a *Carmelite Frier*, and was Prior of their Monaſtery at *Scarborough*, and had a Brother, called *Philip*, a Learned Frier of the ſame Order. He was of an untainted Life, and excellently well vers'd in all Polite Literature. *Edward* the Firſt, King of *England*, as *Hector Boetius* teſtifies, in the 14th Book of his Hiſtory of *Scotland*, Anno 1304, took this *Robert* along with him into *Scotland*, that he might write the Siege of *Sterling* Caſtle, and all the Events of that War in Verſe, which he perform'd with much Truth and Commendation. But the ſame *Hector* tells us, that within a Year, he fell into the Hands of the *Scots*, and was, by King *Robert Bruce*, compell'd to write the Reverſe, as if the *Scots* had prevail'd. *John Major* and *John Bellenden* writ to the ſame purpoſe. He writ againſt his Genius and Conſcience, *Of the Siege of* Sterling; alſo, *Of another* Scottiſh *War: Synodal Orations: Of the various States of the World: Of* Dives *and* Lazarus: *Of the ſeveral Wars of* Scotland: *Of the Lewdneſs of Prieſts: Epiſtles: Againſt Artiſts: Tragedies and Comedies in* Engliſh: *Poems and Rhimes*, and much more. He dy'd and was buried at *Nottingham*, about the Year 1310.

11. WILLIAM HANABERG, born in *Surrey*, and well Educated at *Oxford*, in his Youth became a *Carmelite Frier*, yet gave not over his Studies till he was made Doctor of Divinity at *Oxford*. Afterwards, in the Chapter at *Norwich*, *Anno* 1278, he was Conſtituted the Fifth Provincial of the Order in *England*; that is, next to *Robert Croſtwick*. He performing his Function piouſly and carefully, obtain'd many Immunities of the Popes for his Brethren in *England*, which he alſo had Confirm'd by the Kings and Biſhops, and all others concern'd. He writ, *Sermons: Theological Lectures: Famous Determinations: Ordinary Queſtions.* He dy'd Old, and was buried in *London*, in the Year 1311.

12. WILLIAM RADING, of the Order of the *Carmelites*, Doctor of Divinity, born at *Bath*, a great Admirer of Piety and Literature, in-

ſtam'd with Divine Zeal, an Enemy to Vice, and a Lover of Virtue. He liv'd long at *Oxford*, whence he was call'd to *London*, to examine the *Knights Templars* concerning the heinous Crimes laid to their Charge, together with other Doctors, under *Winchelſea*, Archbiſhop of *Canterbury*. Having gather'd all the Articles of Accuſation, and the Anſwers of the Perſons accus'd he writ, *The Examinations of the* Templars: as alſo *Certain Queſtions*; and flouriſh'd in 1312.

13. JOHN GOLDESTON, born in *Yorkſhire*, a *Carmelite Frier*, firſt Doctor at *Paris*, and afterwards publick Profeſſor at *Oxford*; gain'd ſingular Applauſe in both thoſe Places, as being conſpicuous for Integrity of Life, and Divine and Humane Literature. Towards his Old Age, he entirely gave himſelf up to Reading, Contemplating and Expounding the Holy Scripture; and what he gather'd on Week-days, he deliver'd from the Pulpit on *Sundays* and Holydays, for the Inſtruction of the People. *Laſtly*, He immortaliz'd his Name, by committing to Writing ſuch Monuments of his Learning, as are recorded by ſeveral Authors, which here follow: *Morality on the* Pſalter: *Commentaries on St.* Matthew: *Morality on the ſame: Morality on St.* John's *Goſpel: On his Canonical Epiſtle: Diviſions of Sermons: Sermons on Saints Days:* 50 *Sermons for particular Seaſons: Collectanea: On the Maſter of the Sentences: Diſputations on the Sentences: Theological Determinations: Various Quodlibets: Ordinary Queſtions: Orations to the Clergy.* He flouriſh'd in 1320.

14. PHILIP BOSTON, born in *Nottinghamſhire*, a *Carmelite Frier*, in the Town of *Nottingham*, and Brother to the Learned *Robert Boſton*, of the ſame Order above ſpoken of. After having ſtudied Philoſophy and Divinity at *Oxford*, he return'd again to Humanity, and became a famous Poet and Orator, yet ſo as that he was a frequent Preacher to the People, and, according to *Leland*, left behind him, in writing, *Learned Sermons* and *Epiſtles*, and dy'd in 1320.

15. GODFREY of CORNWAL, a *Carmelite Frier*, Doctor of *Paris*, and of *Oxford*; commended for his excellent Wit, by *John Baconthorp*, and by *Leland*, for his Erudition. He is ſaid to have taught Divinity long at *Paris*, at the time when *Gerard* of *Bologna*, General of the Order, would have divided the *Engliſh* Province into ſeveral; whom this *Godfrey*, in Conjunction with *William Lidlington* and others, oppos'd, and could never be brought to conſent to it. The Titles of his Works are theſe: *On the Maſter of the Sentences: Ten Quodlibets: On the Predicaments: On* Ariſtotle's *Poſteriors: On his Phyſicks: On his Metaphyſicks: On the* 6 *Principles of* Gilbert Porretanus: *Againſt* Gerard *of* Bologna. He flouriſh'd in 1320.

16. RICHARD BELGRAVE, born in *Suſſex*, in or about *Chicheſter*, a *Carmelite Frier*, and Doctor of Divinity of *Cambridge*. We have few of his Works, which are *Theological Determinations*, and *Ordinary Queſtions*. He liv'd in 1320.

17. OSBERT PICKENGHAN, a *Carmelite Frier*, in the Monaſtery of *Lynn*, in *Norfolk*, afterwards Doctor and Profeſſor of Divinity at *Paris*; and, Laſtly, made Prior of his Monaſtery in *London*; govern'd there in a moſt holy manner till the End of his Life. He embelliſh'd his Order and Country with much Learning; and his Fame was ſpread, not only throughout *England*, but *France* alſo, where he long liv'd, ſtudy'd and taught, Witneſs hereof, are *Trithemius*, *Burell*, *Leland*, and others. But the greateſt Teſtimony is in his Works, the Titles whereof are, *Commentaries on the Holy Bible: Sermons: Of the clear Viſion of God: On the Maſter of the Sentences: Queſtions on the Sentences: Determinations of Divinity: Replications, Quodlibets: Theological Decrees.* He dy'd and was bury'd in his Monaſtery in *London*, in the Year 1330.

18. JOHN WALSINGHAM, of a good Family in *England*, a *Carmelite Frier*, in *Burnham* Monaſtery in *Norfolk*; a Man Pious, Diſcreet, and furniſh'd with the beſt Erudition, inſomuch as to be made Doctor at *Sorbonne*, and afterwards Profeſſor of Divinity. Returning Home with ſuch Fame, in the Year 1326, he was made the 11th Provincial of his Order in *England*; was at the Council of *Albi*, in *Aquitain*; and being call'd away by Pope *John* the 22d: He went to *Avignon* to diſpute againſt *William Occam*, about the Pope's Power and other Articles; but *Occam* fearing the Puniſhment of his Raſhneſs, would not appear. *Walſingham* was dear to the aforeſaid Pope *John*, and ſtill dearer to his Succeſſor *Benedict* the Eleventh, with whom he continu'd in much Honour. He writ, *On Salomon and Proverbs: On the Maſter of the Sentences: Determinations of Divinity: Ordinary Queſtions: Quodlibets: Diſputable Concluſions: Lectures in Divinity: Of the Courſe of the Holy Scripture:* 60 *Sermons: Of the Eccleſiaſtical Power againſt* Occam. He dy'd, and was bury'd among the *Carmelites* at *Avignon*, in the Year 1330.

19. JOHN BURLEY, a *Carmelite Frier* in *Stanford* Monaſtery, in *Lincolnſhire*, Doctor of Divinity at *Oxford*; wonderfully exercis'd himſelf in ſearching into the Secrets of Nature, and, as *Leland* ſays, made many notable Diſcoveries. At the Time when the Controverſy aroſe between *Gerard* of *Bologna*, General of this Order, and *William Lidlington*, Provincial in *England*; about dividing the *Engliſh Carmelites* into ſeveral Provinces, this *Burley* ſided with *Lidlington*, and would not conſent to the Diviſion; but they were, at length, both oblig'd to ſubmit to the General's Legal Authority. *Burley* writ 37 Books, *On* Porphirius: *On* Ariſtotle: *On* Gilbert, *and on* Peter Lumbard; and dy'd Aged, and was buried at *Stanford*, in 1333.

20. RICHARD BLITON, born in *Lincolnſhire*, Doctor of Divinity at *Oxford*, ſays *Leland*, *Carmelite Frier*, and the 10th Provincial of his Order in *England*; a Preacher inferior to none of his Time; and renowned for Integrity of Life, and Variety of Learning. King *Edward* II. of *England*, often admiring his Fervour and Zeal in preaching, began to love and reſpect him, and, at length, made him his Confeſſor. He writ, *Repertory of Sentences: Ordinary Queſtions: Sermons throughout the Year: Of the Privileges of Mendicants: Epiſtles:* At length he dy'd in a decrepid Old-age, at *Lincoln*, and was there buried in the Year 1334.

21. JOHN BLOXHAM, a *Carmelite Frier*, of the Monaſtery of *Cheſter*, Doctor and Reader of Divinity at *Oxford* was, for his known Virtue and extraordinary Moderation and Conſtancy, choſen

choſen, by his Brethren, Provincial of *England*. Afterwards he was ſent Viſitor to all the Monaſteries of *Ireland* and *Scotland*, near after *John Baconthorp*. Being much belov'd, in his Youth, by King *Edward* II. And when more advanc'd in Years, well known to King *Edward* the 3d, for his try'd Probity; he was ſent on honourable Embaſſies, more than once, into *Scotland* and *Ireland*; and whilſt employ'd in them, he never omitted to promote the Affair of his Order. In *Ireland*, having call'd together the Chiefs of his Order, to a Place call'd *the Porch of God*, to reform certain Abuſes; he, by his Prudence and Authority, ſucceeded in his Enterprize. His Writings were, *On the Maſter of the Sentences*: *Controverted Queſtions*: *Sermons*: *Annotations on the Revelation*: *Ordinations of the* Iriſh: 156 *Epiſtles*. He dy'd and was buried at *Oxford*, in 1334.

22. JEFFRY ALIEVANT, born in *Yorkſhire*, a *Carmelite Frier*, and Doctor of Divinity at *Oxford*, according to *Leland*. He writ *Commentaries on St.* Luke: *A Table of Originals*: *Sermons to the People*: *Ordinary Queſtions*. And flouriſh'd in 1340.

23. HUGH, born at St. *Neot's*, a *Carmelite Frier*, in the Monaſtery of *Huſchin* in *Hertfordſhire*, and Doctor of Divinity at *Cambridge*, as *Leland* informs us. He is ſaid to have taught Divinity among his Brethren; was a celebrated Preacher, and left the following Monuments of his Learning, as *Triſtlemius*, *Sirtus Senenſis*, and others teſtify: *On St.* Luke: *Of the Conception of the Bleſſed Virgin* Mary: *Sermons throughout the Year*: *Controverted Queſtions*; and dy'd at *Hutchin* in 1340.

24. LUKE ROSDEN, born in the *Weſt* of *England*, ſays *Leland*, became a *Carmelite Frier*, and made an holy End in that Order. He attain'd to the Degree of Doctor of Divinity, being of great Integrity of Life, and ſingular Erudition, as appears by his Works, which were *Eleven Queſtions on the 6 Principles of* Gilbert Corretanus: *Theological Queſtions*: *Natural Philoſophy*; and flouriſh'd in 1340.

25. JOHN POLESTED, born in *Suffolk*, a *Carmelite Frier*, of the Monaſtery of *Ipſwich*, Doctor of Divinity at *Oxford*, as I find in *Leland*, and others; Modeſt, Grave, of an untainted Life and notable Literature; for which Virtues he was, in the Year 1335, choſen Provincial of his Order in *England*, which Office he executed with Applauſe during 7 Years, that is, till his Death, and writ, *On the Maſter of the Sentences*: *Sermons throughout the Year*: *Sermons at Viſitations*: *Large Indexes on St.* Auguſtin: *Epiſtles*: *Various Queſtions*: *On* Ariſtotle's *Phyſicks*. He dy'd at *York* in the Monaſtery of his Order, and was there buried under a fair Marble Stone, in 1341.

26. JOHN BAMPTON, born in the *Weſt* of *England*, a *Carmelite Frier* at *Cambridge*, where he was made Doctor of Divinity; and writ *Eight Queſtions of the Truth of Propoſitions*: *Scholaſtical Lectures in Divinity*; and flouriſhed in 1341.

27. JOHN CAMPSCEN, or CANSION, a *Carmelite Frier*, a great Preacher, is ſaid to have writ much, but all I find is *Sermons for proper Seaſons*, and *for Feſtivals*, and liv'd in 1341.

28. JOHN VERLEY, a *Carmelite Frier*, in the Monaſtery of *Norwich*, being born of a good Family, which added to the Luſtre of the ſame; by his Virtue and Learning, which *Leland* ſays, he happily acquir'd at *Oxford*, and was there made Doctor of Divinity; being ſo great a Reader, that ſcarce any thing worth the Trouble, eſcaped his peruſal. Thus he became excellently qualify'd, and ſufficiently ſhew'd his mighty Talent in his frequent Sermons, as may be ſeen in his Writings to this Day. His Works, according to ſeveral Authors, were theſe that follow, *Figures of Hiſtory*: *Commentaries on St.* Matthew: *Eighteen Collations on the ſame*: *Lectures on St.* Paul: *Scripture Lectures*: *Theological Decrees*: *Sermons throughout the Year*: *Ninety ſix Determinations*: *Ordinary Queſtions*. He flouriſh'd in 1344.

29. JOHN BACONTHORP, born in a ſmall Village in *Norfolk*, and from his Youth a *Carmelite Frier*, in *Blackney* Monaſtery, near the Place of his Birth, learnt his Humanity, Monaſtical Diſcipline, and much Piety and Virtue within the Monaſtery, wherefore his Superiors ſent him to *Oxford*, where he went through his Courſe of Philoſophy, and began his Divinity, but was then ſent to *Paris*, and there finiſh'd it; much admir'd for his prodigious Wit, and made Doctor of the Civil and Canon Law. He unmovably adhear'd to all the Opinions of *Averroes*, and would be reckon'd the Head of his School, and was therefore call'd the *Reſolute Doctor*. Being thus improv'd, he return'd into his own Country, in the Year 1329, and was there choſen the 12th Provincial of his Order. Having been in this Dignity 4 Years, he was call'd to *Rome*, on Account of ſome Doubts about Matrimony, of the greateſt moment. Then his Fame ſpread among the *Italians*, as it had done before among the *French*. He was little of Stature, but great in Wit, and writ ſuch vaſt Volumes, that his Body could not have born what his Brain produc'd. Tho' the Order of the *Carmelites* in *England*, abounded in Learned Men, yet had they ſcarce any equal to him. No Man more learnedly confounded the *Jews*; none more effectually confuted the *Mahometans*, or any other Infidels; none more happily ſilenc'd Hereticks; none more ſolidly expoſed the Truth of *Chriſt*; none more manifeſtly detected the Falſhood and Impoſtures of *Antichriſt*, and repreſent them in their proper Colours; none more ſubtilly ſolv'd the greateſt Difficulties; none more clearly expounded the Holy Scriptures. This Commendation is given him by *Paul Panſa*, an *Italian* Orator. But let his Writings ſpeak for him, which are, *Commentaries on all the particular Books in the* BIBLE: *Of the Eternity of God*: *On St.* Auguſtin's *City of God*: *On him of the Trinity*: *On St.* Anſelm *of the Incarnation of the Word*: *On St.* Anſelm, *why God was made Man*: *Of Faith and Baptiſm*: *Sermons*: *Of the coming of the Meſſias*: *Compendium of the Law of Chriſt*: *Agreement of Chriſt and the Prophets*: *Of the Dominion of Chriſt*: *Of the Poverty of Chriſt*: *Of the Conception of* Mary: *Again of the ſame*: *Of the ceaſing of the Law*: *Rules of Chriſtian Faith*: *Of Precepts and Councils*: *Compendium of Chriſtian Life*: *Of Sins and their Remedies*: *Of the Dignity of the Church*: *Of the Perfection of Juſtice*: *Of the keeping holy the Feſtivals*: *Canons of the Popes*: *Of the general Judgment*: *Of the Viſion of the Bleſſed*: *That there is vocal Praiſe in Heaven*: *On the Maſter of the Sentences*:

Ordinary Queſtions: Theological Decrees: Determinations: Of the Juriſdiction of thoſe in Cloiſters: A Treatiſe of his own Order: The Mirror of the Carmelites: the Rule of the Carmelites: Compendium of their Rights: Againſt marrying a Brother's Wife: Againſt Magick Arts: Againſt Superſtitions: Againſt the Vanities of the World: Againſt Idolatry: Of the Judicial Sphere: Againſt John de Poliſco: *Of the Perfidy of the Jews: On* Ariſtotle's *Predicaments: Reaſons againſt the Jews: On* Ariſtotle's *Perihermenias: On his Priors: On his Poſteriors: On his Tropicks: On his Arguments: Of Sophiſms: On Phyſicks: On* Ariſtole *of the Soul: Queſtions of the Faculties of the Soul: On Meteors: Of Heaven and the World: Of Generation and Corruptions: Of Senſe and Things of Senſe: Of Senſe and Senſibles: Of the multiplying of Species: Of the Motion of Animals: Of Memory and Remembrance: Of Sleep and Watching: Of the length and ſhortneſs of Life: On* Ariſtotle's *Politicks: On his Morals: On his Metaphyſicks.* He dy'd, and was bury'd, at *London*, about the Year 1346.

30. JOHN FOLSHAM, a *Carmilite Frier*, in the Monaſtery of *Norwich*, born in *North-Wales*, and, according to *Leland*, Doctor of Divinity at *Cambridge*, for here he was bred from his Youth, and grew up in Virtue and Literature. His Evangelical Purity of Life gain'd him the Admiration of many, the Love of others, and the Reſpect of his Order; who, therefore, choſe him their 15th Provincial, which he held ſix Years, and quitted it, together with his Life. His Works are, *Commentaries on ſome of* Solomon's *Books: Flowers collected from St.* John Chriſoſtom: *Queſtions in Divinity: Indexes to St.* Anſelm: *Of the Art of Preaching: Moralities of Things: Of Matrimony: Collations through the Year: On the Iſagoge of Metaphyſicks.* He d'yd in his Monaſtery at *Norwich*, in the Year 1348.

31. WALTER HESTON, born at *Stanford*, in *Lincolnſhire*, a *Carmelite Frier*, and Doctor of Divinity of *Cambridge*; belov'd by all Men for his Integrity of Life, and Knowledge in prophane and ſacred Literature, and therefore taught Philoſophy and Divinity in ſeveral Monaſteries of his Order; and was, at length, made Prior, as *Leland* teſtifies. Who adds, that he writ, *Queſtions concerning the Soul*, and *Propoſitions*; and dy'd, and was bury'd at *Stanford*, in the Year 1350.

32. JOHN REPIGAL, born of good Parentage in *Lincolnſhire*, a *Carmelite Frier*, in the Monaſtery of *Stanford*, Doctor of Divinity of *Cambridge*, did great good by his learned and pious Sermons. *John*, then Biſhop of *Lincoln*, had a great Eſteem for, and made him his Confeſſor; at whoſe Requeſt he publiſh'd what he had writ, *viz. Eighty three Sermons for Sundays: Forty two Sermons for Feſtivals: Synodal Sermons: Of the Biſhop's Viſitations.* He dy'd at *Stanford*, and was there bury'd in his Monaſtery, in the Year 1350.

33. ADAM SEXLINGHAM, a *Carmelite Frier* in the Monaſtery of *Norwich*; preach'd often, and then, as *Leland* writes, tranſlated his Sermons into *Latin*; and is ſaid to have writ, *His Diſputations: And Sermons throughout* the Year, and flouriſh'd in 1350.

34. JOHN of St. EDMUND, a *Carmelite Frier*, in the Monaſtery of *Gippeſwich*, excellently verſed in the Holy Scriptures, is ſaid to have writ much, of all which nothing has been tranſmitted to Poſterity, except, *Commentaries on the Goſpel of St.* Luke. He flouriſh'd in the Year 1350.

35. JOHN AVON, born at *Northampton*, and *Carmelite Frier* there, Doctor and Profeſſor of Divinity, an excellent Preacher, and outdid all others of his Time, in the Knowledge of the Mathematicks; for he, not only knew all in that Science, that had been ever known before, but made many notable Diſcoveries. He made a Perpetual Almanack, to find every Year, for ever, the Moveable Feaſts, the Immoveable, the Aſpects of the Heavens, the Changes of the Moon, and all Things relating to the ordering of the Divine Offices, according to the ſeveral Solemnities throughout the Year. That Book was afterwards explain'd, with Commentaries, by *Richard Maidſtone*, an able Divine of the ſame Order: Our Author Entitled his Book, *The Philoſophical Ring*: And writ beſides, Of *Mathematical Subjects*, and *Sermons.* He dy'd, and was decently bury'd in his Monaſtery, about the Year 1350.

36. JOHN TITLESHAL, ſo call'd from the Town where he was born in *Norfolk*, as *Leland* informs us, a *Carmelite* of the Monaſtery of *Norwich*, Doctor of Civil and common Law at *Oxford*, and, *laſtly*, a moſt famous Preacher, as *Roſton* and *Trithemius* teſtify, being equally Virtuous and Learned, which gain'd him much Eſteem: Being very dexterous in the Management of Affairs, he was ſent to *Rome* by his Order, where he dy'd. *Jacobus de Plebe*, in his Index, ſays, he writ ſeveral Books of *Commentaries: On the Revelation: Lectures of the Holy-Bible: Sermons for proper Seaſons: Sermons for Feſtivals: On the Maſter of Sentences: Theological Reſolutions: Queſtions concerning the Soul.* He dy'd in 1354.

37. JOHN of St. FAITH, born in *Norfolk*, a *Carmelite Frier*, and afterwards Prior of the Monaſtery of *Burnham*, took his degree of Doctor of Divinity at *Oxford*, ſays *Leland.* He was excellently qualify'd both as to Body and Mind, ſincere in his Behaviour, knowing in Philoſophy of Civil and Canon Law, clear in expounding Scripture, Eloquent in his Sermons, and zealous in promoting the Catholick Faith. His Works are a better Teſtimony of his Piety and Learning than can otherwiſe be given him, they are; *On the Goſpel of St.* Matthew: *director of the ſame Work: Gloſſes on St.* John: *On his Canonical Epiſtles: Annotations on the ſame: Encomium of St.* John: *Collections of the Scripture: Lectures on Scripture: Controverted Queſtions: Sermons for Feſtivals: Sixty three Sermons for Seaſons: Table of Law: Places of ſeeming Contradiction: Concordances of St.* Thomas: *On* Ariſtotle *of Heaven and the World: Arguments of all theſe.* He dy'd, and was bury'd in his Monaſtery at *Burnham*, in the Year 1359.

38. WILLIAM of LINCOLN, ſo call'd becauſe born in that City, a *Carmelite Frier*, and Doctor of Divinity of *Cambridge*, tho' Famous in his Time for Piety and Learning, yet little of his Writing has been tranſmitted to us, beſides what *Leland* mentions, being 25 *Queſtions* and *Scholaſtick Diſputations.* He flouriſh'd in the Year 1360.

39. WILLIAM of COVENTRY, a *Carmelite Frier* in that City, call'd the *Lame-lay-Brother*, as

as *Leland* informs us, from his crooked Legs. Lay-Brothers being thoſe, who in Monaſteries, either for want of Learning, or through ſome other Defect, are never made Prieſts, but employ'd about the Service of the Houſe: But this *William*, tho' lame of his Legs, was no way defective as to Virtue and Erudition; for he had a ſharp Wit, and excellent Style, a ſound Judgment, was grave in Diſcourſe, and happy in expounding the Myſteries in Holy-writ. He was wont to omit his Name in the Titles of his Works, baiting that in the firſt Book of the Praiſe of a Religious Life, he contriv'd, at the Beginning, to place certain Capital Letters, which diſcover'd the Author and his Name, wherein he imitated *Ranulphus* of *Cheſter*. His Works are, *Of the Praiſe of a Religious Life*: *Explainer of Truth*: *Praiſes of the Virgin* Mary: *Againſt Sins*: *Of the coming of the* Carmelites *into* England. *The Buckler of the* Carmelites. *Of the Rule and Confirmation. Brief Annals. Compendium of Hiſtory. Poems.* He dy'd and was bury'd at *Coventry* in 1360.

40. SIMON WICHINGHAM, *Carmelite Frier* at *Norwich*, Doctor of *Paris*, did ſo unite the Study of Piety and Learning, that he was an Ornament to his Order, which *Leland* teſtifies, and ſays, there were 4 *Wichinghams*, who deſerv'd Places in his Catalogue, *Viz. Simon*, *Thomas*, *Richard* and *Henry*, all of them *Carmelites*, Divines, and almoſt Contemporaries; but *Leland* ſeems to aſſign the firſt Place to this *Simon*, who was a ſubtil Diſputant, and a celebrated Preacher. He writ, *Lectures of the Scripture*: *Sermons*: *Ordinary Queſtions* and *Quodlibets*; and flouriſh'd in 1360.

41. JOHN PASCHAL, born in *Suffolk*, *Carmelite Frier* at *Ipſwich*, and Doctor of Divinity of *Cambridge*; after having ſpent much time in the Schools, return'd to *Ipſwich*, where he gave great Proofs of his Learning, eſpecially in his Sermons. His Fame ſpreading, *William*, then Biſhop of *Norwich*, took him for his Suffragan, by the Conſent of Pope *Benedict* the 11th, who gave him the Title of Biſhop of *Scutari*; but King *Edward* the 3d, not long after, promoted him to the Biſhoprick of *Landaff*, for his ſingular Learning and excellent Preaching, as we find in *Leland*. He tranſlated into *Latin*, moſt of the Sermons which he preached in *Engliſh*. His Works bear theſe Titles: *Eighty Homilies for Feſtivals*: *Sixty ſeven Homilies for particular Seaſons*: *Sermons throughout the Year*: *Of the Paſſion of Chriſt*: *Lectures of the Holy Scripture*: *Controverted Queſtions*. He dy'd and was bury'd at *Landaff*, in the Year 1361.

42. WILLIAM LUBBENHAM, born at *Coventry*, *Carmelite Frier*, and Doctor of Divinity of *Oxford*; for his ſingular Piety and Learning, choſen the 17th Provincial of his Order: Writ *Fifty three Queſtions on* Ariſtotle's *Poſteriors*, *and Ordinary Queſtions*, and dy'd in a good old Age at *Coventry*, in 1361.

43. WALTER KELLAW, born in *Yorkſhire*, *Carmelite Frier* at *Alverton*, Doctor of Divinity at *Oxford*, and, at length, the 18th Provincial of his Order; which Dignity he reſign'd with much Honour, after he had held it for 5 Years, but was oblig'd by the Chapter, to take it upon him again, within a Year or two, and then held it 5 Years again. His Works are, *Theological Quodlibets*: *Reſolutions*: *Sermons*. He dy'd and was buried at *Alverton*, in 1367.

44. NICHOLAS of LYNN, born in that Town, and *Carmelite Frier* there; beſides his Learning in Prophane Sciences, he particularly apply'd himſelf to the Mathematicks, as *Leland* affirms, and was the greateſt Aſtrologer of his Time in *England*, as alſo appears by his Works. *John Sombey*, *Frier* in the ſame Monaſtery, was his individual Companion and Aſſociate in his Studies. *Jeoffrey Chaucer* is very profuſe in the Praiſes of theſe two. His Works were many Years moſt carefully preſerv'd in the moſt noble Library of the *Carmelites* at *Norwich*, and were, *For the Order of the* Carmelites: *For the Sick*: *Of ſundry Genitures*: *Canons of the Tables*: *Of Figures and Signs*: *Of the Judicial Sphere*: *Of the Nature of the Zodiack*: *Of the Houſes of the Planets*: *Opinions of Aſtrologers*: *Of the Revolution of the World*: *Of the Uſe of the Aſtrolabe*: *Of the Eclypſe of the Sun*: *Of the Judgments of the Stars*. He flouriſh'd in 1370.

45. NICHOLAS DURHAM, born in the *Northern* Parts, *Carmelite Frier* at *Newcaſtle*, and Doctor of Divinity, a Learned and conſtant Oppoſer of the Errors of *John Wickcliff*; writ, *On the Maſter of the Sentences*: *Originals of Doctors*: *Reſolutions of Queſtions*: *Againſt* Wickcliff's *Articles*, and flouriſh'd in 1370.

46. WILLIAM of St. FAITH, *Carmelite Frier* in the Monaſtery of *Norwich*, according to *Leland*, and Doctor of Divinity at *Cambridge*; writ *Initiations of Divines*: *Theological Reſolutions*: *Of the Conception of the Bleſſed Virgin* Mary: *Quodlibets*: *Sermons throughout the Year*; and dy'd and was bury'd in his Monaſtery at *Norwich*, in 1372.

47 THOMAS WICHINGHAM, *Carmelite Fryer* at *Norwich*, ſtudy'd his Humanity in *England*, and his Philoſophy and Divinity at *Cologn*, where he receiv'd the Doctor's Degree. *Leland* ſays, he ſaw Sermons of his, but the Titles of his other Works are loſt. He is ſaid to have flouriſh'd in 1372.

48. JOHN HORNBY, born at St. *Botolphs* in *Lincolnſhire*, *Carmelite Frier*, and Doctor of Divinity. This Man, *Leland* tells us, had a great Controverſy with *John Stock*, a Dominican, in Defence of his whole Order of the *Carmelites*, which the ſaid *Stock* had reflected on in a Book; and he ſays, *Hornby* came off victorious. He writ, *Sermons to the Clergy for his Order*: *Sermons to the People*: *The Hiſtory of the Viſitation of the Bleſſed Virgin* Mary: *The Hiſtory of the Name of* Jeſus: *Introduction to the Sentences*: *Solemn Reſolutions for the* Carmelites *againſt the* Dominicans: *Ordinary Queſtions*: *Defence of the Antiquity of his Order*: *For the Triumph obtain'd*. He flouriſh'd in 1374.

49. JOHN CLIPSTON, *Carmelite Frier* of the Monaſtery of *Nottingham*, where he was alſo born, Doctor and Profeſſor of Divinity at *Cambridge*; taught Divinity there long, and explain'd Divine Myſteries with much Applauſe to himſelf, and Improvement of his Hearers; ever following the Paths of Virtue and Religion, as cloſe as thoſe of Literature. His Elegancy was extraordinary, as appears by theſe his Works: *Expoſition of the Holy Bible*: *Examples of Scripture*: *On ſeveral ſacred Texts*: *Comments on St.* John: *Queſtions on the Maſter of the Sentences*:

Scholaſtick Diſputations: *Sermons in* Advent: *Winter Sermons*: *Summer Sermons*: *Sermons for particular Feſtivals*: *Sermons in common for Saints Days*. He dy'd and was bury'd in his Monaſtery at *Notingham* in 1378.

50. JOHN ELIN, or HELIN, born in *Norfolk*, *Carmelite Frier* at *Lynn*, Doctor of Divinity of *Cambridge*, once moſt renowned in *England* for his ſingular Erudition, ſweetneſs of Temper, and deſerv'd Opinion of Sanctity; and as ſuch, choſen Prior of the Monaſtery of his Order in *London*, where he did much good by his frequent Sermons, and virtuous Example. Much given to meditate on the Myſteries of the *Revelation*, and therefore compos'd certain Emblems illuſtrating thoſe Secrets; adding excellent Commentaries, that the Learned might the better underſtand thoſe Divine Secrets by theExpoſition, and the unlearned conceive ſomething of them by the ſight of the Pictures. The Titles of his Works were, *On the Apocalypſe*: *Lectures of Holy Scripture*: *Sermons*: *Quodlibet Queſtions*. He dy'd and was bury'd in his Monaſtery in *London*, in the Year 1339.

51. THOMAS BROME, *Carmelite Frier*, in the Monaſtery at *London*, began his Studies in his Youth, as *Leland* ſays, at *Oxford*; and proceeded to the Degree of Doctor and Profeſſor there with great Applauſe. Returning afterwards to his Monaſtery in *London*, he was there choſen Prior, wherein he behav'd himſelf ſo well, as to be thought worthy of higher Preferment; and accordingly, in the Chapter held at *Cambridge*, in 1362, he was choſen the 19th Provincial of the Order in *England*: In which Dignity he continu'd 17 Years, viſiting the Monaſteries of his Order, chaſtizing ſuch as were faulty, and reforming thoſe Places where he found Diſcipline relax'd. To come to his Works, the Titles of them were, *The Praiſes of Scripture*: *On St.* Jerom's *Preface*: *On St.* Paul *to the* Romans: *Theological Lectures*: *Sermons for the Seaſon*: *Various Queſtions*. He dy'd and was decently bury'd in his Monaſtery in *London*, in the Year 1380.

52. WILLIAM COLKISFORD, born in *Norfolk*, *Carmelite Frier* at *Lynn*, Doctor and Profeſſor of Divinity of *Cambridge*, where he gain'd much Reputation by Teaching, Diſputing, Preaching and Writing; for he had a notable Wit, much Virtue, and great Applica tion to his Studies. His great Erudition, beſides what ſeveral Authors, and among them *Leland* teſtifies, appears by theſe Works of his: *Comments on Holy Writ*: *On the Song of* Moſes: *On the Maſter of the Sentences*: *Sermons for the Seaſon*: *Sermons on Feſtivals*. He flouriſh'd in 1380.

53. JOHN TOMSON, born in *Norfolk*, *Carmelite Frier* of *Blackney*, Doctor of Divinity of *Oxford*; having arriv'd at the higheſt pitch of Erudition, became one of the moſt noted Preachers in *England*; but his Works will be his beſt Commendation, which, according to *Leland* and others, are *On Eccleſiaſticus*: *Comments on St.* John: *Directory to the ſaid Comments*: *Morality of the Holy Scripture*: *Indexes to the ſaid Morality*: *On the Maſter of the Sentences*: *Common Places on Leſſons*: *Abridgements of Doctors*: *Sermons for proper Seaſons*: *Sermons for Feſtivals*: *Sermons for Lent*: *Sermons to the Clergy*: *Of the Wonders of the World*: *Out of* Ridevallus *to* Fulgentius: *Out of* Trivet *of Things transform'd*, and much more, ſaid to have been all along preſerv'd in the noble Library of the *Carmelites* at *Norwich*. He flouriſh'd in 1380.

54. WILLIAM BADBY, *Carmelite Frier*, Doctor of Divinity at *Oxford*, much extoll'd by ſeveral Doctors of his own Order: *John*, Duke of *Lancaſter*, made him his Confeſſor, which is no Commendation of him; but he was preferr'd to the Biſhoprick of *Worceſter*: His Works are: *Noted Sermons*: *Of Penance*: *Conſtitutions*. He flouriſh'd in 1380.

55. RICHARD LAVINGHAM, born in *Suffolk*, *Carmelite Frier*, Monk of *Ipſwich*, Doctor of Divinity and Profeſſor at *Oxford*: Then he began to grow Famous; the Iniquity of the Times wherein he liv'd, furniſhing him with Matter to exerciſe his Talent. At that Time the Hereſy of *Wickcliff* began to break out in *England*, as did that of the *Lollards* in *Bohemia*; perverting all good Order, and in Contempt of Kings, and of God himſelf. In oppoſing and confuting of which Errors he took much Pains, diſcover'd extraordinary Erudition and did very much good. He was a mortal Enemy to thoſe People, often confuted them in the Schools, expos'd them in the Pulpit, and vanquiſh'd them by his Writings. On this Account, he was wonderfully eſteem'd by King *Richard* the *Second*, and made his Confeſſor; as alſo to *Simon Sudbury*, Archbiſhop of *Canterbury*; with whom he was likewiſe Murder'd in the Rebellion rais'd by the Rabble; tho' ſome will have him to have dy'd in his Monaſtery at *Briſtol*, where he was Prior. His Writings were very many, of which take the following Titles. *A Scripture Dictionary*: *Scholaſtick Commentaries on* Iſaias: *Annotations of* Tobit: *On St.* Paul *to* Titus: *Scripture Lectures*: *Queſtions on the Maſter of the Sentences*: *Notable Reſolutions publickly read at* Oxford *and* London, *for the Book of St.* Brigit's *Revelations*: *The Hiſtory of the Three Wiſe Men*: *From St.* Auguſtin's *City of God*: *Abridgement of* Bede: *Arguments on St.* Jerome's *Epiſtles*: *Exceptions of Doctors*: *Compendium of* Walter *the Recluſe*: *Of the Foundation of his Order*: *The Buckler of Poverty*: *Ordinary Queſtions*: Oxford Leſſons: *Orations to the Clergy*: *Sermons for Seaſons*: *Sermons for Feſtivals*: *Reſolutions againſt the* Lollards *and the* Wickliffiſts: *Againſt all Hereticks whatſoever*: *Againſt* John Purvey: *Encomium of Virtue*: *On* Ariſtotle's *Ethicks*: *Vocabulary of Divinity*: *Of the Inventors of Things*: *Of future Events*: *Evening Queſtions*: *Sayings of* Seneca *and* Tully: *Natural Cauſes*: *Natural Terms*: *Natural Miror*: *Queſtions in Phyſicks*: *Of Knowledge and Senſe*: *Compendium of Meteors*: *Of knowing and not knowing*: *Of the Properties of the Elements*: *Of finite and Infinite*: *Of Proportions*: *Of the Diſtance of the Planets*: *Compendium concerning the Soul*: *Of the Faculties of the Soul*: *Of the Active and Paſſive Faculties*: *Of the firſt Inſtant*: *Of the nature of Inſtants*: *Of Heaven and the World*: *Of Hereſy and Diviſion*: *Of the Rules of Conſequences*: *Of the Obligatory Act*: *Of the Converſion of Propoſitions*: *Proofs of Propoſitions*: *Of Exceptives and Excluſives*: *Of Ampliatives*: *Logical Sums*: *Canons of Sophiſms*: *Of the Species of Arguments*: *Of Suppoſitions*: *Of Inſolubles*: *Treatiſes of Things*: *Of Fallacies*: *Of* 10 *Predicaments*.

At

At length, a Tumult happening in the Suburbs of *London*, he was murder'd, together with *Simon Sudbury*, Archbiſhop of *Canterbury*, and other Men of Note, in the Year 1381.

56. RICHARD WICKINGHAM, born in *Norfolk*, *Carmelite Frier*, Prior and Profeſſor of Divinity in the Monaſtery of *Burnham*, and a noted Preacher, according to *Leland*. He writ, *On the firſt and ſecond Books of the Maſter of the Sentences*, and *an hundred an ſix Sermons*, &c. and dy'd and was bury'd in his Monaſtery at *Norwich*, in 1381.

57. RICHARD DEDEPAL, *Carmelite Frier* at *Lynn* in *Norfolk*, Doctor of Divinity, and Profeſſor in his Monaſtery, and a famous Preacher, according to *Leland*. He is ſaid to have ſet forth a Treatiſe, *Of the Chriſtian Life, and Sermons for the Seaſon*; and flouriſh'd in 1381.

58. ROBERT ORMSKIRK, *Carmelite Frier*, Doctor of Divinity at *Oxford*; tho' ſaid to have been extraordinary Learned, I find only one Title of a Work of his, which is: *A Defence of the Order of the* Carmelites; wherein he endeavours to prove, that his Order at Mount *Carmel*, deriv'd its Original from the Prophet *Elias*. He dy'd at *Oxford* about the Year 1382.

59 THOMAS LUMBAY, *Carmelite Frier* at *Lynn*, Doctor and Profeſſor of Divinity at *Oxford*; much celebrated, ſays *Leland*, both at home and abroad for his Learning; who alſo ſays, he ſaw many of his Works, which are; *Lectures of Holy Writ*: *On the Maſter of the Sentences*: *Theological Reſolutions*: *Ordinary Queſtions*: *Sermons throughout the Year*: *Againſt the* Lollards *and* Wickliffiſts. He dy'd and was bury'd in his Monaſtery at *Lynn*, in the Year 1390.

60. WILLIAM BEUFU, *Carmelite Frier*, in the Monaſtery of *Northampton*, Doctor of Divinity of *Oxford*, and afterwards Prior of his Monaſtery, writ ſome Things of his own; and Tranſlated others out of *French* into *Latin*, as particularly, St. Edmund, *Archbiſhop of* Canterbury's *Mirror for beholding the Deity*. His other Works are, *The Miracles of the Bleſſed Virgin* Mary: *Lecture of Sentences*: *Various Collations*. He dy'd and was decently buried in his Monaſtery, in the Year 1390.

61. RALPH SPALDING, *Carmelite Frier* of the Monaſtery at *Stanford*, Doctor and Profeſſor of Divinity at *Cambridge*, an able Philoſopher and Divine, but over curious in inventing new Opinions; raſh in expoſing them, and pertinatious in maintaining them; inſomuch, that as *Leland* informs us, he at length became ſuſpected of Hereſy: Wherefore *Thomas Waldenſis* did not ſtick to ſay, *That he was not Learned to Sobriety, but more than he ought to have been*, and even ſomewhat to have reliſh'd of the *Wickliffian* Hereſy. Yet I have not found, that either the Author, or his Works were ever expreſly condemn'd. He writ, *Sermons*: *Forty five Queſtions on* Ariſtotle's *Elenchi*: *Reſolutions of Scripture*: And dy'd and was buried in his Monaſtery at *Stanford*, in the Year 1390.

62. JOHN LONEY, *Carmelite Frier* in the Monaſtery of *London*, Doctor of Divinity of *Oxford*. His Writings were, *Of the ſending of the Holy Ghoſt, and ſolemn Lectures*. He flouriſh'd in 1390.

63. WILLIAM STARNFELD, or STRENFELD, born in *Kent*, a *Carmelite Frier* at *Newenden*, and Doctor of Divinity of *Oxford*, according to *Leland*. He diligently perus'd the Hiſtories of his Order, and particularly thoſe of his own Monaſtery, and having reduc'd them into good Order, tranſmitted them to Poſterity under this Title, *The Hiſtory of the Monaſtery of* Newenden. He alſo writ *Lectures* and *Sermons*, &c. and dy'd and was bury'd at *Newenden*, about the Year 1390.

64. RICHARD TENET, or KENET, ſome call him CUNET, *Carmelite Frier*, Maſter of Arts at *Oxford*. After having gone thro' his Courſe of Philoſophy, he apply'd himſelf to *Botany*; and being taken with the Pleaſure of Diſtilling, he moſt curiouſly pry'd into the Nature of Herbs, Flowers, Waters, Roots, their Qualities, Operations and Power; and then began to underſtand and practice Phyſick among his own Brethren: Yet, afterwards, as *Leland* writes, he approv'd of the Study of Divinity, as more ſuitable to his Profeſſion; and is ſaid to have had the Degree of Batchelor of Divinity at *Oxford*. He is alſo ſaid to have writ on various Subjects, but I have not found any thing tranſmitted down to us, beſides a Book *Of the Vertues of Waters*; and to have flouriſh'd at *Oxford* in 1390.

65. JOHN BEVERLEY, ſo call'd, becauſe born in that Town in *Yorkſhire*, *Carmelite Frier*, Doctor and Profeſſor of Divinity at *Oxford*. His Works are: *On the Maſter of the Sentences*, and *Ordinary Diſputations*, &c. And he flouriſh'd in 1390.

66. ROBERT IVORY, had his Name from a Town in *Normandy*, where his Grandfather had been a rich Merchant; was himſelf born in *London*, and there bred from a Boy, among the *Carmelites*, whoſe Habit he took in his Youth, and continu'd in the Order till his Death. He had the Degree of Doctor of Divinity conferr'd on him at *Cambridge*, having made a mighty Progreſs in Literature, and being a Celebrated and frequent Preacher. Thus his Reputation ſtill increaſing, he was, in the Year 1379, choſen Provincial of his Order in *England*, which Office he laudably executed for the ſpace of 13 Years, and then quitted it with his Life. During his being Provincial, he very much increaſed the Library of his Order in *London*, furniſhing it with a great Number of the choiceſt Manuſcripts. His Works were, *Commentaries on* Eccleſiaſticus: *On the Revelation*: *Scripture Lectures*: *Sermons to the Clergy*: *Sermons to the People*: *Regiſter of the Records of* Provence. He dy'd and was bury'd in his Monaſtery at *London*, in the Year 1392.

67. JOHN SWAFFAM, *Carmelite Frier* of the Monaſtery of *Lynn*, Doctor of *Canterbury*; *Leland* affirms him to have been a Man of much Virtue, Learning and Zeal, and accordingly a moſt vigorous Oppoſer of *Wickliff*'s Errors. Pope *Gregory* the XIth made him Biſhop of *Bangor*; and he was afterwards preſent at the Synod, held at *Stanford*, where the Hereſy of *Wickliff* was condemn'd. His Writings were, *Againſt the Wickliffites*: *And Sermons*: And he flouriſh'd in 1394.

68. RICHARD MAIDSTON, born in the Town of that Name, *Carmelite Frier*, Doctor of

Divinity of *Oxford*, and afterwards Profeſſor there, acted vigorouſly againſt *Wickliff*; and for his excellent Qualities was much belov'd among the great Men, and among them, by *John*, Duke of *Lancaſter*, who, ſometimes, us'd him as his Confeſſor, which, by the Way, is no mark for his Reputation. His Works were, *On the Song of* Moſes. *On the Canticles: On 7 Pſalms* in Engliſh: *Compendium of St.* Auguſtin: *Prayers in Meter: Sermons of the Seaſon: Sermons on Feſtivals: Sermons at* Oxford: *Sixteen Sermons to the Clergy: Of the Sacerdotal Function: On the Maſter of the Sentences: Scholaſtick Lectures: Ordinary Queſtions: Reſolutions: Protector of the Poor: Reſolutions againſt* John Aſhwarby: *Againſt the* Lollards: *Againſt the* Wickliffites: *Speeches on the Philoſophical Ring of* John Avon: *On the Agreement between King* Richard *and the Citizens of* London, *in Verſe.* He dy'd, and was bury'd at *Aylesford*, in the Cloiſter of the Monaſtery, in the Year 1396.

69. RICHARD NORTHALL, born in *London*, and Son to the Lord Mayor of the City, and there a *Carmelite Frier*, made ſo great an Advance in Virtue and Literature, that he was highly favour'd by King *Richard*; and particularly, for his excellent Sermons, by whoſe Favour, with the Approbation of Pope *Boniface* the IXth, he was promoted to the Biſhoprick of *Cheſter*, and was afterwards the 17th Archbiſhop of *Dublin*. All that appears of his Writings is, *Sermons throughout the Year: And to the Rectors of Pariſhes.* He dy'd at *Dublin*, and was there bury'd in his Cathedral, in the Year 1397.

70. JOHN KININGHAM, *Carmelite Frier*, of the Monaſtery of *Ipſwich* in *Suffolk*, Doctor of Divinity of *Oxford*, and then Provincial of his Order in *England* and *Ireland*, during the Term of 5 Years. *Leland* calls him, a grave Philoſopher, and an holy Divine, for which he was belov'd by *John*, Duke of *Lancaſter*, and *Aquitain*, and Confeſſor to his Dutcheſs. How great a Man he was, will beſt appear by theſe his Works. *On the Lamentations*: *On* Ezekiel: *On the Canonical Epiſtle of St.* James: *Scripture Praiſes: On the Maſter of the Sentences: Of the Nativity of Chriſt: On the Paſſion of Chriſt: Of the Holy Ghoſt: Of the Nature of Angels: Sermons for the Seaſons: Sermons for Feſtivals: Various Queſtions: Againſt* Wickliff's *Propoſitions: On his Ideas: For his firſt Ingreſs: Of the Ampliation of Time: Of the intelligible Being: On ſome Places alledg'd: Commentaries on Metaphyſicks*: And much more, eſpecially on the Holy Scripture. He, at length, dy'd very holily, in a good old Age at *York*, and was there bury'd in the Year 1399.

71. PETER STOCK, or STOKES, a *Carmelite-Frier* in *Hutchin* Monaſtery, in *Hertfordſhire*, ſo much honour'd, as *Leland* has it among the *Oxford* Doctors, that he was made Vice-Chancellor. In the Year 1382, being back'd by the King's Authority, and a Commiſſion from *William Courtney*, Archbiſhop of *Canterbury*, he went to *Oxford*, to bring *Wickliff*'s Hereſy to be publickly examin'd, and to confute it in ſolemn Diſputation, which he ſucceſsfully perform'd by invincible Arguments. *Wickliff*, tho' convicted, ſtill perſiſted in his Obſtinacy, and writ againſt his Conqueror, whom he call'd by the Name of the *White-Dog*, concealing his true Name for Shame. His Works are Witneſſes of his Erudition, being theſe that follow, *Commentaries on the Bible: Scripture Praiſes: Againſt* Wickliff's *Articles: Ordinary Queſtions: On the Maſter of the Sentences: Fifty four Concluſions: Scholaſtick Lectures: Collations: Replications of Leſſons: Of the Superiority of the Clergy: Defence of* Holcoth: *Againſt* Philip Repington: *Againſt* Nicholas Herford, &c. At length, laying down his Employment, he return'd to his Monaſtery, and dy'd there in 1399.

72. JOHN MULTON, *Carmelite Frier*, at *Norwich*, a famous Preacher in his Time, left *ninety Sermons throughout the Year*, and flouriſh'd in the Year 1400.

73. JOHN BOTRELL, *Carmelite Frier*, a moſt ſubtile Philoſopher, writ, *Of the Benefit of Logick, and Logical Sums.* And flouriſh'd in the Year 1400.

74. THOMAS MALDEN, *Carmelite Frier*, Doctor of Divinity of *Cambridge*, whence returning to his Monaſtery, at that Town, from which he took his Name, he was there choſen Prior, and continu'd in that Dignity till his Death. His Works were, *Introduction to the Holy Bible: Lectures on Geneſis: Forty eight Leſſons on the Pſalms: On the Epiſtle of St.* James: *Thirty ſix Sermons for the Seaſon: Thirty four Sermons on the bleſſed Virgin: Solemn Collations: On the Maſter of the Sentences: Theological Reſolutions: Ordinary Queſtions: Quodlibets: Evening Acts.* He dy'd, and was bury'd in the Monaſtery at *Malden*, in the Year 1404.

75. WALTER DISSEY, meanly born at *Norfolk*, *Carmelite Frier* at *Norwich*, and Doctor of Divinity at *Cambridge*, *Leland* ſays, he afterwards ſtudy'd at *Paris*, and at *Rome*, and is reputed to have been a famous Preacher. Thus he gain'd the Favour of great Men, and particularly, of *John*, Duke of *Lancaſter*; whom he endeavour'd to forward in all that was in his Power, in his claim to the Kingdom of *Caſtile* and *Leon*; upon which Occaſion, he was, in the Year 1387, by Pope *Urban* the VIth, appointed his *Legate a Latere* in *England* and *Spain*, and confirm'd in the ſame by Pope *Boniface* the IXth, to preach Chriſt againſt Infidels, Hereticks and Schiſmaticks, which he perform'd ſo incomparably, that it was a great Addition to the Reputation he had before gain'd. His Works are, *Collectanea on ſome of the firſt Pſalms, moſtly from St.* Auguſtin *and St.* Anſelm: *On the Maſter of the Sentences: Theological Queſtions: Sermons for the Seaſon: Sermons for Feſtivals: Againſt the* Wickliffites *and the* Lollards: *Various Reſolutions: Of the Schiſm of the Church: To the Biſhops of the Churches: Epiſtles to Pope* Urban *and Pope* Boniface. He dy'd in his Monaſtery at *Norwich*, and was there bury'd in the Choir, on the 21ſt of *January* 1404.

76. THOMAS COLBY, *Carmelite Frier* at *Norwich*, Doctor of Divinity, but whether of *Oxford* or *Cambridge*, *Leland* owns he is uncertain. His moſt elegant Sermons, were not only pleaſing, but alſo profitable to the People, and by Degrees he became acceptable to the Nobility, and gain'd the good Will of Kings; for King *Richard* the IId. had a great Eſteem for him, and in the Year 1399 promoted him to both the Biſhopricks of *Liſmore* and *Waterford*.

ford. But his Learned Works ſtill gain'd him more Reputation, which were, *Indexes and Annotations on Geneſis: On the Miſerere Pſalm: On the Lord's Prayer: Preceptory of the Divine Law: Scripture Leſſons: Collections of ſacred Principles: Sermons: Of the Purity of the Church: On St.* Gregory's *Dialogues: On his Paſtoral: On his Homilies: On St.* Auguſtin *of the Trinity: On him of the Apoſtle's Works: On* 83 *Queſtions of his: On the Polychronicon of the Carnotenſian: On* William Sengham *of Faith and Laws.* He is ſaid to have dy'd in the Year 1406.

77. JOHN WROTHAM, *Carmelite Frier* in the Monaſtery at *London*, born near that City, Doctor and Profeſſor of Divinity of *Oxford*, a very notable Preacher, and much more famous for his Writings. Being, *Commentaries on ſeveral Texts of Scripture: On the Canticles: Twelve Sermons of the Bleſſed Virgin: Lent Sermons: Winter Sermons: Summer Sermons: On the Maſter of the Sentences*, &c. He dy'd at *Calais*, where he was then Prior, in the Year 1407.

78. JOHN MARRE, born in a Village of the ſame Name in *Yorkſhire*, and *Carmelite Frier* at *Doncaſter*, took the Degree of Doctor of Divinity at *Oxford.* Having finiſh'd his Studies, he apply'd himſelf wholly to oppoſe the Errors of the *Wickliffites*, wherein he was extraordinary ſucceſsful. *Trithemius* highly extols his wonderful Acuteneſs and variety of Learning; but his Works much better ſpeak his Praiſes, and are, *Comments on the Canticles: On the Maſter of the Sentences: Reſolutions againſt the* Wickliffites: *Sermons: Queſtions: Table of Originals: Compendium of Originals: On* Martial's *Epigrams.* He dy'd at *Doncaſter*, in his Monaſtery, and was there bury'd in the Year 1407.

79. WILLIAM HARSICK, *Carmelite Frier* in the Monaſtery of *Burnham*, Doctor of Divinity of *Cambridge*, celebrated, in his Time, for Piety and Learning; and no leſs among Poſterity for his *Theological Diſtinctions* and *Magiſterial Diſputations*, which is all we find of him; but that he flouriſh'd in the Year 1413.

80. STEPHEN PATRINGTON, born in *Yorkſhire*, *Carmelite Frier*, Doctor of Divinity of *Oxford*, and the 23d Provincial of his Order in *England*; preſided over 1500 Friers, for the Space of 15 Years; gain'd great Reputation at *Oxford*, for his ſingular Learning and Piety, and particularly, by his Sermons. Being call'd to preach to the People in *London*, he was ſo admir'd, that, as *Leland* writes, there was always an incredible Reſort to him. His Fame ſpreading, he became known to the Nobility; and, at length, was much eſteem'd by King *Henry* the IVth, ſo that he was made Confeſſor to his Queen, and his eldeſt Son the Prince of *Wales.* As ſoon as King *Henry* the Vth aſcended the Throne, that is, in the Year 1414. *Stephen* was, by the King, ſent his Commiſſioner to *Oxford*, to enquire after, and give Judgment againſt the *Wickliffites* and *Lollards*: During which Employment he was appointed Biſhop of St. *David's*, in *Wales*; afterwards nam'd to the Biſhoprick of *Chicheſter*; but being ſatisfy'd with his own See, he would not accept of the other. At that Time, a Bill was brought into Parliament, to forbid any being admitted into the *Mendicant Orders* before the Age of 21, whereupon *Patrington* writ a Book to *Thomas Arundel*, Archbiſhop of *Canterbury*, to perſwade, that all Perſons being arriv'd at Years of Diſcretion, might be permitted to embrace a Religious State. Thus much is collected from *Leland*, *Trithemius*, *Jacobus de Plebe*, and *Peter Lucius.* The Writings he left behind him are, *On St.* Paul *to* Titus: *Sermons on Feſtivals*: 72 *Sermons for the Seaſon: On the Maſter of the Sentences: Of the Sacerdotal Function: Ordinary Queſtions: Reſolutions: Collections: Repertory of Arguments: Againſt the Act of Parliament: Againſt the* Wickliffites: *Againſt the* Lollards: *Againſt* Nicholas Herford: *Notable Lectures on the Bible: Epiſtles: On the Eclogues of* Theodulus: *On Æſop's Fables*, &c. He made an holy End in *London*, and was there bury'd among the *Carmelites*, in the Year 1417.

81. ROBERT MASCAL, born at *Ludlow*, *Carmelite Frier*, of whom *Leland* teſtifies, That entering very young into the Order, he arriv'd at a very high Pitch of Virtue and Erudition. He was made Confeſſor to King *Henry* the IVth, and no leſs eſteem'd by his Succeſſor King *Henry* the Vth. The former of them often employ'd him in Foreign Embaſſies, and preferr'd him to the Biſhoprick of *Hereford*; the latter, in the Year 1415, ſent him with two other *Engliſh* Biſhops, to the Council of *Conſtance.* The Works he left are, *Sermons before the King: Common Sermons: Of his Embaſſies: To the* Herefordians *and* Salopians. He dy'd, and was bury'd at *Ludlow* among the *Carmelites*, in the Year 1417.

82. THOMAS PEVERELL, born of good Parentage in *Suffolk*, *Carmelite Frier*, and Doctor of Divinity of *Oxford*, ſo highly valu'd, ſays *Leland*, by the Nobility, for his Probity and Erudition, that he was rais'd to great Dignities, for he had three Biſhopricks ſucceſſively. *Firſt*, When King *Richard* the IId. went the ſecond Time into *Ireland*, he there, in the Year 1398, conſtituted him Biſhop of *Oſſory.* The next Year, with the Conſent of Pope *Boniface* the IXth, he was tranſlated to the Biſhoprick of *Landaff* in *Wales.* And, *Laſtly*, in 1407 by King *Henry* the IVth, with the Approbation of Pope *Gregory* the XII, to that of *Worceſter.* His Works were, *Solemn Sermons: Ordinations of his Clergy: Theological Queſtions.* At length he dy'd at *Worceſter*, and was there bury'd in his Cathedral Church in the Year 1418.

83. JOHN WANFLEET, *Carmelite Frier*, Doctor of Divinity of *Cambridge*, and afterwards Profeſſor in his Monaſtery at *Lincoln*, much extol'd by *Leland*, whoſe Words for Brevity we omit. He writ, *Commentaries on the Holy Scripture* and *Theologioal Reſolutions*, and flouriſh'd in 1418.

84. ROBERT ROSE, or ROSS, *Carmelite Frier* in the Monaſtery at *Norwich*, and Doctor of Divinity of *Oxford.* The Fame of his extraordinary Piety and Learning, mov'd his Brethren, and the Inhabitants of *Lynn*, to deſire his Return to them, and, accordingly, he was call'd Home, and choſen Prior of his Monaſtery, when being remov'd from all Worldly Affairs, he wholly gave himſelf up to the

Study of the Scripture, preaching frequently, and writing the following Books, *On Geneſis: On Exodus: On Leviticus: On Eccleſiaſticus: On St.* Paul *to* Titus: *Sermons throughout the Year: Theological Lectures: Of the Nature of Animals:* And much more, eſpecially on Holy Writ. At length he dy'd, and was bury'd at *Norwich* in the Year 1420.

85. ALAN of LYNN, ſo call'd from that Town in which he was born, and *Carmelite Frier* there, afterwards Prior, and Doctor of Divinity of *Cambridge*. In expounding of Scripture, he did it by comparing one Place with another, and having Recourſe to the Holy Fathers and Doctors, without relying raſhly on his own Senſe; at the ſame Time noting down what each of them believ'd, taught, held and writ; applying the ſame to fix a Rule of Faith, and to be a Model of good Life. He read them ſo carefully, as to make Indexes to very many of them, for the ready finding of any Subject that is ſought after. His Works are ſo many as would tire the Reader to have them all particularly enumerated; in general, they were many Books, *On ſeveral Parts of Holy Writ: Others on School Divinity: Some of Philoſophy: Sermons: On* Joſephus, *St.* Jerome, *S.* Auguſtin, *S.* Baſil, *St.* Gregory, *St.* Bernard, *S.* Thomas Aquinas, *St.* Hilary, Euſebius, *St.* Ambroſe, *St.* John Chryſoſtom, *St.* Cyril, John Caſſian, *St.* John Damaſcen, *St.* Remigius, *Venerable* Bede, Haymo, Caſſiodorus, *St.* Anſelm, Berthorius, Rabanus Maurus, Origen, *and many others: Homilies*, &c. All which were long preſerv'd in ſeveral *Engliſh* Libraries, and particularly that which was ſo much celebrated at *Norwich*. He dy'd and was bury'd at *Lynn*, about the Year 1420.

86. ADAM HEMLINGTON, born in *Norfolk*, *Carmelite Frier*, after ſtudying at *Oxford*, went over to *Paris*, and became Doctor of Divinity. All we find of his writing is, what *Leland* ſays, was ſtill in the Library in his Time, *Viz. Sermons: Ordinary Queſtions: Of the Pariſian Act.* He dy'd and was bury'd at *Norwich*, in the Year 1420.

87. JOHN TACESPHAL, born near *Norwich*, *Carmelite Frier* in the Monaſtery there, and at laſt Prior of the ſame; Doctor of Divinity of *Oxford*, a conſtant Preacher, and a great Enemy to all *Wickliff*'s Errors. When that Vanquiſher of Hereſy, *Thomas* of *Walden*, had writ, but not yet publiſh'd his famous Works againſt the *Wickliffites*, *Huſſites*, *Lollards*, and other Hereticks; this *Taceſphal* was ſent, by his Order to *Rome*, to Pope *Martin* the 5th, to have thoſe Books approv'd by the Holy See, that they might come abroad with the greater Authority. He had ſcarce finiſh'd that Affair at *Rome*, when he dy'd; but had before in *England*, writ, *On the Revelation: Sermons of the Seaſons: Sermons for Feſtivals: On the Maſter of the Sentences.* He dy'd, as has been ſaid, at *Rome*, and was there bury'd in the Year 1420.

88. BERTRAM FITZ-ALAN, born in *Lincolnſhire*, of a good Family, and a *Carmelite Frier* there, as *Leland* writes from the Chronicles of that Order, took his Degree of Doctor of Divinity at *Oxford*: This *Bertram* is famous for the noble Library he is ſaid to have erected and furniſh'd at his own and the Expence of his Friends, and no leſs for his Piety and Erudition; the Monuments whereof left by him, are, *Theological Queſtions: On the 4th Book of the Sentences: Sermons to the People: Collections out of other Authors*, &c. He dy'd and was bury'd at *Lincoln*, in the Year 1424.

89. JOHN BESTON, or BASTON, *Carmelite Frier* at *Lynn*, and in proceſs of Time Prior there. *Alan* of *Lynn* writes of him, that being a frequent Preacher, he was wont, in his Sermons, to diſcloſe a four-fold Senſe of Scripture. It is to be conjectur'd from *Leland*, that he firſt ſtudy'd at *Cambridge*, and afterwards at *Paris*, and took his Degree of Doctor of Divinity in both Places, and was alſo Profeſſor. *Thomas Waldenſis*, in his Epiſtles, ſays, he was in the Year of our Lord 1424, ſent to *Siena* in *Italy*, as Embaſſador to the Council there held under Pope *Martin* the 5th, where he gain'd much Applauſe. *Jacobus de Plebe* and *Peter Lucius* ſay, he writ *Lectures on Scripture: Sermons on the Goſpels: Sermons on the Epiſtles: A Compendium of Moral Divinity: Of Virtues and their oppoſite Vices: Ordinary Queſtions: On* Holoth's *Univerſals: Rudiments of Logick. Epiſtles*, &c. He dy'd in his Monaſtery at *Lynn*, and was there bury'd in the Year 1428.

90. JOHN HAINTON, *Carmelite Frier* at *Lincoln*, and at length Prior of that Monaſtery; and, as *Leland* informs us, was Doctor and Profeſſor of Divinity at *Oxford*; adding that he was more Learned than Eloquent, and more virtuous than Elegant; for, in that Age, Scholars rather look'd after the Subſtance of Things, than labour'd for the empty Ornaments of Words. He was a renowned Preacher, happy, plain and clear in explaining of Divine Myſteries. He was alſo well skill'd in the *Hebrew* Tongue, and knowing in the *Greek*. Let his Works ſpeak for him, which were, *Annotations on St.* Matthew: *On St.* Luke: *On St.* John: *On the Epiſtles to the* Corinthians: *On the* Hebrews: *On the Canonical Epiſtle of St.* John: *Annotations on the ſame: Forty ſix Leſſons on the Revelation: Sermons for the Seaſon: Sermons for Feſtivals: Sum of Virtues: Theological Queſtions: Collections: On the Veſpers of* Walter Hunt, *&c.* He ended his Days at *Lincoln*, and is ſaid to have been bury'd there in the Year 1428.

91. JOHN BAT, born, ſays *Leland*, beyond the *Severn*, bred at *York*, a *Carmelite Frier* there, and, in proceſs of Time, Prior of the Monaſtery, Doctor of Divinity at *Oxford*. The Works of his which *Leland* and others mention, are theſe, *Encomium of Divinity: For the Introduction of the Sentences: Ordinary Acts: Reſolutions: Replications of Arguments: Of the Aſſumption of the Bleſſed Virgin* Mary: *Sermons throughout the Year: Synodal Collations: To the* Oxford *Clergy: Compendium of Logick: On* Porphirius's *Univerſals: On* Ariſtotle's *Predicaments: On* Porretanus's *ſix Principles: Queſtions concerning the Soul: Of the Conſtruction of the Parts of Speech*, &c. He dy'd and was bury'd at *York* in 1429.

92. JOHN BERNEGAM, *Carmelite Frier*, and Doctor of Divinity; very famous in his Time, for expounding ſublime Queſtions in Scripture; for his Sermons to the People, and for ſolving Scholaſtick Difficulties: Yet none of his Works have

have been handed down to us, but only four Books *On the Maſter of the Sentences*. He flouriſh'd in the Year 1430.

93. THOMAS WALDEN, born in the Town of that Name in *Eſſex*, for the true Sirname of his Family was *Netter*, became a *Carmelite Frier* in his Youth at *London*. Having learnt his firſt Rudiments in the Monaſtery, he was ſent to the higher Schools at *Oxford*, where he had the Degree of Doctor of Divinity conferr'd on him. *John Baptiſta Rubeus*, General of the *Carmelites*, in two Epiſtles highly commends this *Thomas*'s ſingular Piety and Learning, and propoſes him as an Example of Virtue for Imitation. *Andreas Vega*, *Trithemius*, *Sixtus Senenſis*, *Alphonſus a Caſtro*, *Raphael Volateran*, and many other famous Authors beſtow mighty Praiſes on him. In the Year 1410 he was ſent by King *Henry* the 4th to the Council of *Piſa*, conven'd for putting an End to the Schiſm, and reſtoring the Unity of the Church, by Pope *Alexander* the 5th, where he contributed much towards the End for which he was ſent, and was much admir'd for his great Abilities by all Men; for he had moſt excellent natural Endowments, and was well verſed in all Divine and Human Literature, as alſo very knowing in the *Greek* and *Hebrew* Tongues. At his Return into *England*, he was choſen the 23d Provincial of his Order, which Dignity he continu'd in 4 Years, with general Approbation, and having given ſufficient Teſtimonies of his Wiſdom, and Dexterity in the Management of Affairs; King *Henry* the 5th made him his Confeſſor and Privy Counſellor: And in regard that he was an implacable Enemy to Hereticks, that ſame King, in the Year 1415, ſent him to the Council of *Conſtance*, held againſt the *Huſſites*. In the Year 1419, he was ſent Embaſſador to *Ladiſlaus*, King of *Poland*, and *Michael*, General of the *Teutonick Order* in *Pruſſia*, to conclude a Peace between them. He was in great Eſteem with Three Kings of *England*, *Viz.* the three *Henries*, IVth, Vth and VIth; of which, the Vth dy'd in his Arms, and was Confeſſor to the VIth, whilſt he was but a Boy: This is worth obſerving from *Leland*, that he left to the Library of the *Carmelites* at *London*, as many of the choiceſt Books fairly writ in *Roman* Characters, as in thoſe Days coſt at leaſt 2000 Pieces of Gold: Among other Things, he compos'd a moſt exact Work againſt the *Wickliffites*, *Huſſites*, and all other Hereticks of his Time, which he call'd *The Doctrinal of the Antiquities of the Catholick Faith*, which he ſent to *Rome*, to Pope *Martin the* 5th, to be examin'd by the See Apoſtolical, that ſo it might come abroad with the greater Authority. The whole Work conſiſted of 4 Volumes; but the Fourth was not yet finiſh'd when the three firſt were publiſh'd with the Approbation; this Laſt, it is likely was loſt; the other three have been Printed at *Paris* in *France*, at *Salamanca* in *Spain*, and in the Year 1571 at *Venice* in *Italy*. All his Writings are ſaid to be in the New Library at *Oxford*, either in Manuſcript, or Printed at *Venice*. He alſo writ, *Commentaries on ſeveral Books of Scripture*: *On the Maſter of the Sentences*: *Ordinary Queſtions and Lectures*: *Reſolutions*: *Of the Evangelical Truth*: *The Doctrinal above-menti-on'd in* 4 *Volumes*: *Of the Body of Chriſt*: *Dialogues of the Faith*: *Of the Poverty of Chriſt*: *Of Preſcience and Predeſtination*: *Defence of Peace*: *Sermons*: *Of Divination*: *Of the Religion of the Perfect*: *Collection of* Wickliff's *Tares*: *Anſwers in the Council of* Piſa: *To the Clergy there*; and much more. He ended his Days at *Roan* in *Normandy*, with the Reputation of Sanctity, and was there buy'd in the Monaſtery of his Order, in the Year 1430.

94. JOHN TILNEY, born at *Yarmouth*, *Carmelite Frier*, and afterwards Prior of the Monaſtery there; as alſo Doctor and Profeſſor of Divinity at *Cambridge*. He is ſaid to have gain'd Fame by his Learned Lectures, ſubtile Diſputations, and pious Sermons. The Works he left to Poſterity are: *On the Revelation*: *Compendium of Sentences*: *Sholaſtick Lectures*: 44 *Sermons*. He flouriſh'd in 1430.

95. MARTIN SCULTHROP, born in *Norfolk*, *Carmelite Frier* at *Blackney*, in that County, and Doctor of Divinity of *Cambridge*, and, as *Leland* ſaid, a celebrated Preacher. The only Works we find of his are: *Univerſity Sermons in* Latin; and *Sholaſtick Reſolutions*. He dy'd and was bury'd in his Monaſtery in 1430.

96. THOMAS DAUDON, *Carmelite Frier* of the Monaſtery of *Marlborough* in *Wiltſhire*. *Leland* ſays, he was very knowing in Hiſtory, yet all we have of his is, *The Life and Death of King* Alfred. He dy'd and was bury'd in his Monaſtery at *Marlborough*, in the Year 1436.

97. WILLIAM BECKLEY, born at *Sandwich* in *Kent*, *Carmelite Frier* there, and Prior of the Monaſtery. *Leland* ſays, he was Doctor of Divinity of *Cambridge*. His Works are, *Ordinary Queſtions*: *Of the Friers Tythes*: *Quodlibets*: *Sermons*, &c. Dy'd and was bury'd in his Monaſtery at *Sandwich*, in the Year 1438.

98. JOHN OWINHELL, *Carmelite Frier*, Doctor of Divinity of *Oxford*, a noted Preacher, and writ *Collections*, *or Examples of Holy Writ*: *Sermons throughout the Year*; and *Diſtinctions of ſeveral Things*. He dy'd and was bury'd at *Calais* in *France*, in the Year 1438.

99. JOHN THORP, *Carmelite Frier* of the Monaſtery of *Norwich*, Doctor of Divinity of *Cambridge*, for his excellent Wit, Sirnam'd the *Ingenions Doctor*. He was one of the five Doctors that convicted the Seditious Heretick *William White* of Hereſy, and declar'd him an Enemy to the Church and to his Country. His Writings are, *On the Revelation*: *Canons of Conſequences*: *Of Sophiſms*. He dy'd and was bury'd at *Norwich* in the Year 1440, and had the Title of the *Ingenious Doctor*, carv'd upon his Tomb-Stone.

100. JOHN COLLEY, *Carmelite Frier* in *Doncaſter Monaſtery* in *Yorkſhire*. *Leland* is the pricipal Perſon that commends him, and that from his own Writings, which are, *Of the Paſſion of Chriſt*: *The Praiſes of the Apoſtles*: *Sermons*, and *Epiſtles*. He flouriſh'd in 1440.

101. NICHOLAS CANTILUPE, Son to *William*, Earl of *South Wales*, in his Youth became a *Carmelite Frier* at *Briſtol*, and took his Degree of Doctor of Divinity at *Cambridge*. He is ſaid, by reaſon of his Excellency in Piety and Learning, to have been, at ſeveral times, Prior of the Monaſteries of *Cambridge*, *Briſtol* and *Glouceſter*, at which laſt Place he was much in

Favour with *Humphrey*, Duke of *Glouceſter*. Being at length choſen Prior at *Northampon*, he there continu'd to his death. The Monuments of Literature he left behind him are, *Lent Sermons: On the firſt Book of the Sentences: The Praiſe of his own Order: The Hiſtory of* Cambridge: *Appendixes to Hiſtories: Epitome of Chronicles*, &c. He ended his Days at *Northampton* in the Year 1441.

102. JOHN UPTON, born in *Lincolnſhire*, *Carmelite Frier* at *Stanford*, Doctor of Divinity of *Oxford*, afterwards Preacher at *London*, and, at length, was Confeſſor to *Thomas*, Duke of *Clarence*. Tho' he is ſaid to have writ much, nothing now appears but a Book of *Sermons*. He dy'd at *Coventry* in the Year 1442.

103. HENRY WICHINGHAM, *Carmelite Frier* in the Monaſtery of *Norwich*, Doctor of Divinity of *Oxford*, as *Leland* teſtifies, bent himſelf wholly to reading and expounding of the Scripture, following therein the Antient Fathers and Doctors, and more particularly St. *Jerome*; from whom he not only gather'd the Truth, but the Purity of Language, and Ornament of Words, for the better underſtanding and explaining of all Difficulties. Thus he gain'd much Reputation in his Sermons to the People, to the Clergy, and to his own Brethren. What remains of his Works, is under theſe Titles: *Eighteen Lectures on Iſaias: Thirty Lectures on the Revelation: Of the four-fold coming of Chriſt: Of the Conception of holy* Mary: *Winter Sermons: Summer Sermons: Sermons for Feſtivals*, &c. He dy'd at *Norwich* on the 2d of *March*. 1447.

104. JOHN BARNINGHAM, *Carmelite Frier* in, and afterwards Prior of the Monaſtery at *Ipſwich* in *Suffolk*, ſtudy'd both at *Oxford* and at *Paris*, and took the Degree of Doctor of Divinity in both Places. A Friend of his carefully ſought out ſeveral of his Works at *Oxford*, which having found, he caus'd to be fair writ in Four Volumes, and gave them to be kept in the Library of *Cambridge*; they are *Lectures of holy Writ: A little Commentary of the Horrour of Sin: On the Maſter of the Sentences: Theological Quodlibets: Ordinary Queſtions: Sermons.* He dy'd of a great Age in his Monaſtery at *Ipſwich*, being ſtill Prior, on the 22d day of *January*. 1448.

105. NICHOLAS SWAFFAM, *Carmelite Frier*, and Prior of the Monaſtery at *Cambridge*, where he was alſo Doctor of Divinity, and, at length, Chancellor of the Univerſity. Beſides what has periſh'd, he writ *Ordinary Leſſons, and Reſolutions*; and dy'd there 1449.

106. DAVID BOYS, born in *Wales*, *Carmelite Frier* in the Monaſtery at *Glouceſter*, and Doctor of Divinity, if not Profeſſor alſo at *Oxford*. He afterwards viſited *Cambridge*, where he gather'd the Works of *John Barringham*, and laid them up all together in the Library of the Univerſity. Afterwards he reſorted to the moſt famous Foreign Univerſities, much improving himſelf; yet every where, according to the Duty of his Profeſſion, retiring from worldly Converſation, and living to God as much in Solitude as he could. His Works are, *Learned Sermons: Of the Doctrine of the Spirit: Of true Innocency: Of the double Immortality of Man, againſt the* Agarenes: *Againſt the Follies of the* Agarenes: *Of the ſeveral Cuſtoms of Nations.* He dy'd and was bury'd among his *Carmelites*, in the Year 1450.

107. EDWARD DINLEY, born of a good Family at *Newcaſtle upon Tine*, *Carmelite Frier*; being naturally addicted to Rhetorick, became a notable Preacher. All we find of his Writings is, *Twenty four Sermons*, and that he flouriſh'd in 1450.

108. JOHN CRESSEY, *Carmelite Frier* in the Monaſtery of St. *Botolph* in *Lincolnſhire*, and Doctor of Divinity of *Oxford*, whence returning to his Monaſtery, he was choſen Prior, and then apply'd himſelf to Writing, yet have we no more Titles of his Works than theſe, *Viz.* *The Praiſes of the Virgin* Mary *taken up into Heaven*, and *Homilies throughout the Year*. He flouriſh'd in 1450.

109. ROBERT HARDEBY, *Carmelite Frier* in the Monaſtery of *Lincoln*, ſeems to have been Doctor of Divinity, and Profeſſor among his Brethren, and, at laſt Prior of his Monaſtery. We find nothing of his Writing but, *Sermons on the Feſtivals of the Bleſſed Virgin* Mary. He flouriſh'd in 1450.

110. ROGER ALBAN, born at St. *Albans*, *Carmelite Frier at* London, a moſt diligent Reader of both Prophane and Sacred Hiſtory, compil'd an Epitome of the moſt remarkable Occurrences from *Adam* to his own Time. *Firſt*, He reduc'd the *Old Teſtament* into this Volume, deducing the Race of thoſe Patriarchs through their ſeveral Deſcents from *Adam* to CHRIST and his Apoſtles, which Volume he Entitl'd, *A Compendium of the Hiſtory of the Bible.* The next was *The Progeny of the Kings of* Britain. He is ſaid to have writ much more, but even the Titles are all loſt, and he dy'd at *London* about the Year 1450.

111. JOHN KENINGAL, *Carmelite Frier* in the Monaſtery of *Norwich*, and afterwards the 24th Provincial of his Order in *England*, in which Dignity he worthily continu'd 13 Years. He was a great Friend to *Thomas Walden*, or *Waldenſis* the Learned and Religious Frier of the ſame Order. He was ſo excellently qualify'd in all reſpects, that *Richard*, Duke of *York*, made him his Confeſſor. For the ſame Reaſon he was appointed, by his Order, to go to *Rome* to Pope *Martin* the 5th, to deliver to him the famous Work written by the aforeſaid *Thomas Waldenſis*, which may be ſeen under his Name. There he behav'd himſelf ſo well, as to be conſtituted the Pope's *Nuncio* in Eccleſiaſtical Affairs, as appears by *Leland*. Returning home he retir'd to his Monaſtery at *Norwich*, where he ſpent the reſt of his Days. In the Year 1451, he erected a noble Library in his Monaſtery, and ſtor'd it with the Choiceſt Books he could find. His own Works were, *Twelve Paſchal Sermons: Of his Journey and Embaſſy: On* Ariſtotle *of Animals.* He dy'd and was bury'd at *Norwich*, in 1451.

112. PETER St. FAITH, *Carmelite Frier* in the Monaſtery of *Norwich*, is ſaid to have taken the Degree of Doctor of Divinity, and to have been Profeſſor of the ſame both at *Paris* and *Oxford*. For, at the ſame time Nine *Engliſh* Doctors, who went with King *Henry* the Vth's Army into *France*, after the Victory there obtain'd by the *Engliſh*, repair'd to *Paris*, and there receiv'd their Degrees. Four of them were *Oxonians*, and five *Cantabrigians*. Thus *Leland*. Being very

very Zealous, and a moſt ſharp Diſputant againſt Hereticks, he was appointed Inquiſitor, Examiner and Judge in Caſes of Hereſy. His Writings were, *Commentaries on all the Epiſtles of St.* Paul: *On the Firſt and ſecond of St.* Peter: *Breviary of Sentences*: *Praiſes of* Peter Lumbard's *Theological Alphabet*: *Various Reſolutions*: *Theological Decrees*: *Sermons to the Clergy*: *Chapter-Sermons*: *For his own Commencement.* He dy'd and was bury'd in his Monaſtery at *Norwich*, in the Year 1452.

113. WILLIAM STAPHILHART, born in *Kent*, *Carmelite Frier* in *London*, and Doctor and Profeſſor of Divinity at *Oxford*, as *Leland* writes, of ſuch ſingular Knowledge in Sacred and Prophane Literature, that he was reckoned among the Principal Ornaments of that Univerſity. He was a frequent Preacher to the Clergy, and writ *Commentaries on the Song of* Moſes: *On ſome Pſalms*: *Leſſons on* Iſaias: *Sermons to the Clergy of* Oxford: *Ordinary Queſtions*: *Of Poverty*, &c. and flouriſh'd in 1456.

114. DENIS HOLCAN, *Carmelite Frier* of *Burnham* Monaſtery, Doctor of Divinity of *Cambridge*, tho' ſingularly Learned, yet left nothing in writing that we know of but *Logical Formalities*, and dy'd in his ſaid Monaſtery, in the Year 1466

115. WILLIAM SURFLET, *Carmelite Frier* at St. *Botolph*'s in *Lincolnſhire*, Doctor of Divinity of *Cambridge*, writ *Holy Sermons*, and of *Virtues and Vices*; and dy'd in the ſaid Monaſtery, in the Year 1466.

116. NICHOLAS KENTON, or CHENTON, ſo call'd from the Town he was born in, *Carmelite Frier* at *Ipſwich*, Doctor of Divinity of *Canterbury*; and, at length, the 24th Provincial of his Order in *England*, which he held 12 Years; was a frequent Preacher, both in private to his Friers, and in publick to the People. He writ the Acts of Antient and Modern Saints, particularly of his own Order. Growing Old, being addicted to Contemplation, and weary of the Cares of Government, he deſir'd to be diſcharg'd of the Burden of the Provincialſhip, as too heavy for his Age; for he had above 1500 Friers in his Province, which was at length granted him, and another choſen. He writ, *Commentaries on the Canticles*: *On the Hiſtory of the Prophet* Eliſha: *On the Lord's Prayer*: 48 *Sermons on the Goſpels*: *Theological Poſitions*: *Poſitions to the Clergy*: *To the Clergy of* Cambridge: 12 *Orations to his Friers*: *To the Biſhops of* Exeter: *Benedictions of Proceeders*: *Commendations of the ſame*: 212 *Epiſtles*: *Ordinations of Feſtivals*: *Commemoration of the Bleſſed Virgin* Mary: *The Life of St. Cyril*: *Prayers to Saints in Verſe*: *For quitting his Office*: *To the General, againſt ſome Reform'd*: *Againſt a certain Man's Blaſphemies*: *Againſt certain Apoſtates*: *Againſt a certain obſtinate Perſon*: *To one going aſtray*: *For receiving of a Penitent*: *To* David Chilmy: *To the Cardinal of* York: *To the Duke of* Norfolk, *&c.* He made a moſt holy End at *London*, on the 4th of *September*, in the Year 1468.

116. HENRY PARKER, *Carmelite Frier* in the Monaſtery of *Doncaſter* in *Yorkſhire*, and Doctor of Divinity of *Cambridge*, renown'd, ſays *Leland*, for his Learning; but like *Ariſtarchus*, rigid beyond meaſure; for in the Year 1464, as he was recommending the Poverty of CHRIST to all Men, and particularly to Church-men, in a Sermon at St. *Paul's London*; he inveigh'd too bitterly againſt the Secular Clergy; with more Boldneſs than Diſcretion, charging the Prelates of the Church, with Pride, Statelineſs and Ambition. He alſo writ that ſame Sermon, and communicated the ſame to all that deſir'd to read it. Encourag'd by this bold Example, one *Thomas Holden*, a Frier of the ſame Order, and alſo a certain *Dominican*, utter'd the like in their Sermons. The Biſhops, provok'd by theſe Reproaches, impriſon'd them in *London*, and oblig'd them to make their Recantations in the ſame Pulpit, as alſo to acknowledge the Lawful Authority of the Secular Clergy. He writ, *Sermons of the Poverty of Chriſt*: *A Dialogue between* Dives *and* Lazarus: *Leſſons on* Ariſtotle's *Meteors*, and many other Books, which perhaps were ſuppreſs'd and ſo periſh'd; himſelf flouriſh'd in the Year 1470.

117. WILLIAM GRENEY, *Carmelite Frier*, Batchelor of Divinity in the Univerſity of *Cambridge*, being Learned, Induſtrious and moſt Zealous for the Honour of his Order, travell'd over almoſt all *England*, to collect the Acts of the famous Men of the ſaid Order, and tranſmit them to Poſterity in one Volume. Having read many Hiſtories to this Effect, he compil'd one Book of the *Carmelite* Saints, which he Entitul'd, *Hagiologium Carmelitanum*, which is all I find of his. He flouriſh'd in 1470.

118. JOHN SUTTON, *Carmelite Frier* in the Monaſtery of *Doncaſter* in *Yorkſhire*, in which County he was alſo born, Doctor of Divinity of *Oxford*, and 27th Provincial of his Order in *England*, which he held, with great Applauſe, three Years, and writ *Ordinary Queſtions* and *Quodlibets*; dy'd and was bury'd in his Monaſtery at *Doncaſter*, in the Year 1473.

119. JOHN STANLEY, born in the *Weſt* of *England*, *Carmelite Frier*, Doctor and Profeſſor of Divinity at *Oxford*; the Prime of all the *Carmelites* in *England* in his Time, ſays *Leland*, and therefore much eſteem'd by the Nobility, and honour'd by the *Oxford* Doctors. King *Henry* the VIth hearing his Fame, ſent for, and employ'd him in the moſt knotty Affairs, eſpecially Eccleſiaſtical. His beautiful Preſence was a great Addition to his Authority; and, in ſhort, either for Body or Mind a Darling of Nature. The King firſt made him Provoſt of the College he had founded near *Eaton*, for the Education of Youth, and ſoon after took him for his Confeſſor, and then preferr'd him to the Biſhoprick of *Norwich*; but *William Pole*, then Duke of *Suffolk*, oppoſing him, he quitted it; and in the Year 1448, was made Biſhop of *Bangor*, and was 5 Years after tranſlated to the See of *Hereford*. He learnedly writ, *Of the Vigour of Holy Writ*: *Of the Eccleſiaſtical Prerogative*: *Of the Creed*: *Of the vigour of Decrees*: *Of Eccleſiaſtical Sanctions*: *Of the Pontifical Power*: *Of the Power of the Church*: *Of the various Senſes of Scripture*: *Of the Diſtinction of Juriſdictions*: *On the Maſter of the Sentences*: *Of the Reward of all Labour*: *Sermons before the King*: *To the Clergy*: *To the People*: *Ordinary Queſtions*: *Of the Regimen of thoſe that celebrate*: *Of the four Laſt Things*: Oxford *Lectures*: *The Commentary and Additions of* Richard

Ulerſton: *Of Chance and Fortune*: *Of Fate and Accidentality*; *alſo Indexes to many Books*: *On St.* Chryſoſtom: *On St.* Auguſtin's *Confeſſional*: *On St.* Auguſtin *upon St.* John: *On the ſame of Chriſtian Doctrine*: *On his Enchiridion*: *Of the Viſitation of the Sick*: *In Praiſe of Charity*: *Of Chriſtian Diſcipline*: *On St.* Gregory's *Homilies*, &c. And *Laſtly*, He dy'd at *Ludlow* among the *Carmelites*, on the 11th of *May*; but his Body was carry'd to *Hereford*, and there honourably bury'd, in 1474.

120. JOHN HUNT, born in the *Weſt* of *England*, *Carmelite Frier*, Doctor and Profeſſor of Divinity at *Oxford*, beſides other Polite Literature, was very knowing in Tongues. In ſhort, ſo great an Opinion was generally conceiv'd of his Piety and Erudition, that in the Year 1438, when he was in the Flower of his Age, he was, with univerſal Approbation, and in the Name of the whole Kingdom, appointed Embaſſador, firſt to *Ferrara*, and afterwards to *Florence*, to the General Council there held under Pope *Eugenius* the 4th, for refuting the Errors of the *Greeks* and *Armenians*. In which Council, *John Paleologus*, the *Grecian* Emperor, and *Joſeph* the Patriarch being preſent, he ſtrenuouſly and ſolidly diſputed with great Applauſe of all there preſent, in almoſt daily Congreſſes, for the ſpace of 14 Months, againſt the *Greek* Doctors, concerning the Proceſſion of the Holy Ghoſt from the Father and the Son; conſecrating in unleven'd Bread; the Primacy of the Pope of *Rome*, and many other Articles. And Authors do obſerve, that *Julian*, Cardinal of St. *Angelo*, and *Andrew*, Archbiſhop of *Coloſſa*, highly commended him for his extraordinary Learning, and moſt ſolid Arguments; and that during that Embaſſy, he gain'd great Favour with the Pope, no leſs Eſteem among the Nobility of *England*, and extraordinary Reputation with all Men. Returning thence to *Oxford*, he there never ceas'd teaching and writing even in a decrepit old Age till his Death. The Works he left are theſe: *Enarrations of the Goſpels*: *On the Maſter of the Sentences*: *Of the Symbol of the Church*: *Of the Authority of the Church*: *Of the Superiority of St.* Peter: *Of the Juriſdiction of Popes*: *Of the Regality of Chriſt*: *Of the Predeſtinate*: *Of the Univerſal Dominion of Popes*: *Theological Lectures*: *Of the Univerſal Dominion of the Clergy*: *Of the Prerogative of Religious Men*: *Of the ſtate of Friers Mendicants*: 27 *Notable Sermons*, *Diſputations*: *Abbreviations of* Peter Commeſtor: *Againſt the Articles of the* Greeks: *The Acts at* Ferrara *and* Florence: *The Proceedings of the Holy Council*: *Contentions of* Latins: *Collections of* 12 *Chronicles*: *Epitome of Hiſtory*: *Againſt teaching Women*: *Of the Communion of Women*: *Latin Vocabulary*: *Of the Vigour of Letters*: *Indexes on the Pariſian of Vertues*: *On the ſame of Vices*, &c. He dy'd in a decrepit Age at *Oxford*, and was there buried among his Brethren on the 28th of *November*, 1478.

121. JOHN SPINE, born at *Briſtol*, *Carmelite Frier*; Doctor and Profeſſor of Divinity of *Oxford*, and a noted Preacher, writ *Sermons to the Clergy*, and *Solemn Diſputations*, and dy'd in 1484.

122. JOHN MILVERTON, *Carmelite Frier* in the Monaſtery of *Briſtol*, Doctor and Profeſſor of Divinity of *Oxford*. After he had gain'd much Reputation by publick Lectures and Scholaſtical Diſputations, was call'd to *Paris* by *John Sorell*, General of the Order; and at their ſolemn Chapter, in the Year 1456, appointed Provincial of *England*, *Scotland* and *Ireland*, which Employment he held about Eleven Years, and Twelve Years another time. A Learned Man, but who raſhly took too much upon himſelf; for out of an indiſcreet Zeal, he too vehemently reprov'd the Faults of Men in Dignity and Biſhops; in whom he condemn'd Gravity as Pride, an Habit becoming their Degree as Luxury, Hoſpitality as Prodigality, Severity as Tyranny. The firſt Occaſion he laid hold of to this purpoſe was very good. For *Reginald Peacock*, firſt Biſhop of St. *Aſaph*, and afterwards of *Chicheſter*, fell into ſcandulous Errors. Againſt him *Milverton* preach'd well and boldly; but he kept not within the due Bounds; for what need was there to charge all with the Crime of one? Yet he did ſo, and to his own Detriment. Some other Friers following his ill Example, by their indiſcreet Reproofs from the Pulpit, exaſperated the Biſhops againſt them, and juſtly provok'd them. At length, *Richard*, Biſhop of *London*, caus'd two of the moſt inſolent of theſe Friers, to be thrown into Goal, and Excommunicated *Milverton* himſelf. *Milverton* fled to *Rome*, to Pope *Paul* the 2d, who allowing of the Biſhop's Charge, and rejecting his Excuſe, caſt him into Priſon, and kept him three Years in the Caſtle of St. *Angelo*. At length, the Cauſe was referr'd to be try'd by 7 Cardinals, by whoſe Sentence he was deliver'd out of Priſon, and in ſome ſort, reſtor'd to his Honour; but he was then put from the Biſhoprick of St. *David*'s, to which he had been before elected. Upon Occaſion of this ſo great Misfortune, the whole Order of the *Carmelites* afterwards declin'd in *England*, their Honour and Eſteem decreas'd; their Authority ceas'd, and their Learning dwindl'd away, the proper Means and Patrons to ſupport them falling off. *Milverton*, in the Year 1458, writ to Pope *Pius* the 2d, in order to inſinuate himſelf againſt *Reginald Pacock*. The Work, being large, contain'd all the Proceedings againſt him, the Articles objected and his Condemnation; but this did not deliver him out of Danger. He is ſaid to have written, *Commentaries on ſeveral Texts of Scripture*: *On St.* Auguſtin's *City of God*: *Sermons throughout the Year*: *Ordinary Lectures*: Oxford *Reſolutions*: *Symbol of his Faith*: *Of the Poverty of Chriſt*: *A long Piece againſt* Reginald Peacock: *Againſt a certain Biſhop*: 64 *Epiſtles to Friends*: *To the* Engliſh *Paſtors of Learning*: *To a certain* Roman: *Of his own Captivity*. Whilſt a Priſoner, he writ, *To Pope* Paul *the* 2d: *To the Cardinal of St.* Angelo: *To the Cardinal of* Nice: *To* John, *Cardinal of St.* Sixtus: *To the Cardinal of* Theraſon: *To the Cardinal of* Roan: *To* Urſinus, *Cardinal of* Spoleto: *To ſome* Italian *Noblemen*: *To the Doctors of* England. At length loaded with Grief and Age, he dy'd at *London*, on the 30th of *January*, and was there bury'd in the Choir of his Monaſtery, when he had govern'd his Province 22 Years, and in the Year of our Lord 1486.

123. WILLIAM BLACKNEY, ſo call'd of the Town where he was born in *Norfolk*, and *Carmelite Frier* in the Monaſtery there, Doctor of Divinity of *Cambridge*, ſays *Leland*. He is ſaid, by ſome, to have too curiouſly pry'd into the ſecret Myſteries of Nature, and to have pretended

pretended to, and perſuaded the Ignorant into ſome Notions of Magick. The Report hereof being ſpread abroad, the Biſhop of *Norwich*, offended at ſuch Behaviour in a *Frier*, treated him ſeverely. The Works he left to Poſterity, were rather Sacred than Prophane: The Titles of them, *Lectures on the Canticles and ſubtile Diſputations.* He dy'd Old, and was bury'd in the Town where he was born, in the Year 1490.

124. THOMAS SCROPE, born of a very good Family in the Town of *Bradley*, but more conſpicuous for Virtue and Literature; became firſt a Monk of St. *Benedict*, but not thinking that Order ſevere enough, left it, and embrac'd that of the *Carmelites*, in the Monaſtery of *Norwich*, about the Year 1430, where he liv'd in the Practice of almoſt incredible Auſterity, frequently preaching to the People, not only with Words, but by his Example. He led an Hermetical Life for 20 Years, being almoſt continually ſhut up in his Cell, unleſs when in the Church, till call'd out from that ſolitary Being by the Conſent of Pope *Eugenius* the 4th, to inſtruct the People. In the Year 1446, dy'd *David Chirbury*, or *Richard Meſin*, for *Leland* is doubtful which of them it was, becauſe both had been Biſhops of *Dromore* in *Ireland*. The aforeſaid Pope then preferr'd *Scrope* to that Biſhoprick, and ſoon after ſent him his Legate to *Rhodes*; during which Journey he had frequent Conferences with a certain *Minorite* of *Jeruſalem*, who had been before a *Jew* and converted to Chriſtianity, and learnt much of him; but returning to his Biſhoprick, could not live long in Peace with the *Iriſh*: whereupon leaving *Ireland*, and reſigning his Biſhoprick, he return'd again to *Norwich*, and there was Vicar General under the Biſhops, doing much good among the People by his frequent Sermons. Whatſoever he receiv'd of his own Revenues, or could get of other rich Perſons, he either beſtow'd among the Poor, or on other pious Uſes. How great his Learning was, and how much he honour'd his Order, appears by his Writings: For, beſides his tranſlating the 10 Books of *Philip Ribot*, a *Catalonian*, of the Acts of the *Carmelites* into *Engliſh*; he writ largely to *John Blackney*, Monk of the Order of St. *Benedict*, in good *Latin*, and very full of the Antiquity, Divinity and Praiſes of the Order of the *Carmelites*. The Titles of his Books were theſe: *Of the Inſtitution of the Carmelites: Concerning the ſame Order to Pope* Eugenius: *A Catalogue of Saints of the ſame Order: Compendium of Hiſtories and Laws: Sermons on the Ten Commandments: Of the Privileges of Popes: Of his Legation to* Rhodes, *&c.* He dy'd at length, being about 100 Years of Age in the Monaſtery of *Leiſtoff* in *Suffolk*, in the Opinion of Sanctity, and was bury'd in the ſame Place, in the Year 1491.

125. WILLIAM BINTREY, ſo call'd from the Town of that Name where he was born, in *Norfolk*, *Carmelite Frier*, according to *Leland*, and Doctor of Divinity of *Cambridge*. His firſt Studies were in *Burnham* Monaſtery, and thence proceeded to *Cambridge*, where he improv'd in Virtue as much as in Literature. There were, at that Time, ſome in *England*, who revil'd the Orders of *Mendicants*, and particularly, rail'd at the *Carmelites*, who then chiefly flouriſh'd here, for Envy generally attends Proſperity. *Bintrey* thought it his Duty to defend his Order, which he did in a Book moſt learnedly written to that Effect, and render'd his Name venerable to Poſterity, not only on Account of that Work, but of ſeveral others, the Titles whereof are, *Leſſons on the Canticles: Sermons: The Praiſe of the Bleſſed Virgin: Theological Reſolutions: Ordinary Queſtions: Defence of Poverty: Of the Ornament of the Latin Tongue*, &c. He dy'd and was bury'd at *Burnham*, on the 3d of *September* 1493.

126. PETER KENINGAL, of good *Engliſh* Parents, tho' born in *France*, yet Educated in *England*, *Carmelite Frier*, and Doctor of Divinity of *Oxford*; a Man of excellent Natural Parts, furniſh'd with Zeal, Eloquence and Learning for Preaching, left to Poſterity, *Sermons to the Clergy: Ordinary Diſputations*, &c. dy'd in his Monaſtery at *Oxford*, and was there bury'd in the Year 1494.

127. ROBERT BALE, Junior, born at *Norwich*, *Carmelite Frier*, and firſt Prior of the Moſtery at *Norwich*, and afterwards of that at *Burnham*; a Man of Piety, Prudence and Learning, as appears by his Works, which were preſerv'd in *Burnham* Monaſtery, 'till the Suppreſſion of religious Houſes; being, *The Hiſtory of the Prophet* Elias: *The Office of the Engliſh* Simeon: *Short Annals of his Order*, &c. He dy'd at *Burnham*, and was bury'd there, in the Year 1503.

128. JOHN SOULEY, *Carmelite Frier* in the Monaſtery at *London*, Doctor of Divinity, and a moſt famous Preacher, Contemporary with that excellent Man *John Collet*, and a great Friend of his; of a fluent Tongue and ſweet Converſation. A great Follower of St. *Paul*, endeavouring, as far as could be, to imitate his Fervour of Spirit, and Zeal for God's Glory; omitting nothing in his Sermons, which might deter his Hearers from Vice, and enflame them with the Love of Virtue. He writ, *Sermons out of St.* Paul: *Sermons throughout the Year: Diviſions of Subjects*, &c. and dy'd, and was bury'd at *London* in 1508.

129. JOHN BARET, *Carmelite Frier* at *Lynn* in *Norfolk*, and Doctor of Divinity of *Cambridge*. Writ, *Annotations on St.* Paul: *On the firſt Epiſtle of St.* John: *Reformations of* John Triſs: *Orations to the Clergy: An Epiſtle to* Watſon, *an Heretick then in Priſon*: *Engliſh Homilies*, &c. He was alive, tho' old, in the Year 1556.

Other Carmelite *Learned Men and Writers, leſs known, as is the Time when they liv'd.*

130. BENEDICT St. FAITH, ſo call'd from the Place where he was born, *Carmelite Frier* at *Norwich*, having finiſh'd his Studies at Home, went abroad to improve himſelf, and, at laſt, to *Rome*, where his eminent Piety and Learning, gain'd him the Affection of the great Men, particularly, *Henry Minutius*, Archbiſhop of *Naples* and *Tuſculan* Cardinal, by whom he was recommended to Pope *Boniface* the IXth, who ſent him on honourable Legacies. He is ſaid to have writ ſeveral learned Books, which are all loſt, with their Titles. He dy'd at *Naples*, in the Year 1410, as *Leland* teſtifies.

131. DAVID CHIRBURY, *Carmelite Frier*, to uſe *Leland*'s Words, renown'd for his Knowledge in Divinity, and for his Piety and Learning preferr'd to the Biſhoprick of *Dromore* in *Ireland*. I have not found the Titles of the Works he writ; but he dy'd and was bury'd among the *Carmelites* at *Ludlow*, in the Year 1420.

WILLIAM CALIFORD, or TALIFORD, *Carmelite Frier*, Doctor of Divinity of *Cambridge*, and Profeſſor there, much commended for Integrity of Life, ſingular Learning and excellent Preaching; writ, *Sermons for the Seaſon: Sermons for Feſtivals: Various Lectures of the Holy Scriptures*: What more, I find not, nor when he flouriſh'd.

133. JOHN YORK, *Carmelite Frier*, Doctor and Profeſſor of Divinity of *Oxford*; left many Theological Works, which were long preſerv'd in the Library at *Norwich*; yet all the Titles of them we can meet with, are theſe, *Lectures on Geneſis*: *Praiſes of Scripture*: *Ordinary Expoſitions*.

134. JOHN GEES, *Carmelite Frier*, Doctor of Divinity of *Oxford*, preferr'd to the Biſhopricks of *Liſmore* and *Waterford* in *Ireland*, for his Piety and Learning. Is ſaid to have writ much, but as he dy'd abroad, we have not ſo much as the Titles of his Works, or when he departed this Life.

135. JOHN YORK, *Carmelite Frier*, much addicted to read and meditate on the Holy Scripture; writ, *Lectures on Geneſis*: *Ordinary Expoſitions*, and *Praiſes of Holy Writ*. When he liv'd appears not.

136. RICHARD MESIN, *Carmelite Frier*, for his Piety and Virtue made Biſhop of *Dromore* in *Ireland*, as *Leland* informs us, who is alſo of Opinion that he writ much, tho' we do not find the Titles of his Works, nor when he dy'd.

137. ROBERT St. FAITH, ſo call'd from the Place where he was born, and *Carmelite Frier* of *Norwich*; after having made ſome Progreſs in the Univerſities at Home, went to the Univerſities Abroad, where having gain'd Reputation, he proceeded to *Rome*, and inſinuated himſelf into the Favour of Pope *Urban* the 6th, who ſent him Legat into *Spain* and *England* upon moſt important Affairs *Leland* ſays, he writ much, but we have not the Titles of any of his Works. He dy'd in *Spain*, about the Year 1386.

Monaſteries of *Carmelites* commonly called *White Friers*.

COVENTRY.

Monaſtery of *White Friers* in *Warwickſhire*.

* *Dug.* Warn. *p.* 117.

ON the *South-Eaſt* Part of this City, ſtood the *Friers Carmelites*, commonly call'd the *White Friers*, Mendicants. The firſt Inſtitutor of which Order, as divers Authors affirm, having been *Elias* the Prophet, at *Mount-Carmel* in *Syria*, where, living a retir'd Life in the Service of God, he gave Example to many devout Anchorites, to repair thither for Solitude; but theſe being diſpers'd over the whole Mountain, in private Cells, were, at length, by *Almeric*, Biſhop of *Antioch*, reduc'd into one Convent; at which Time, they elected out of themſelves a Superior, and firſt began the Foundation of a Monaſtery, where the Chapel of the bleſſed Virgin ſtood, *viz.* near the Fountain of *Helias*. Howbeit, the Obſervance of this Life began not 'till the Days of Pope *Alexander* the IIId, about the Year 1170; or 'till the Time of *Innocent* the IIId, near 40 Years after, had they any direct Order, when *Albert*, Biſhop of *Jeruſalem* preſcrib'd unto them, thus living in the *Wilderneſs*, a Form out of St. *Baſil*'s Rule, and a Party-colour'd Mantle of White and Red, ſuch an one as *Helias* the Prophet antiently us'd, which afterwards, Pope *Honorius* the 3d alter'd, conceiving it not to be ſo proper; and inſtead of the Party-colour appointed, that it ſhould be all White, calling the Convent of theſe Friers, *The Family of the Bleſſed Virgin*; in regard the White Colour, being leaſt ſpotted, does beſt accord with Virginity.

But the firſt mention that I find, of their propagating in this Realm, is in *Anno* 1240, 24 *Henry* III, at which time Sir *John de Veſey* of *Alnwick* in *Northumberland*, a great Baron in thoſe Days, returning from the *Holy Land*, brought into *England*, this Order of Friers, and built for them a Monaſtery at *Holme*, in *Northumberland*, then a Deſart Place, and not unlike to Mount *Carmel* before mention'd. Yet here in *Coventry*, they ſettled not till *Anno* 1342, 16 *Edward* III, that Sir *John Poultney*, 4 Times Lord Mayor of *London*, erected this Houſe for them.

With Lands they had no Endowment, but liv'd on the Charity of good People, which was not ſlender; ſo high an Opinion had the ſtrictneſs of their Rule and Auſterity of their Lives obtain'd; there being few Perſons of Quality reſiding

reſiding within many Miles, that by their Teſtaments gave not liberally to them, as by that of the Lord *Baſſet* of *Drayton*, in 7 *Richard* II. appears, whereby they had no leſs than a Legacy of 300 *l.*

Further mention after which Time, I find not, till 1 *Hen.* V, that the King granted Licenſe to *William Botener* of *Withbroke*, to give unto them a piece of Ground lying here in *Coventry*, containing 141 Foot in Lengh, and 45 in Breadth, for the enlargement of their Habitation; in Conſideration whereof, they were to Celebrate the Anniverſary of *John Percy* and *Alice* his Wife deceas'd. But ſhortly after the Foundation of this Religious Houſe, there was one *William*, a Frier thereof, who became very famous for his Learning, and was common call'd *Gulielmus Coventry*, of whom *Balæus* in his 6th Century *pag.* 461, makes large mention, and of the Works that he writ, whereunto I refer my Reader.

In 22 *Hen.* VII, did Sir *Thomas Poultney* of *Miſterton*, by his Teſtament, bearing Date *April* 3, bequeath his Body to be buried in the Chancel here; appointing, that at his Funeral 24 Torches, each having his Arms upon them, ſhould be born by 24 poor Men, every one having a Gown with the *Libberd's Head* behind and before.

Upon the ſurvey taken in 26 *Henry* VIII, it was found, that there were certain Burgages in *Coventry*, belonging to theſe Friers, which yielded 3 *l.* 6 *s.* 8 *d. per Annum* Rent, and that the Oblations in the Chapel of our Lady, did, one Year with another, amount to 5 *l.* 18 *s.* in all, 9 *l.* 4 *s.* 8 *d.* Out of which Burgages there being yearly paid, 20 *s.* unto *Mereton's* Chantry, in the Church of St. *Michael*; and to the Heir of *Robert Norwood* 2 *s. per Annum*, as a Rent for the Land on which their Church was built; with Money for Murage annually, and other Payments, amounting in all to 31 *s.* the clear Value of all that belong'd to them, extended to 7 *l.* 13 *s.* 8 *d. per Annum.* But the Diſſolution of them hapned not till 30 *Henry* VIII, that all the poor *Mendicants* follow'd the Example of greater Monaſteries, in making a Surrender of their Houſes: At which time, by their Inſtrument, bearing Date *Octob.* 1. 30 *Hen.* VIII, they gave up this to the King, whereunto theſe Names were ſubſcrib'd,

Hugo Burnby.	*John Hurſt.*
Thomas Fyſcher.	*Richard Cowper.*
Richard Wodcoke.	*William Madder.*
Thomas Vicars.	*John Newbold.*
Will. Walker.	*John Elyſon.*
Will. Harryſon.	*Richard Cowper*
John Paſty.	*Will. Kynge.*

No Penſion being allow'd to any of them.

After which, this Houſe, with all that belong'd thereunto, excepting the Rent of 20 *s. per Annum*, due to *Mereton's* Chantry, before mention'd, was, among other Things, by the King's Letters Patents, dated *Auguſt* 17. 36 *Henry* VIII, granted to Sir *Ralph Sadler* and his Heirs, to hold in Burgage; which Sir *Ralph*, ſold it to *John Hales*, who made it his Habitation, as it ſeems; for by his Will and Teſtament dated *Decemb.* 17. 15 *Eliz.* appointing it to be ſold; he there calls it by the Name of *Hales-Place*, alias *White Friers* in *Coventry*.

But notwithſtanding the before ſpecify'd Appointment, it was not accordingly ſold; for *John Hales*, Eſq; deſcended from *Chriſtopher*, his Eldeſt Brother, now enjoys it, as his Heir. At the Death of the before ſpecify'd *John*, the Church was compleatly ſtanding, as appears by that Inquiſition, but it continu'd not long after; for about—— *Eliz.* Mr. *Edward Boughton*, obtaining the Materials, built his Houſe at *Cauſton* therewith.

Mr. *Willis*, Vol. 2. p. 242, has no more of this Place, than this, *Hugh Huntley*, laſt Prior, with 13 Brethren, ſurrender'd this Convent, *Oct.* 1. 1539. 30 *Henry* 8.

LONDON.

Monaſtery of Carmelites, *or* White Friers.

THIS Houſe of *Carmelites*, commonly call'd *White Friers*, *& Fratres beatæ Mariæ de Monte Carmelo*, Or Brothers of St. *Mary* of Mount *Carmel*, was founded by Sir *Richard Gray*, Anceſtor to the Lord *Gray* of *Codnor*, in the Year 1241, 26 *Henry* III.

King *Edward* the 1ſt, gave to the Prior and Brethren of this Houſe, a Piece of Ground in *Fleet-ſtreet*, to build their Houſe on, which was afterwards rebuilt by *Hugh Courtney*, Earl of *Devonſhire*, about the Year 1350, being the 24th of *Edward* the 3d.

John Lufken, Mayor of *London*, and the Commonalty of the City, gave the Lane call'd *Brocker's Lane*, reaching from *Fleet-ſtreet* to the *Thames*, in which Place Sir *Robert Knowls* of *Norfolk*, built the *Weſt* End of that Church, in the Reign of King *Richard* the 2d, and of *Henry* the 4th, and dying afterwards at his Manor of *Sconethorp*, in *Norfolk*, was bury'd here, with his Wife *Conſtance*, in the Year 1407.

Robert Marſhal, Biſhop of *Hereford*, built the Choir, the Chapter-Houſe, the Belfrey, and other Places, and was bury'd there in 1420.

This Monaſtery was valu'd, at the Time of the Suppreſſion, at 62 *l.* 7 *s.* 3 *d. per Annum*, and ſurrender'd the 10th of *November*, the 30th of *Henry* the VIII. Which Place has been ſince all built into Tenements. *Stow's Survey of* London, *p.* 437, *and* Leland's *Collect. Vol.* 1. *p.* 108 *Mr.* Willis, *Vol.* 2. *p.* 130. only ſays this, GEORGE BURNHAM, Prior, ſubſcrib'd to the Supremacy, 19 *April*, 1534. JOHN GIBBES, was laſt Prior, He ſubſcrib'd to the Supremacy, 10 *Nov.* 30 *Hen.* 8.

OXFORD

Monaſtery of Carmelites, *or* White Friers.

A. Wood, Antiq. *Oxon p* 98. and *M. S.* in the *Muſeum at Oxford*, Cod. 1491

IN the Year 1253, the *Carmelites*, or *White Friers* came to *Oxford*, of whoſe firſt coming into *England*, tho' ſomething has been ſaid before, it will not be improper to give a more perfect

perfect Account in this Place. In the Reign of King *Henry* the III. we were engag'd in a bloody War with the *Saracens*. *Richard Grey* and *John Veſey*, Knights, *whom Bale* calls Noble Barons, two of the prime Commanders of our Forces, being near Mount *Carmel*, reſolv'd, in Devotion, to viſit the ſame; having aſcended to the Top of it, they there, contrary to their Expectation, found ſeveral of our Country-Men, leading an Eremitical Life, among the reſt; being enduc'd by whoſe Sanctity, they obtain'd leave of the Prior, for ſome of them to return in their Company into *England*. Accordingly they came back together into *England*, either in the Year 1238, or two Years after, *Rodolphus Fresburn* being Provincial, and by the Aſſiſtance and Protection of the ſaid Knights, they, afterwards, obtain'd a Reſidence at *Aylesford* in *Kent*, and another at *Holney* near *Alnwick* in *Northumberland*, and within a few Years were ſpread into the Principal Cities of the Kingdom. It will be needleſs to repeat the ſame thing deliver'd in other Words by *Leland*, who aſſigns the Year 1240 for their coming into *England*.

The *Carmelites* having, at firſt, obtain'd two Places of abode in *England*, and afterwards ſome others; coveted nothing more than to have Houſes in *Oxford* and *Cambridge*, for the improving of their young Friers in Philoſophy and Divinity. But before they attempted this in a publick Manner, I find them making way to it, by frequenting the Schools, and taking their Degrees regularly, as others did. For *Leland* making very honourable mention of *Peter Swannington* and *Simon Stock*, teſtifies that the former of them, who was Contemporary with *Humphrey Neckton*, the firſt Profeſſor of Divinity of this Order at *Cambridge*, was alſo the firſt Doctor of Divinity of the Order at *Oxford*, and *Stock* the firſt Batchelor of Divinity; and the ſame Author adds, that at the Time when *Stock* ſtudy'd at *Oxford*, there was no Place appointed for the *Carmelites*, either in the City or Suburbs. The time when *Stock* ſtudy'd here, and took his Degree, I take it to have been about the Year 1244.

Thoſe Friers aſpiring to Learning, much Induſtry was us'd to procure them a Dwelling at *Oxford*. At length, at the Requeſt of *Henry Hanne*, Provincial of the Order, they obtain'd an Habitation in *Sockwell-ſtreet*, in the Suburbs of *Oxford*, *Anno* 1254. This they obtain'd of *Nicholas Meules*, who had been ſome time Conſtable of the Caſtle of *Oxford*, and about this Time ſeems to have had the Title of a Baron in *Somerſetſhire*, his chief Seat being at *Northcadbury* in that County. *Bale*, follow'd by *Pits*, makes mention of this Donation in the Life of *Henry Hanne*; but he calls this *Nicholas Meules*, by the Name of *Noel*. *Harpsfield*, making mention of this Affair, names neither of theſe *Benefactors*, and only ſays that *Henry Hanne* built that Houſe. Wherefore, for the better clearing of that Matter, ſo variouſly reported, I will ſubjoin a certain Inſtrument, by which, beſides other Particulars worth knowing, it will appear who gave that Habitation to the *Carmelite Friers*.

To all the Faithful of CHRIST, *to whom theſe Preſents ſhall come, Br.* W. *call'd Prior of all the Friers of St.* Mary *of* Carmel, *Dwelling in* England, *greeting, and due and devout Service, with the Suffrages of Prayer. Whereas the Noble Lord* N. de Meules, *thought fit long ſince, to beſtow on us, a Place to dwell in at* Oxford, *for himſelf, and the Health of his; I do fully empower our beloved Brother* John Raph, *Prieſt, the Bearer hereof, in our ſtead, to Receive and Inhabit that Place, according to wholſom Obedience; and to compound and tranſact with all thoſe who ſhall claim any Right within or without the ſame, or to diſpoſe of the ſame Place, as ſhall appear expedient, according to the Lord, as well in Spirituals, as Temporals, without any Exception; obliging myſelf to ratify, and agree to whatſoever, and in the Preſence of whomſoever he ſhall do, in Relation to that Place in Form, and for the Good of the Order in the Premiſſes; and I, moreover, devoutly intreat your Venerable Univerſity, that you will endeavour, no leſs efficaciouſly than meritoriouſly, to aſſiſt the aforeſaid Brother* John, *and his Companion, whomſoever he ſhall make his Aſſociate about the ſaid Affairs, in their going and returning, reſting and labouring; and that you will extend to thoſe ſame Poor in* CHRIST, *begging for his Sake, and with him, and Poſſeſſing nothing at all of their own, the neceſſary Support for their travelling Maintenance, for the Divine Goodneſs, becauſe your Reward is great in Heaven; of which God grant all the Beneficent Executors of theſe Preſents, may be Partakers. May your Univerſity ever fare Well in the Lord. Given at* Cambridge, *in the Year of Grace* 1256, *the* 12*th of the* Kalends *of* September.

Thus the Inſtrument, written by that *William*, or *Walter*, Provincial, or Prior of this Order, whom *Bale* has not in his Catalogue. As for the Houſe given by *Meules*, I find it ſtood in that Place, which the *South* Part of *Glouceſter* College afterwards took up.

Being intent upon erecting a Chapel and Houſe, they were diſtreſs'd by the Streightneſs of this little Spot of Ground, wherefore they labour'd with *Nicholas Stockwell*, a Citizen, who by Reaſon of his great Wealth, and no leſs Prudence, had been many Years Mayor of *Oxford*, that he would make over to them a Court-yard, adjoyning to that of *Meules*; wherein he was not hard to be prevail'd on, as having before, admiring the Sanctity of that Society, extended his Beneficence towards them. Having thus got a larger Piece of Ground, they deſign'd to build an Oratory; but that they might build the ſame ſafely and legally, they obtain'd leave of the Dioceſan, apply'd themſelves to procure the ſame from the Abbat and Convent of *Oſney*, which was chiefly neceſſary, becauſe this Ground of theirs, was in the Pariſh of St. *George*, afterwards of St. *Thomas*; the Church whereof, from its firſt Foundation, belong'd to that Monaſtery. In this alſo the *Carmelites* obtain'd what they deſir'd, their Founder *Nicholas Meules*, with *Richard*, Earl of *Cornwal*, and *Ela*, the moſt pious Counteſs of *Warwick*, mediating for them, and the following Agreement was made between them, and the Monks of *Oſney*.

In the Year of our Lord 1256, *on the Day of St.* Agatha, *Virgin and Martyr, this Agreement was made between the Abbat and Convent of* Oſney, *on*

on the one Part, and the Prior and Friers of Mount Carmel *on the other, with the Conſent and good Will of* H. *by the Grace of God, Biſhop of* Lincoln *Dioceſan of the Place,* Viz. *That the ſaid Abbat and Convent granted for themſelves and their Succeſſors, that they may quietly and peaceably live on that Piece of Ground, which the Lord* Nicholas Meules *gave them in the Suburbs of* Oxford, *near the Hoſpital of* Stockwell-ſtreet, *in the Pariſh of St.* George, *in the Caſtle of* Oxford; *which Church the ſaid Abbat and Convent have, for their own Uſe, and in another Piece of Ground adjoyning, which belong'd to* Nicholas Stockwell, *with a little opening, to make their Entrance the wider in the Front, towards the pav'd Way; and that they may erect an Oratory on that Ground, and celebrate Divine Service, raiſing and erecting Buildings in the Front, with Curtilages between the ſaid Grounds and the Street, they ever remaining, as to the Lordſhip, in the State they were at the Time of this Agreement. And if it ſhall happen that the ſaid Prior and Friers ſhall, for the future, enlarge their Bounds, they ſhall make Satisfaction to the aforeſaid Abbat and Convent in Proportion, with Reſpect to the Goodneſs and Largeneſs, as to the ſaid Grounds. But the ſaid Prior and Friers, looking on the Holy Goſpels, on the Word of God promis'd for themſelves and their Succeſſors, that they will not admit the Pariſhoners of the Abbat and Convent to Offerings, Burial, nor to any Sacraments,* Viz. *To Baptiſm, Confeſſion, the Euchriſt, Extreme Unction and Matrimony; nor will receive of them third Day Offerings for the Dead, nor Anniverſaries, no Requeſts, nor any other Thing, either privately or publickly, which may tend to their Prejudice, or Detriment, unleſs with leave obtain'd of the ſaid Abbat and Convent. The ſame Friers alſo faithfully promis'd that they will indemnify the Churches of the ſaid Abbat and Convent, and all their Neighbourhoods; wherefore on the following Feſtivals,* viz. *The Day of the* Nativity *of our Lord, the Day of the* Purification *of the Bleſſed Virgin* Mary, Eaſter *Day, the Day of St.* George *the Martyr,* viz. *Of his Paſſion and Tranſlation, the Day of St.* Mary Magdalen, *the Day of the* Aſſumption *of the Bleſſed Virgin* Mary, *the Day of* All Saints, *before their High Maſs, the ſaid Friers ſhall cauſe it to be notify'd in their Oratory, That no Pariſhoner of the ſaid Abbat and Monaſtery do hear that Maſs, to the Prejudice and Detriment of the ſame Abbat and Convent. Beſides, in Regard that the ſaid Abbat and Convent, were us'd to receive certain Tithes and Obventions of the ſaid Places; and that the ſaid Places of Antient common Right, were titheable to them on account of the ſaid Church of St.* George; *the aforeſaid Prior and Friers have procur'd the yearly and perpetual Revenue of ten Shillings, to be aſſign'd to the ſaid Abbat and Convent, in lieu for the aforeſaid Tithes and Obventions. It was alſo agreed between the ſaid Parties, that the ſaid Prior, and his Succeſſors for the Time being, upon the Intimation of the Abbat of* Oſney, *for the Time being, ſhall every five Years come to* Oſney, *and this Compoſition ſhall be by them recited, and ratify'd in the Form of an Oath, in the Preſence of the ſaid Abbat and Priors. For the Security of theſe Things, the ſaid Prior and Friers have ſubjected themſelves to the Juriſdiction of the Biſhop of* Lincoln, *for the Time being, that he may oblige them by Eccleſiaſtical Cenſure, without any Trouble of Tryal, to obſerve all that is aforeſaid; they renouncing all Exceptions, Cavils, Appeals, and all Privileges obtain'd, or to be obtain'd, and all Redreſs of Civil or Canon Law, that may avail them for the weakening, or obſtructing of this Agreement. In Teſtimony whereof, the Seal of the Lord Biſhop of* Lincoln, *together with the Seals of the Parties, has been affix'd to this preſent Writing, in the Manner of an Obligation; one Part whereof remains with the Abbat and Convent of* Oſney, *and the other Part with the ſaid Prior and Friers of Mount* Carmel.

Theſe Things being ſo written, to the End they might, for the Future, be binding, *W.* Provincial Prior of the Order of the *Carmelites* in *England*, by his Letters, dated on the Vigil on St. *James*, in the Year 1257, gave Power to *John Raph*, Procurator of that Society at *Oxford*, *To ſwear, as his Words are, on the Souls of the Brethren, to the faithful Obſervance of thoſe Things which are ſtipulated between you and us, concerning the abovemention'd Place. John Raph* having thus receiv'd the aforeſaid Power, oblig'd himſelf and his Family by Oath, before *Richard*, Abbat of *Oſney*, *H.* the Prior, and ſome Canons of that Place, the Year aforeſaid, and on the Day of the *Aſſumption* of the Bleſſed Virgin. And we have been inform'd, that the *Carmelites* repeated the Oath every five Years after; which a Manuſcript of *Oſney* ſays they did in the Year 1278, *Roger Croſtweyt* being their Prior. Another ſays it was done in the Year 1301, *Hugh Riſebury* being Prior. But theſe Friers, proceeding from Neceſſaries, which they had already obtain'd, to Things for Pleaſure, were deſirous to have Gardens and Walks, and in Order to it, procur'd an Addition of Land belonging to the Monaſtery of *Oſney*. That Piece of Ground formerly belong'd to *Nicholas* the Writer, and was hemm'd in on both ſides by the Land of *Nicholas Stockwell*, extending from the Tenement of the *Carmelites* to the King's High-way. Theſe came to thoſe Friers when *Adam Feteplace* was Mayor, and *John Coleſhull* and *Richard Nicholas* being Bailiffs of *Oxford*, which was in the Year 1266. Afterwards having gather'd much Money among the Favourers of their Order, in the Year 1269, they redeem'd the Tithes and Obventions which they us'd to pay to the Monaſtery of *Oſney*; *from that Spot of Ground*, ſays the Original Manuſcript, *on which their Oratory is built, and from the Ground next adjacent, on the* South *Side, which is Forty Foot in Breadth and Length, it ſtretches out as far as the* Thames.

Nicholas Forſthul *ſold to the Brothers of Mount* Carmel, *a certain Houſe, which us'd to yield to the Prioreſs of* Littlemore 3 *Shillings.* Item, *The ſaid Friers of* Carmel *appropriated to themſelves ſeveral Tenements; after what manner is not known, or by what Warrant.*

Thus ſays an Inquiſition among the Records of *Oſney*. Afterwards, that is about the Year 1282, *the Abbat and Monaſtery of* Oſney, *granted and quitted Claim, for themſelves and their Succeſſors,* (as appears by an Agreement between them) *to the ſaid Prior and Friers and their Succeſſors, that they might quietly hold and Build, and for ever in as much as appertain'd to them, poſſeſs that Spot of*

Ground which one Richard Maydeloc *inhabited, where their Gate is erected, containing* 40 *Foot in Length, and* 30 *in Breadth, which lies between the Ground that belong'd to* William Eyneſham, *on the one ſide, and the Ground that belong'd to* Richard Lekam *on the other, in the Suburbs of* Oxford, *in the Pariſh of St.* George, *in the Caſtle of* Oxford, *near* Le Hure, *free and exempt for ever from any Exaction of Tythes, Oblations and any Profits whatſoever, to the ſaid Church of St.* George, *appertaining on any Account whatſoever, the which the ſaid Abbat and Convent have appropriated to them,* &c. *for the Yearly Revenue of* 16 *s.* &c. Having thus got more Ground, they enlarg'd and beautify'd their Buildings more than was neceſſary, adding the Delights of Gardens, and Graſs-plats. But when they had liv'd there near 60 Years, during which time they had many Profeſſors of their Houſe, they were, at laſt, remov'd to the Royal Palace, oppoſite to *Stockwell-ſtreet*, where they continu'd till the utter Subverſion of the Order. It will not be improper to relate how this noble Houſe came to them.

In the Year of our Lord 1204, King *Edward* the 1ſt making War on the *Scots*, took along with him *Robert Baſton*, a Frier of the Order of the *Carmelites*, and excelling his Contemporaries in Poetry; promiſing himſelf, that the Pen attending the Sword, whatſoever famous Actions he perform'd himſelf, would, by the other, be as learnedly tranſmitted to Poſterity; which, very many relate the ſaid *Baſton* perform'd in Heroick Verſe, and was in great Favour with the King, Afterwards when *Edward* the 2d deſign'd to finiſh the War begun by his Father, he call'd *Baſton* to him, to the ſame Intent; tho' he himſelf, according to thoſe Times, was a Poet of no ſmall Note. But in the Year 1313, *Edward* giving Battle to *Robert Bruce*, King of *Scots*, at *Striveling*; after a ſharp Engagement, many of the *Engliſh* Nobility being ſlain, the ſaid *Edward* and his Biſhops were put to flight. The King being there in Danger, and *Baſton* promiſing him Safety, provided he recommended himſelf to the Bleſſed Virgin, and made ſome Vow to her; *Edward* did not refuſe ſo to do, but vow'd he would build an Houſe for the Mendicant *Carmelites*, if he return'd ſafe into *England*. *Baſton* was taken preſently after, when the *Scots* diſcovering his Genius, oblig'd him alſo to write the Actions of their King; but he performing the ſame very coldly, and, as they thought, againſt his Inclination, they ſent him Home. He adviſing the King to remember his Promiſe, and telling him the ſame was not only due for ſafety of his Perſon, but would alſo contribute to the Health of his Soul; he, at laſt ſo far prevail'd, that King *Edward*, being likewiſe puſh'd on by ſome great Men, gave his aforeſaid Palace or Manſion to the aforeſaid *Friers*, in the following Words.

EDWARD, *by the Grace of God, King of* England, *Lord of* Ireland, *and Duke of* Aquitain, *to all to whom theſe Preſents ſhall come greeting. Know ye, that for the Devotion we have and bear to the glorious Virgin* Mary, *and Affection to our beloved in* CHRIST, *the Friers of St.* Mary, of *Mount* Carmel, *and for the fulfilling of a certain Vow which we made, being in Danger, we have in our full Parliament aſſembled at* York, *with the conſent of the Prelates, Earls and Barons there preſent, given and granted for ourſelves and our Heirs, to the Friers of the ſaid Order of* St. Mary, *the Manſe of our Manor near the North-Gate of* Oxford, *without the Walls, with the Encloſures and Buildings, and free ingreſs and egreſs to the ſaid Manſe appertaining: To have,* &c. *for them there to celebrate Divine Service for our Safety, and of* Iſabel, *Queen of* England, *&c. in pure Alms for ever. In Teſtimony whereof, we have caus'd theſe our Letters Patents to be made. Witneſs myſelf at* York, Novemb. 30. *in the 11th Year of our Reign.*

King *Edward* moreover appointed, that there ſhould reſide in that Houſe 24 Friers, applying themſelves to the Study of Divinity, and that each of them ſhould yearly receive five Marks out of the Royal Treaſure; which Penſion, I find, was afterwards controverted, (I know not whether it was quite taken away) in the Third Year of the Reign of King *Edward the* 3d, and the Year of our Lord 1330; but King *Edward the* 2d, the ſame Year that he gave his Palace to the *Carmelites*, *Viz.* 1317, that this Dwelling might ſpread further, and be more convenient, he granted them two Tenements, which ſtood almoſt oppoſite to *Glouceſter* College in *Stockwell-ſtreet*, enclos'd by the Street on the *Weſt*, by the *Carmelites*, before that King's Wall on the *Eaſt*; the Tenement of the Chantry of the Bleſſed Virgin, in the Pariſh of St. *Mary Magdalen* on the *South*, and the Ground once belonging to *Roger Dreyere* on the *North*. The two Tenements we here ſpeak of, were come to the King from the Convent of *Oſney*, for which he had given in Exchange, a Tenement in the Pariſh of St. *Peter* in the *Eaſt*, purchas'd by him of *John Coleſhull*, Citizen of *Oxford*.

Thus the *Carmelites*, who, at firſt, liv'd in Deſert Places, moſt remote from Human Society, growing in Favour with the People, eſpecially by hearing Confeſſions, which Employment had been nevertheleſs forbid them, as well as the *Auguſtinians* by the Archbiſhop of *Canterbury*, in his Letters to *Nicholas Heylam*, Archdeacon of *Oxford*, of the Year 1279, acquir'd no ſmall Wealth, and obtain'd a moſt noble Seat in that City, inferiour to none for Literature.

The *Carmelites*, the more firmly to ſecure to themſelves the King's Palace, obtain'd of Pope *John*, in the ſecond Year of his Pontificate, a Bull ratifying the Donation of King *Edward*, and empowering the Friers to depart from their old Houſe, and either to ſell the ſame, or exchange it for other Lands, notwithſtanding what Pope *Boniface* the 8th had decreed to the contrary in relation to theſe Affairs. Afterwards, at the King's Requeſt, they obtain'd Leave of the Convent of *Oſney*, for that new dwelling of the *Carmelites*, was in the Pariſh of St. *Mary Magdalen*, *to celebrate Divine Service in the ſaid King's Houſe or Palace, and free burial for their own Lay-Brothers, and their Servants, and others that ſhould chuſe to be bury'd there, and to have and receive the Profits of ſuch Burials, without any Diminution, and of exerciſing all other Things appertaining to their Order, according to the Form, Tenor and Effect of their Privileges, without any Let or Moleſtation from them,* &c. This Licenſe was granted them on the 3d of the

the *Nones* of *April*, in the Year 1318, having about that Time obtain'd the ſame of *Robert Carſington*, perpetual Vicar of that Pariſh; the which alſo *John Dalderby*, Biſhop of *Lincoln*, by his Letters dated at *Buckden*, the firſt *Sunday* of Lent, in the Year 1318, confirm'd, with all the Liberties and all they had obtain'd of the Pope, the King and the Convent of *Oſney*, in the Form which the Lawyers call *Inſpeximus*. After which they obtain'd of the Dioceſan, that their new Poſſeſſions ſhould be conſecrated to ſacred Uſes, which he not being able to perform, being prevented by Death, they obtain'd the ſame of his Succeſſor *Henry Burgaſh*, in the firſt Year of his Epiſcopate.

Their Dwellings. There remains very little to be ſaid to this Affair, becauſe we have already ſpent Time on it. But that we may know their Scituation; their firſt Reſidence, was in *Glouceſter* College or Hall, and in the Court, as I conceive, of the leſſer Quadrangle, adjoining to the Refectory on the *South* ſide. The which Quadrangle, bearing the Tokens of much Antiquity, I am apt to believe was firſt built by thoſe Friers. It is true, *John Rouſe* ſays, the old Seat of the *Carmelites* was by the Banks of the *Thames*, oppoſite to the Abbey of the Monks of *Ruley*. But whereſoever that Dwelling was, the *Carmelites*, when they went out of it, did let it to the *Benedictines* of *Glouceſter*; and the Encloſure lying to the *Southward*, then call'd *Cornwal*, to ſome others. But King *Henry* the 8th ſold them both to *Edmund Powel* of *Stanford*, in the County of *Oxford*, Gentleman, in the 33d Year of his Reign, tho' ſoon after reclaiming them again, he transferr'd them to other Uſes, as ſhall be ſaid hereafter.

The latter Dwelling of the *Carmelites* ſtood between *Brokenhays* on the *South*, thoſe formerly called *Belmont-Fields* on the *North*, *Stockwell-ſtreet* on the *Weſt*, and the Pariſh Church of St. *Mary Magdalen* on the *Eaſt*; which King *Henry* the Firſt built, and frequently reſorted to it, to divert himſelf. In that Palace, and particularly the Chamber, on the Ground whereof the *Carmelites* afterwards built their Belfry, was born King *Richard* the Firſt, Son to King *Henry* the Second, for his more than Human Valour, Sirnam'd *Cœur de Lion*, or Lion's Heart. The Friers were very ready to ſhew that Place to Strangers, thinking it no ſmall Honour to be poſſeſs'd of a Place renown'd for the Birth of ſo great a Man; yet they enjoy'd it not ſo fully, but that the Kings of *England*, as often as they came to *Oxford*, took up their Lodgings there; more eſpecially *Henry* the 6th, who, as *Rous* ſays, liv'd there as in his own Palace. But they were induc'd to it, not ſo much for the Conveniency of the Appartments, as the extraordinary wholſomeneſs of the Air, which very well anſwer'd the Account of the Friers; for many others alſo, who were not very healthy, being invited by them thither, and dying there, very much enrich'd that Family by their Legacies.

The Schools. They had one at their firſt Houſe, built by the Munificence of *Henry Hanne*. But they built two at their new Habitation, being thoſe of Philoſophy and Divinity. Very many Men of ſingular Learning, as appears by their ſolid Readings and acute Diſputations, proceeded from theſe latter as well as their former School, all whom it would be tedious to enumerate, for which Reaſon I ſhall only mention the chiefeſt of them, who were moſt famous for their Writings. Such were,

1. JOHN CHELMESTON, eminent among the Profeſſors of Divinity, and who, as *Leland* writes, gain'd great Fame by his Learning, and whoſe Books of Queſtions are read at *Oxford*. See the Catalogue of the Books he writ in *Bale*'s 4th *Century*, Numb. 57.

2. WILLIAM HANABERG, equal to *Chelmſton* in the Knowledge of Scholaſtical Divinity; and who being Provincial, obtain'd many Immunities for his Order of the Pope. He dy'd in the Year 1311.

3. WILLIAM PAGHAM, who was familiar at *Oxford*, with the moſt Learned Man of his Order, *Robert Walſingham*. After whoſe Example, ſays *Leland*, he ſo govern'd himſelf and his Studies, that he was look'd upon as a grave and Learned Man, by the beſt among his *Carmelites*; for his Wit was in ſuch high Eſteem, that he was call'd *Divine*. He flouriſh'd in 1280.

4. WILLIAM LIDLINGTON, renowned for Erudition, Piety, Prudence, and all other Virtues.

5. ROBERT WALSINGHAM, a moſt famous Profeſſor, had for his Scholar *John Baconthorp*, a Youth of a wonderful Capacity, who often in his Writings quotes this his Maſter with a due Reſpect. *Walſingham* dy'd 1310.

6. ROBERT BASTON, of a pure Life and void of any Crime. So polite in all Humane Literature, that he deſervedly carry'd away the Bays at *Oxford* in Poetry and Rhetorick.

7. GODFREY CORNWAL, Profeſſor of Divinity, who for his excellent Genius deſerv'd to be commended by *Baconthorp*, being by him call'd *Doctor ſolennis*.

8. JOHN GOLDESTON, Profeſſor of Divinity. He, as *Leland* ſays, who calls him *John Chryſolythus*, long frequented the Schools at *Oxford*, that he might profoundly imbibe the *Ariſtotelian*, but chiefly the Chriſtian Philoſophy. He attain'd to ſuch Perfection in the *Ariſtotelian*, according to that Age, that few exceeded him. He alſo rather apply'd himſelf to ſolid Erudition, than to apparent Eloquence, yet ſo as not to want the Floridneſs of his Time. He flouriſh'd in the Year 1320.

9. JOHN WALSINGHAM, a moſt famous Doctor of *Sorbon*.

10. GEOFFREY ALVERANT, a celebrated Divine; flouriſh'd in 1340.

11. JOHN POLESTEDE, was a great Ornament to his whole Order, dy'd in 1341.

12. JOHN BACONTHORP, Prince of the *Averroiſts*. *Leland* ſays of him, that his Virtues were ſo remarkable, that they do not ſtand in need of any borrow'd Ornaments. He writ 120 Treatiſes, or more, chiefly upon Divinity, as may be ſeen in *Bale*, and dy'd about the Year 1346.

13. HUGH VIRLEY, deſervedly made Doctor of Divinity at *Oxford*; left ſeveral Books to Poſterity, whoſe Titles may be ſeen in *Bale*; was in eſteem in 1344, and read in the Schools at *Oxford* with great Applauſe of the Audience.

14. JOHN TITLESHADE, a Man of great Erudition, and left excellent Works. He dy'd at *Rome*, in 1344.

15. JOHN *St.* FAITH, of *Norfolk*, gain'd ſuch Renown for Learning, as to be made Doctor of Divinity; dy'd in 1359.

16. WALTER KELLAN, or CHELLAN, according to *Leland*, honour'd among the *Oxford* Divines.

17. NICHOLAS DURHAM, highly commended for his Knowledge in Philoſophy and Divinity; he flouriſh'd in 1370.

18 JOHN THOMPSON, of *Norfolk*, a pious and Holy Man, left ſome Monuments to Poſterity, worthy his own and our Age; flouriſh'd in 1380.

19. THOMAS BROME, paſs'd through all Degrees of Literature at *Oxford*, till made Doctor of Divinity; and then, that he might appear worthy of that Honour, was publick Profeſſor of Divinity there, and that to the no ſmall Benefit of his Hearers, as was then believ'd. Afterwards, having happily run through the Courſe of his Studies, he went to *London*, where he was Chief of the College of the *Carmelites*, and that with ſuch Modeſty, Wiſdom and Uprightneſs, that he was at length made Provincial of his Order. He dy'd in 1380.

20. RICHARD LAVINGHAM, of *Suffolk*, as *Leland* writes. His firſt Motive was Piety, his next Learning; both commendable in any Age, but more eſpecially in Youth. Thus beginning with Piety, he became ſo renowned, that he was admir'd by all that liv'd with him. Thus *Leland*. At laſt he was made Profeſſor of Divinity in *Oxford*. Then all Men began to perceive how great a Man he was; for he had a ſharp Wit, a flowing Eloquence, and a piercing Judgment; all which natural Endowments being improv'd by much Knowledge, and the Authority of a Doctor, he became moſt Renowned both at Home and abroad. He flouriſh'd in 1381.

21. THOMAS LAMB, he was made Doctor of Divinity for his Learning and Virtue, by the unanimous Approbation of all the *Oxfordians*. *Bale* and *Leland* have the Titles of the Books he writ, the former of whom ſays, he was in Eſteem at *Oxford* about the Year 1390.

22 Beſides theſe, there are *William Beaufue*, *William Starnefield*, *John Beverly*, *John Loney*, *Richard Kenet*, by *Leland* call'd *Cunetus*, *John Langton*, and ſome others of leſs Note, who nevertheleſs were remarkable in Philoſophy, Divinity, and other Sciences.

23. RICHARD MAYDSTON, whom *Leland* calls *Vageniacenſis*, from his Youth very ſtudious and skilful in many Sciences, was in thoſe Days, reckon'd a famous Poet, Rhetorician, Philoſopher, Mathematician and Divine. He not only convers'd with Learned Men in *Oxford*, but was made Doctor of Divinity, and dy'd in 1396.

24. JOHN KENYNGHAM, had a principal Place among the *Oxford* Doctors, on Account of his exquiſite Erudition, and was among all good Men reckon'd a grave Philoſopher, and an Holy Divine. He dy'd in 1399.

25. PETER STOKYS, a moſt vehement impugner of *Wickcliff*'s Tenets; flouriſh'd in 1382.

26. JOHN MARREY, *Leland* calls him MARREG; who ſays, he ſtudy'd not only Humanity, but alſo Philoſophy and Divinity at *Oxford*. But among other Things, this ſeems to have added much to *Marrey*'s Fame, that he with Evangelical Virtue ſuppreſs'd the *Wickliffians*, who abſurdly handled the Myſteries of the Holy Church and of Faith. There is ſtill extant a Book, which teſtifies that compleat Victory. Theſe are the Words of *Leland*. He dy'd in 1407.

27. ROBERT MASCALL, was ſo great a Proficient among the *Carmelites*, both in Virtue and Erudition, that he was entirely belov'd by all Men, choſen by King *Henry* the 4th, to be his Confeſſor, and ſent Embaſſador abroad ſeveral times, particularly to the Council of *Conſtance* in 1415. Two Years after that, he dy'd Biſhop of *Hereford*.

28. STEPHEN PATRYNGTON, a moſt Learned Man, as *Walſingham* teſtifies, and a famous Preacher: *Leland* makes honourable mention of him, as does *Bale* from that Author. He dy'd Biſhop of *Chicheſter* in the Year 1417.

29. THOMAS PEVERELL, was Doctor of Divinity at *Oxford*. His Virtue was rewarded with Dignity, *Viz.* the Biſhoprick of *Landaff*, and after, of *Worceſter*. *Bale* ſays, he writ ſeveral Books, and dy'd in 1418.

30. ROBERT ROSE, or ROUSE, of whom *Leland*, in his *Collectanea*, Tom. 4. *p.* 310, writes thus. He was none of the leaſt among the Profeſſors of Learning, who flouriſh'd in this Age at *Oxford*. For there was no Secret in Philoſophy which he did not make himſelf Maſter of, either by his Induſtry or his Happy Genius. Nor was there any thing ſo abſtruſe in Divinity, but what he curiouſly div'd into, with the Light of the Holy Spirit. He dy'd in 1420.

31. Theſe are follow'd by *John Teceſphal*, *Adam Hemlington*, by *Leland* call'd *Hemelendun*, *John Geeſe*, Biſhop of *Waterford* in *Ireland*, who dy'd in 1425. *John Upton*, *John Creſſye*, *Henry Wychingham*, *David Boys*, *John Sutton*, and *John Spine*, who all gain'd much Renown by their Diſputations at Home, and abroad by their Writings.

32. JOHN BATE, of whom *Leland* ſays thus. He did not wrong the Opinion conceiv'd of him by his own People; for, having ſpent the due time in his Studies, he became not only a noted Philoſopher, but alſo a Divine; on both which Accounts, he, by the unanimous conſent of the Univerſity, obtain'd Titles worthy of a Learned Man. He dy'd in 1429.

33. JOHN BARNINGHAM, who, as the ſame Author writes, adorn'd the Univerſity of *Oxford*, with more than common Erudition, and ſingular Fame, which he took ſpecial Care ſhould not periſh by length of Time. He thought that the readieſt and fitteſt Method to that End, was to write; thus he. He dy'd in 1448.

34. JOHN KENYNGHALE, or CUNINGHAL, as *Leland* calls him, 24th Provincial of his Order in *England*. He apply'd himſelf ſo diligently in this Houſe and Schools, to the beſt ſort of Literature, that he aſcended gradually to the ſupreme Honours there beſtow'd on Divines of the firſt Rank; for, he was, as *Pits* relates, *a Man of moſt unſpotted Life, and ſingular Learning*;

Learning; and, as his Virtues and Knowledge encreas'd, ſo did his Eſteem, and his Fame was ſpread abroad. He dy'd at *Norwich* in 1451.

35. WILLIAM STAPYLHART, deſervedly reckon'd among the Ornaments of the Univerſity of *Oxford*. *For he was ſuch a Man* (they are the Words of *Leland*) *as even our Age, tho' never ſo Golden, would not refuſe to Place among the Learned; unleſs ſome nicer Perſon ſhall think it a ſmall Matter to dive into the moſt hidden Myſteries of Philoſophy and Divinity; and unleſs ſome Witling look upon it as a ſmall Thing, to have held the firſt Place in interpreting the Holy Scriptures at* Oxford. He flouriſh'd in the Year 1456.

36. JOHN STANBURY, was, as the ſame *Leland* ſays, the Prime Man of all the *Carmelites*, who, in the Age he liv'd in, apply'd themſelves to Learning at *Oxford*. Of whoſe extraordinary Worth, as well the Univerſity, as King *Henry* the VIth, are unexceptionable Witneſſes; for the Univerſity conferr'd on him as many honourable Titles, as ever Literature had granted to any Man; and that Prince, being before acquainted with his Virtues, chiefly made uſe of his Advice in Matters appertaining to Religion. For he excell'd in ſundry Endowments of Nature and Learning; and beſides a decent and beautiful Tallneſs of Stature, he was ſingular in Wit and Eloquence. He dy'd in 1474.

37. WALTER HUNT, a Frier of this Order, was ſo renown'd in his Time, that he ſcarce had an equal, much leſs a Superior.

The Library. This was no other than a large Room, in their new Houſe, wherein they plac'd their Books, in Caſes made for that purpoſe, which before were ſhut up in Cheſts. There were preſerv'd the Works of every moſt famous Writer of their Order; eſpecially thoſe of *Walter Hunt*, Dr. *John Spine*, *John Baconthorp*, and others; the Catalogue whereof, tho' imperfect, may be found in *Leland*'s Collect. Vol. 3. p. 57.

The *Carmelites* took more Care to preſerve their Books from Duſt and Worms, than either the *Franciſcans* or the *Dominicans*; but what became of them at the Diſſolution, unleſs they were carry'd into the Library of ſome College, I know not.

The Church. As thoſe Friers had, in their latter Houſe, proper Lodgings to entertain their Scholars, with Cloiſters and Walks, as alſo ſo noble a Refectory, that ſeveral of our Kings are reported to have kept their *Chriſtmaſs* and *Eaſter* therein; ſo neither did they want a ſpacious and well adorn'd Church, nor a Steeple with a good Ring of Bells; which, whether built by King *Henry* the Firſt, or ſome of his Succeſſors, after they fell to theſe Friers, with all their Appurtenances, were often enlarg'd by them, and the Church became Famous for the Tombs of Men, famous for Birth and Learning. Of the Learned, theſe are ſuch as I find bury'd there; *John Bloxham*, Profeſſor of Divinity, who dy'd about 1382; *Walter Hunt*, above mention'd, bury'd in 1428; *Thomas Peverell*, Biſhop of *Worceſter*, who dy'd the 23d of *Auguſt*, 1417; *John Spine*, a famous Preacher, made Maſter at *Oxford* in 1454, and bury'd here in 1484, as was *Peter Kenninghale*, 1494; *John Twynnynge*, Abbat of *Winchcomb*, 1488, bury'd there alſo, if I miſtake not; for being ſickly, and brought hither to recover his Health, he dy'd among thoſe Friers: *Laſtly*, *John Feryz*, Provincial of the *Carmelites*, bury'd in 1415; with many more, whom it would be tedious to enumerate, who appear to have been bury'd there, by the Marks on their Coffins ſometimes dug up.

Benefactors. We have mention'd King *Edward* the 2d, who appointed them a yearly Penſion out of the Treaſury. But they alſo receiv'd 4 *l. per Annum*, from the Monaſtery of *Weſtminſter*; beſides 3 *l.* from the Abbey of *Eyneſham*, and 11 *l.* 10 *s.* from *Durham* College in *Oxford*. Add to theſe *Thomas Heithfield*, Handicraftsman of *Oxford*, who, in the Year 1373, by his laſt Will, bequeath'd to them his Tenement in the Pariſh of St. *Peter* in the Bailiff, which, after the Death of his Wife, was to fall to theſe Brethren; for then, ſaying he did it for the Repoſe of his Soul, he order'd that Tenement to be Sold, and the Money ariſing from the ſame to be given to theſe Friers. There are others, but being Benefactors of leſs Note, I paſs them by.

The Diſſolution of this Convent fell out in the 31ſt Year of the Reign of King *Henry* the VIIIth, for then the Friers being turn'd out, fell into the original Poverty of their Order, Not long after, the Houſe, with all its Appurtenances, was let for 3 *l.* 4 *s.* 'till the ſame King *Henry*, in the 33d Year of his Reign, in the Year of our Lord 1541 made them over to *Edmund Powel* of *Sandford*, in the County of *Oxford*, Gentleman, and *Elizabeth* his Wife, for ſome Farms aſſign'd to him at *Windſor* and 388 *l.* 5 *s.* The Appurtenances, beſides the Houſe itſelf, were, 1ſt. A Tenement and Orchard near the Gate of the Priory. 2d. Another Tenement and little Orchard, lying within the Precincts of the Priory. 3d. The Way leading to the Priory from the Church of St. *Mary Magdalen*, call'd the Entry. 4th. The Stable, and the Encloſure call'd the Wood-yard, containing one Acre in Compaſs. 5th. Two Encloſures, one of them commonly call'd *Glouceſter Colledge*, containing three Acres and an half, the other adjoining to it of about two Acres in Compaſs: To which, Laſtly, is to be added, The Encloſure of the Church, lying on the *South*-ſide, of two Acres. All theſe devolving, as has been ſaid to *Powel*, either he or his Sons demoliſh'd ſeveral Buildings and ſold them; what remain'd of the Buildings, being the Refectory, as Fame informs us, was converted into a common Receptacle for Beggars, and others who had no Dwellings in the Pariſh of St. *Mary Magdalen*, 'till about the Year 1596, it was pull'd down, and the Stones carry'd away to enlarge the Library of the College of St. *John Baptiſt*, to which, at laſt, the Houſe of the *Carmelites* came. Thus this Houſe, famous for the Birth of Kings, and frequent Entertainment of Princes, and moſt venerable for the Religious Order, brought over from the fartheſt Part of *Paleſtine*, became the Scorn of ſcoffing Fortune, made only Remarkable for its ſignal Deſtruction, and the Greatneſs of its Ruin, yet ſtill it ſo far ſerves for Pious Uſes, as it leads and exhorts all Men to worſhip the Sovereign Deity and dread Divine Vengeance. *Wood*'s *Hiſt. and Antiquities of* Oxford, *p.* 98. *Mr.* Willis *has no more of this than that*, JOHN BIRD *was the laſt Prior.*

AYLESFORD.

Monaſtery of Carmelites *or* White Friers *in* Kent.

RICHARD, Lord GREY, of *Godnor*, the firſt Founder, in the Reign of King *Henry* the 3d. *Leland*'s *Collect.* Vol. 1. p. 79.

To this WEAVER *adds no more than that this Place is now the Habitation of Sir* William Sidley, *and this from* Cambden.

HOLME.

Monaſtery of Carmelites *or* White Friers, *in* Northumberland.

JOHN VESEY, Knight, the firſt Founder; who returning from the *Holy Land*, firſt brought the *Carmelite* Friers into *England*. *Leland*'s Collect. Vol. 1. p. 103. *Cambd.* Brit. p. 813.

STANFORD.

Monaſtery of Carmelites, *or* White Friers, *in* Lincolnſhire.

ON the *Eaſt*, without *Stanford*, and juſt at the *Eaſt* End of the Convent of the *Franciſcans*, was ſcituated a large Houſe of *Carmelites*, or *White Friers*, dedicated to the Bleſſed Virgin *Mary*. It was founded by the *Black Prince*'s Conſort, who was alſo interr'd there. It ſeems to have been a large and noble Structure. The Gate of the outward Wall leading to it, is ſtill ſtanding, having 3 Niches, where 3 Statues ſeem to have ſtood, and over them 3 Coats of Arms, that in the Middle was the Arms of *England* and *France* Quarter'd; but the two others on the Sides of it, are ſo defac'd, that we cannot gueſs what they were. This Convent was Confirm'd by King *Edward* the 3d, who lodg'd in it, and, in all Probability, held a great Council, (as *Brady* obſerves in his Hiſtory Vol. 2. p. 216.) in this Place, when he was at *Stanford*, and here gave Confirmation to the Priory of *Newſtede*, on the 25th of *June*.

From a Manuſcript Collection of the Rever. Mr. *Forſter*, late Rector of St. *Clement Danes*.

M. *Willis* ſays no more of it, than that this Convent was ſurrender'd by the Prior the 8th of *Octob.* 30 *Hen.* 8.

HITCHIN.

Monaſtery of Carmelites *or* White Friers, *in* Herefordſhire.

JOHN BLOMVILL, *Adam Rouſe* and *John Cobham*, founded this Priory, which they dedicated to the Honour of our alone Saviour, and the Bleſſed Virgin; and King *Edward* the 2d confirm'd the Grant. Theſe Friers held this Houſe until the 9th of *May*, *Anno* 21 *Hen.* 8, when they ſurrender'd it into the Hands of that King. It was then valu'd at no more than 4 *l.* 9 *s.* 4 *d.* That King ſuppreſſing this and all other Religious Orders, granted by Patent, dated *July* 22. 38. *Hen.* 8, the Site of the Houſe to *Edward Watſon* and *Henry Herdſon* in Fee, who convey'd it to *Ralph Ratcliff*. *Chauncy*'s Hiſt. and Antiq. of *Hertfordſhire*, p. 390.

Mr. *Willis* ſays, *John Butcher* Prior, ſubſcrib'd to the Supremacy, *May* 8. 1534, and no more.

MALDON.

Monaſtery of Carmelites, *or* White Friers, *in* Eſſex.

RICHARD *de Graveſend*, Biſhop of *London*, was the Principal Founder of this Monaſtery, and *Richard Iſelham*, a Prieſt, a Charitable Contributor, about the Year 1292, and it was dedicated to St. *Mary*. *Newm.* vol. 1. p. 409.

It was valu'd at the Suppreſſion, at 26 *l.* 8 *s.* *per Annum*, according to *Speed*; *Dugdale* has it, 1 *l.* 6 *s.* 8 *d.* I ſuppoſe it ſhould be 21 *l.* 6 *s.* 8 *d.* All the Priors we can find of this Houſe, are,

THOMAS MALDON, a Learned Man, whom ſee among the Writers of this Order; he dy'd Prior here in 1404.

RICHARD ACTON, who dy' in 1446.

SANDWICH.

Monaſtery of Carmelites, *or* White Friers *in* Eſſex.

BEfore the general Suppreſſion, here was a Religious Houſe of *White Friers*, *Carmelites*, founded by one *Henry Cowfeld*, an *Almain*, *Anno* 1272. *Warn.* Fun. p. 263.

NOTTINGHAM.

Monaſtery of Carmelites, *or* White Friers *in the County of the ſame Name.*

THIS Houſe of Friers *Carmelites*, called the *White Friers*, (whoſe Site is betwixt Saint *James*'s *Lane* and *Frier Lane*, and denominates that Row of Buildings towards the Market-place, to be the *Frier Row*, was, as I conceive, ſome Religious Houſe of Monks, before *Henry* the Second's Time; for, in the firſt Year of *Henry* the 2d, [rather 5 *Steph.*] there is mention'd, Monachi de *Nottingham*, which muſt rather be the Monks of *Lenton*, or ſome Religious Perſons here, who after became Friers *Carmelites*. *Thoroton*'s *Nottingh.* p. 491.

I can find nothing farther of this Monaſtery, but what Mr. *Willis* tells us, Hiſt. of *Abbies*, Vol. 2. p. 168. *Viz.* That ROGER, laſt Prior, with 6 Friers, ſurrender'd this Convent, *Feb.* 5. 1539, 30 *Hen.* 8.

Mr. *Willis*

Mr. *Willis* adds only this, ROGER, laſt Prior, with 6 *Friers, ſurrender'd this Convent*, Feb. 5. 1539. 30 *Hen.* 8.

CANTERBURY.

Monaſtery of Carmelites *or* White Friers.

Weever's Fun. Mon. p. 238.

THIS Religious Houſe was founded by one Sir *John Diggs* of this County, Knight, *circa Annum* 1207, and valu'd at the Suppreſſion at 39 *l.* 12 *s.* 8 *d.* ½, of Yearly Revenue. This is all that *Weever* ſays of theſe Friers in this Place, except his naming ſome Perſons that were bury'd among them. Neither *Somner* nor *Battely* make any mention of this Houſe, nor do I find any other Account of it.

NEWENDEN.

Monaſtery of Carmelites, *or* White Friers *in* Kent.

Weever's Fun. Mon. p. 289.

THIS Town harbour'd the firſt *Carmelite* Friers that ever were in this Kingdom; for about the midſt of the Reign of King *Henry* the 3d, this Order came over the Sea, arriv'd in this Land, and made their Neſt here at *Newenden*; which was at that time a woody and ſolitary Place, and therefore, in common Opinion, the more fit for religious Perſons to inhabit. Now to give theſe Sanctimonians *White* Brethren (ſuch meer Strangers) the better Entertainment, one Sir *Thomas Albuger*, about the Year 1241, built for them here a fair Houſe, calling it the Friers, which he caus'd to be hallow'd to the Honour of the Virgin *Mary*. This is all that *Weever* ſays of them to the Purpoſe, and *Leland* in *Collect.* Vol. 1. p. 79, only ſays, the aforeſaid *Albuger* was their Founder.

IPSWICH.

Monaſtery of Carmelites *or* White Friers *in* Norfolk.

Weever's Fun. Mon. p. 751.

THIS Religious Edifice was founded by Sir *Thomas de Lendham*, ſaith one, however, I find in the Catalogue of Religious Foundations in *Speed*, that the Lord *Bardeſley*, Sir *Jeffrey Hadley* and Sir *Robert Norton*, Knights, were the Founders, about the Year 1279. To which he adds no more, but the Names of ſome Perſons bury'd there, whereof none above the Degree of a Knight.

NORWICH.

Monaſtery of Carmelites, *or* White Friers *in* Norfolk.

p. 805.

THE Religious Monaſtery of the *White Friers*, or *Carmelites* at *Norwich*, was founded by *Philip Cowgate*, a rich Merchant and Mayor of this City, *Anno Domini* 1268, who when he had made an end of the Fabrick thereof, which he endow'd with fair Poſſeſſions, took upon him the Habit and Order of a *Carmelite*, and entred the Houſe, wherein he ended his Days. Many Knights and Gentlemen bury'd in this Church, are mention'd by *Weever*, as alſo ſeveral of the Friers.

The Dimenſions of this Church as given by Mr. *Willis*, Vol. 2. *p.* 329.

Carmelitæ apud NORWICH.

Longitudo Clauſtri ex parte——— Chori Eccleſiæ Fratrum Carmelitarum Norwici *continet in Parte Meridionali* 35 *Virgas, vel* 60 *Greſſus.* *Hiſt. Alb.* Vol. 2. p. 329. *ſic ad Literam.*

Longitudo ejuſdem, ſcilicet Greſſus meos 60 *Gradus diverſis temporibus menſurati.*

Longitudo interſpatii Campanilis inter Oſtium Chori, & Hoſtium vocat le Porche, continet 30 *Greſſus.*

Longitudo Navis Eccleſiæ ex parte Meridionali continet 46 *Greſſus.*

Longitudo ejuſdem ex parte Boreali continet.

Latitudo Eccleſiæ Navis continet 36 *Greſſus.*

BLACKNEY.

Monaſtery of Carmelites, *or* White Friers, *in* Gouceſterſhire.

ROBERT ROUS, Knight, *Robert Bacon*, Knight, and *John Bret*, the firſt Founders, 1321, 15 *Edw.* 1. *Leland's Collect.* Vol. 1. *p.* 17. *Cambd. Brit.* p. 479.

Weever calls this a famous Houſe of *Carmelite Friers*, but adds nothing more of Note. Nor have I found any other Author that ſpeaks of it; but among Mr. *Dodſworth's* Collections in the *Bodleian* Library, is the Foundation-Charter thereof, which the Reader may ſee in the *Appendix.* NUM. Ccccxliv.

LYNNE.

Monaſtery of Carmelites *or* White Friers *in* Norfolk.

BY whom founded, or any other Particulars during its continuance, I have not found; but the End of it, Mr. *Willis* tells us in theſe Words, This Convent was ſurrendred by the Prior and 10 Brethren, *September* 30. 1539, 30 *Hen.* 8.

Sir *Henry Spelman*, in his Hiſtory of Sacrilege, *p.* 247, gives us an Account of the Fate of the Purchaſers of this Monaſtery, after the Suppreſſion, the which having gone with that of the *Franciſcans* of this Place, may be ſeen in the firſt Vol. of this Work, under the Monaſtery of the *Franciſcans* of LINNE.

OF THE

ORDER of S. *Dominick*,

COMMONLY CALL'D,

Dominicans, or Friers Preachers; in *England*, Black Friers, and in *France*, Jacobins.

Of the Original of the Order of the Dominicans, *Friers Preachers, or* Black Friers, *and the Life of St.* Dominick *their Founder.*

Hiſt. des Ordres Monaſt. Vol. 3. p. 198.

WIlliam *de Puis Laurence*, in his Hiſtory of the *Albigeois*, ſpeaking of the Order of the *Friers Preachers*, inſtituted by St. *Dominick*, ſays, The Founding of that Order, is a plain Proof of the Apoſtle St. *Paul*'s Words. That it was neceſſary there ſhould be Hereſies. In ſhort, cries a Modern Author, in an Hiſtory he has alſo given us of the ſame *Albigeois*; What a Number of Saints, of Martyrs, of Doctors, of Lights of the Order of St. *Dominick*, had never perhaps illuſtrated the Church, had it not been for the Errors of thoſe Hereticks. St. *Dominick* was born in the Year 1170, at *Calaruega*, a ſmall Town of the Dioceſe of *Oſma*, in *Old Caſtile*. His Father's Name was *Don Felix de Guzman*, of the Antient and Noble Family of the *Guzmans*, which is ſtill conſiderable in *Spain*. His Mother was *Donna Joanna de Aza*, who being with Child of St. *Dominick*, had a myſterious Dream, wherein ſhe thought ſhe was deliver'd of a little Dog, who gave Light to all the World with a Flambeau he held in his Mouth; an evident Preſage of what afterwards came to paſs, when by the warmth of his Zeal, and the Fire of his Charity, he enlightned an infinite number of Hereticks, whom he drew from the Darkneſs of Error, to bring them into the Light of Truth.

He had the Name of *Dominick* given him in Baptiſm, on Account of his Mother's Devotion for St. *Dominick de Silos*, who appear'd to her one Day, whilſt ſhe was praying at his Tomb in a Monaſtery near *Calaruega*, and fore-told to her what God would bring to paſs, by Means of her Son. This was the Motive that induc'd his Parents early to uſe moſt proper Means to give him ſuch an Education, as might render him worthy to be the Miniſter of the Divine Deſigns. *Dominick*, in all Points anſwer'd the Intentions and Care of his Parents. As ſoon as he began to ſpeak, he ask'd to go to Churches to pray to God, and was wont to riſe in the Night to employ the Time he took, from his Reſt, in that holy Exerciſe. At ſix Years of Age he was put under the Direction of an Uncle of his, who was Arch-Prieſt of the Church of *Gumyel de Yſtan*, to ſtudy his Humanity. The Time he had to ſpare from his Studies, was not ſpent in uſeleſs Amuzements; but aſſiſting at the Divine Office, ſinging in the Church, Exerciſes of Devotion, and adorning the Altars, ſatisfy'd his Piety, and was his Diverſion.

Having ſpent ſeven Years in the Study of Humanity, and the aforeſaid Employments, he was taken from his Uncle's Houſe, to be ſent to *Palencia*, an Epiſcopal City in the Kingdom of *Leon*, and an Univerſity at that Time, which was afterwards, by King *Ferdinand* the 3d, tranſlated to *Salamanca*. He there ſpent ſix Years in the ſtudy of Philoſophy and Divinity, always joyning Prayer with his Study. He, from that Time, faſted frequently, ſlept little, and often took his Reſt on the bare Floor of his Room. He always ſhew'd great Inclination to Retir'dneſs; never went abroad but to Church, and to the Publick Schools; was a Father to Orphans, a Protector of Widows, the Refuge of the Poor, for whoſe Relief, during a dreadful Famine, which conſum'd all *Spain*, he ſold all his Books and Goods; and, upon another Occaſion, would have ſold himſelf, offering his Perſon in exchange for

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A Dominican Frier.

OF THE

ORDER of S. *Dominick*,

for a young Man that had been taken by the *Moors*.

His Charity was not confin'd to relieving of his Neighbour in corporal Neceſſities, but extended to procure his ſpiritual Advantage; and his Zeal for the Salvation of his Brethren, made him undertake ſevere Penances for the Converſion of ſuch as were harden'd in Sin. Being always ready to expoſe his Life to prevent God's being offended; he felt within himſelf ſo much Sorrow for the Sins of others, that he bewailed them with Tears, as if they had been his own. This Zeal for the Salvation of his Neighbour, put him upon the Deſign of labouring for the Converſion of Sinners by his Diſcourſes, and accordingly he began immediately to make known the ſingular Talent God had given him, which he employ'd ſo ſucceſsfully, that the firſt Fruit thereof was the Converſion of a Nobleman, called *Conrard*, who had been his Schoolfellow, and who afterwards becoming a *Ciſtercian* Monk, was promoted to the Dignity of a Cardinal. His Diſcourſes ſtruck a Terror into Sinners, converted Hereticks, directed Penitents, and comforted the Afflicted. Theſe holy Exerciſes, and ſo many Examples of Virtue rais'd *Dominick*'s Reputation, who being, as yet, under 24 Years of Age, was nevertheleſs conſulted as the moſt expert Director in Matters of Salvation. *Don James de Azebez*, Biſhop of *Oſma*, reſolving to reform the Canons of his Church, and reduce them to embrace a regular Life, under the Rule of St. *Auguſtin*, caſt his Eyes upon *Dominick* to bring him into his Chapter, looking upon him as the fitteſt Perſon, by his Example, to make good the Settlement of the Reformation he intended. He propos'd the Matter to him, and *Dominick* never queſtioning but that God ſpoke to him by the Mouth of his Biſhop, left *Palencia* to go to take upon him the Habit of a Canon, and profeſs a Religious Life in the Church of *Oſma*. Tho' he chang'd only the exterior Part, yet he appear'd altogether a new Man in the Fervour which carry'd him on to the Perfection of his Profeſſion; and thinking he had, till then, done nothing for his Salvation, he redoubled his Faſts, his Watchings, his Penance and Mortification. The Canons of *Oſma*, aſtoniſh'd and edify'd by his Virtue, thought their Cathedral had been transform'd into a Deſert, like to thoſe of *Thebaida* and *Egypt*; ſo extraordinary was *Dominick*'s Humility, his Mortification, his Abſtinence, and Retirement; and accordingly, he particularly ſtudy'd *Caſſian*'s Diſcourſes, to learn to follow the Example of the Fathers of the Deſerts.

His Biſhop, who was acquainted with his Talent, would not confine the Treaſure he had to his own Church, but gave him leave to go preach the Word of God to the Nations, and to convert Sinners. He immediately travel'd through ſeveral Provinces, endeavouring to extirpate the Vices and Errors, with which they had been infected by the *Mahometans* and Hereticks The firſt and moſt ſignal Converſion he made, was that of *Reinier*, who having renounc'd the Hereſy he had been Author of, was ſoon after employ'd by Pope *Innocent* the 3d againſt other Hereticks, who had as many different Names as the ſeveral Provinces they liv'd in, and, in proceſs of Time, went himſelf into the Order of Preachers.

Some time after *Dominick* was ordain'd Prieſt, by the Biſhop of *Oſma*, who made him Sub-Prior of his Chapter, being the firſt Dignity next to his own, for having himſelf embrac'd the Regularity he had preſcrib'd to the reſt, he was become Prior. That Prelate ſtill making a Scruple to confine *Dominick*, whoſe Vocation was to inſtruct and convert the People, ſent him out again to exerciſe the Miniſtry of an *Evangelical* Preacher. He went through ſeveral Provinces, as *Galicia*, *Caſtile* and *Aragon*, converting many, till the Year 1204, when *Alphonſo* King of *Caſtile*, ſending the Biſhop of *Oſma* Embaſſador into *France*, to negociate the Marriage of his Son *Ferdinand*, who ſucceeded him, with the Princeſs of *Luſignan*, Daughter to *Hugh* Earl of *March*; that Prelate took *Dominick* along with him.

They paſs'd through *Languedoc*, where they beheld the Deſolation made by the *Albigeois* Hereticks, and could not hear the Account given them of their Errors and Abominations, without being highly concern'd. However, the Biſhop return'd into *Spain*, to give the King an Account of his Negotiation; but that Prince ſending him back with a magnificent Train, to bring home the Princeſs promis'd to Prince *Ferdinand*, he took *Dominick* with him again, and coming to *Chateau de Gace*, the Place of Reſidence of the Earl of *March*, they found all the Court in Tears, for the Death of that Princeſs who was juſt departed, and were themſelves at her Funeral. Being mov'd at that Object, which gave them a lively Idea of the Vanity and Uncertainty of Earthly Affairs, they reſolv'd not to return into their own Country; but ſending back their Retinue, ſet out themſelves towards *Rome*, and obtain'd leave of Pope *Innocent* the 3d to ſtay in *Languedoc*, to labour in the Converſion of the *Albigeois*; however, that Holy Pope limited the Biſhop's ſtay in that Country to two Years, after which he oblig'd him to return to his Dioceſe.

With this Power they return'd into *France*, to labour in their new Miſſion. They there found the Pope's Legates, who, being diſcourag'd by the little Advantage they gain'd on thoſe Hereticks, were upon the Point of returning home, and to ſhake off the Duſt of their Shoes, according to the Advice of the Goſpel. But the Holy Biſhop of *Oſma* ſtaid there, perſwading them, that they would do more good, if, laying aſide their great Retinue, and the State they had thought convenient for ſupporting of their Dignity, they would follow the Apoſtolick Courſe of Life, which ſucceeded accordingly; for having laid aſide their Train and Attendants, and going about without Money, or Servants, or Proviſions, to the End they might rather Preach by their Example than their Diſcourſes; they gain'd Reſpect by their new manner of Life, whereas they had been deſpis'd amidſt their Wealth. The Biſhop of *Oſma*, who had given this Advice, was the firſt that practis'd it with *Dominick*. He had been appointed Head of the Miſſion, the number of the Labourers therein being encreas'd by the Arrival of the Abbat of *Ciſteaux*, and 12 other Abbats of his Order; but thoſe Religious Men returning to their Monaſteries ſome Time after, and the Biſhop of *Oſma* to his Dioceſs,

where he dy'd as he was preparing to return into *Languedoc*; the Legate *Raoul* having alſo quitted that Province, and *Peter de Caſtelnau* having been murder'd by the Emiſſaries of *Raymund*, Earl of *Toulouſe*, *Dominick* was left alone with all the Burden of the Miſſion. He, inſtead of diſmaying at the Proſpect of the Fatigues, the Sufferings, and the Dangers that attended it, was more courageous than ever to proceed on his Enterprize. A Reinforcement of ſeven or eight Labourers he receiv'd, redoubled his Courage, and he diſtributed them into ſuch Places as ſtood moſt in need of Help. The number again encreas'd afterwards; but as it alſo decreas'd at certain Intervals, becauſe moſt of them came to his Aſſiſtance only for a Time, and after a ſhort Miſſion return'd to their former Employments; beſides, that many made no Scruple to deſert him in his greateſt Need, he reſolv'd to put in Execution the Deſign he had form'd before the Death of the Biſhop of *Oſma*, and of *Peter de Caſtelnau*, concerning the Inſtitution of a Religious Order, whoſe Ultimate End ſhould be Preaching of the Goſpel, the Converſion of Hereticks, the Defence of the Faith, and the Propagation of Chriſtianity. By degrees he gather'd ſome Perſons mov'd by the Spirit of God, inſpir'd with the ſame Zeal of his Glory, and the Salvation of Souls. The firſt of them were *William du Clairet*, and *Dominick* ſirnam'd the *Spaniard*; their Number encreas'd to ſixteen, among whom were eight *French*, ſix *Spaniards*, one *Engliſh* Man, and one *Portugueſe*. The *French* were, *William du Clairet*, abovementioned, who afterwards left the Order to enter into that of the *Ciſtecians*, *Bertrand de Cariga*, *Stephen* of *Metz*, *Odier* of *Britany*, *Matthew* of *Paris*, *John* of *Navarre*, and two Brothers of *Toulouze*, *Peter* and *Thomas de Syllam*, who not only gave themſelves to St. *Dominick*, but alſo their Houſe at *Toulouze*, near the Gate of *Narbonne*, where St. *Dominick* and his Companions ſettled their firſt Reſidence. Among the *Spaniards*, were *Dominick* the *Spaniard*, and the Founder's own Brother, call'd *Meno de Guzman*.

Having thus re-united this Holy Company, in the Year 1215, to ſecure the Foundation of his Inſtitute, he reſolv'd to go to *Rome* to have it confirm'd; Pope *Innocent* the 3d, being then about to open the general *Lateran* Council. He went in the Company of *Fulk*, Biſhop of *Toulouze*, one of thoſe that approv'd of his Deſign, and who was going to the Council: *F. John* of *Navarre* went with him, and he left *Bertrand de Cariga* to govern his little Community. That Council having juſt then ordain'd, That there ſhould rather be care taken to reform the Orders already inſtituted, than to encreaſe their Number; the Pope was averſe to approve of St. *Dominick*'s, which was newly Founded, tho' the Biſhop of *Toulouze* and ſeveral other Prelates ſpoke to him in Favour of it. St. *Dominick* himſelf had ſeveral Repulſes from that Pope; but a Viſion, like that which he had, when St. *Francis* ask'd the Confirmation of his Order, in the Year 1029, made him reſolve to grant St. *Dominick*'s Requeſt. He ſent for him, confirm'd his Order *Viva voce*, and promis'd to do the ſame by a Bull, as ſoon as he, in concert with his Companions, had made Choice already, approv'd by the Church, and that himſelf had ſeen the Statutes and Conſtitutions of his Inſtitute.

DOMINICK return'd to *Languedoc*, where he Aſſembled his Brethren in the Monaſtery of the Nuns of *Prouille*, which he had Founded, and all of them applying themſelves to Prayer, to the End that God might inſpire them in the Choice of a Rule, they agreed to take that of St. *Auguſtine*, to which they added Statutes and Conſtitutions, which had been practis'd in an ancient Order. Some Authors will have that to have been the Order of the *Carthuſians*; but the Holy *Humbert*, in a Manuſcript that is ſtill preſerv'd at *Toulouze*, as we are told by *F. John de Rechac*, an Hiſtorian of the Order of the *Dominicans*, ſays, That St. *Dominick* extracted them from the Conſtiſtution of the Order of the *Premonſtratenſes*. The Principal Articles enjoyn'd perpetual ſilence, there being no Time allow'd for them to converſe together without the Superior's leave; almoſt continual Faſts, at leaſt from the 14th of *September* till *Eaſter*; Abſtinence from Fleſh at all Times, unleſs in great Sickneſs; wearing of Woolen inſtead of Linnen, a rigorous Poverty, and ſeveral other Auſterities. Some add the renouncing of all Poſſeſſions and Revenues; but that Renunciation was not ordain'd till the firſt general Chapter, in the Year 1220.

Having thus reſolv'd upon their Courſe of Life, St. *Dominick* ſet out again for *Rome*, to procure the Confirmation of the Holy See, whilſt at *Toulouze* they laid the Foundations of the firſt Houſe of the Order. By the way, he was inform'd of the Death of Pope *Innocent* the 3d, which happened on the 17th of *July*, 1216, at *Perouſe*, and that *Honorius* the 3d. had ſucceeded him. Tho' he fore-ſaw the Difficulties the Affairs of a new Pontificate would raiſe againſt his Deſign, he held on his Journey to *Rome*, where he was heard by the new Pope, ſooner than he could have expected. On the 22d of *December*, that ſame Year he obtain'd a Bull, approving and confirming his Inſtitute by the Title of the *Order of Preachers*. As Founder, he would be the firſt receiv'd into it, which could not be done, without reiterating the Vows he had made before the Biſhop of *Oſma*, and a new Profeſſion. He did ſo, and again oblig'd himſelf to live according to the Statutes he had made choice of with his Brethren, to be for the future the Conſtitutions of his Order. He made this ſolemn Profeſſion to the Pope himſelf, and his Holineſs appointed him Superior and General of his new Order, empowring him to admit his Companions to the Habit and Profeſſion, and to make Superiors and Officers.

Returning to *Toulouze*, he had the ſatisfaction to find the firſt Monaſtery of his Order finiſh'd by the induſtry of his Brethren; or rather by the Bounty of the Biſhop of *Toulouze*, and *Simon* Earl of *Montfort*. He there immediately ſettled Oeconomy and Diſcipline, and with the appointed Solemnity, took the Vows of his Religious Men, whoſe number was encreas'd during his Abſence. The Habit he took upon him, was that of the *Regular Canons*, the ſame he had worn till then, and which he had receiv'd at the Hands of the Biſhop of *Oſma*; that is, a *Black Caſſock*, and a Rochet or Surplice with narrow Sleeves over it, as is ſeen in the old Pictures, repreſenting

preſenting that Saint and his Diſciples in that manner, as we are told by *Michael Pio*, Hiſtorian of that Order. After this, he ſent ſome of his Religious Men to ſeveral Parts, to labour for the Salvation of Souls by Preaching, which was the main of his Inſtitute. *F. Matthew* of *Paris*, and *Mano de Guzman*, our Saint's Brother, were ſent to *Paris*; others went into *Spain*; ſome were left at *Toulouze*, and he reſerv'd the City of *Rome* for himſelf.

His Deſign being, after ſome ſtay in *Italy*, to paſs over into *Africk*, there to preach the Word of God to the Infidels; and in regard that, during his Abſence, he could not govern his Order, he gave that Charge to *Matthew* of *Paris*, who, according to the Hiſtorians of that Order, had the Title of General Abbat, being the only one that ever had that Dignity, which he held not long, becauſe St. *Dominick* did not go over into *Africk*, but always govern'd the Order himſelf. *Matthew* of *Paris* exercis'd no Juriſdiction, any farther than in the Province of *France*, whereof he was Provincial, He and his Companion founded the Convent at *Paris*, in the Year 1218, a Year after their Arrival in that City, where, at firſt, they lodg'd in an Houſe they hir'd near the Biſhop's Palace; but having got another in the *Rue St. Jaques*, or St. *James*'s Street, they were ever after called *Jacobins*, and they ſtill hold that Name throughout all *France*.

Some Time after, St. *Dominick* had ſo diſpers'd his Diſciples, he left *Toulouze* to go into *Italy*, and took the Bleſſed *Stephen* of *Metz* for his Companion, paſs'd through *Paris*, and thence to *Lorrain*, to go to *Venice* by the Way of *Germany*. At *Metz* he founded a Monaſtery of his Order, committing the Direction of it to his Companion the Bleſſed *Stephen*, and in a ſhort time it was fill'd with a great Number of Religious Men, to whom he gave the Habit himſelf, during his ſtay in that City. Taking ſix of them with him, and having founded another Monaſtery at *Venice*, he went to *Rome*, to make that Place the Center of his Order, which might the better ſpread itſelf throughout the World.

Pope *Honorius* the 3d. at firſt gave him the Church of St. *Sixtus*, with its Dependencies, to build a Monaſtery; but ſome Time after, having given that Houſe to the Nuns of his Order, he obtain'd of the ſame Pope the Church of St. *Sabina*, with ſome Part of his own Palace, for his Religious Men, who were then very numerous. In this Monaſtery, and in the Year 1219, he quitted the Habit he and his Brethren then wore, being that of the *Regular Canons*, to take upon them that which, they pretend, the Bleſſed Virgin ſhew'd to the Holy *Renaud d'Orleans*, being a White Garment, a Scapular of the ſame Colour, to which was made faſt the Hood, of the ſame Make as is ſtill worn by the *Carthuſians*. They alſo took a Black Mantle and Hood ending in a Point, as is alſo ſtill worn by the ſame Friers.

He had the Year before ſent other Miſſioners to *Bologna*, who had there founded a Monaſtery, the Church of our Lady of *Maſcarella*, having been given them for that purpoſe; but in the Year 1219, he got a ſecond in the ſame City, which, in proceſs of Time, throve ſo much, that it is one of the moſt beautiful and celebrated in *Italy*, as well on Account of the Magnificence of its Structures, its Cloiſters, and the Number of the Religious Men, being generally about 500; as for its poſſeſſing the Relicks of that Founder, who held two general Chapters in it, in the Year 1220, and 1221. In the firſt of them, ſeveral Ordinances were made for maintaining of Regular Diſcipline and Poverty, to which they oblig'd themſelves, renouncing all Revenues and Poſſeſſions. That which mov'd St. *Dominick* to make this Renunciation, was the wonderful Goodneſs of the Divine Providence, the Effects whereof he had ſeen in the General Chapter of the Order of the *Friers Minors*, which St. *Francis* had held the Year before at *Aſſiſium*, at which, above 5000 Religious Men were preſent, who wanted for nothing, tho' they had no Revenues. This ſo nearly touch'd St. *Dominick*, who happen'd to be then at *Aſſiſium*, to admire thoſe Apoſtolical Men, that he reſolv'd to oblige his Friers to embrace the ſame Poverty; and as St. *Antoninus* informs us, he, at his Death, left his Curſe upon thoſe that ſhould bring Poſſeſſions and Revenues into his Order.

St. *Dominick*'s having been at *Aſſiſium* during that Chapter of the *Minors*, is deny'd by all the *Dominican* Hiſtorians; but whether he made that Renunciation of Poſſeſſions in imitation of the *Franciſcans*, or of his own accord, ſignifies nothing. In the Chapter held in 1221, the Order, which had then 60 Monaſteries, was divided into 8 Provinces, being thoſe of *Spain*, *Tolouze*, *France*, *Lombardy*, *Rome*, *Provence*, *Germany* and *England*, and a Provincial was appointed for each Province. The Chapter being over, St. *Dominick* ſent Religious Men into *Scotland* and *Ireland*, and the *Northern* Countries as far as *Norway*, and under the Pole, and into the *Levant*, as far as *Paleſtin*. Then he went to *Mantua*, *Ferrara* and *Venice*, and return'd to *Bologna*; where, after having labour'd ſo effectually for the good of the Church, and the Eſtabliſhment of his Order, he happily ended his Days, in his ſecond Monaſtery, then called St. *Nicholas of the Vineyards*, and gave up his Soul to his Creator, on the 4th Day of *Auguſt*, in the Year 1221. Cardinal *Hugolin*, Legate of the Holy See, perform'd the Ceremony of his Funeral, together with the Patriarch of *Aquileia*; and that Cardinal having been afterwards Pope, by the Name of *Gregory* the 9th, Canoniz'd him on the 13th of *July*, 1234.

Of the great Progreſs of the Order of Friers Preachers, *and of the Dignities and Offices annex'd to the ſame.*

AFter the Death of St. DOMINICK, the Religious of his Order aſſembled at *Paris*, in the Year 1222, at a General Chapter, to appoint him a Succeſſor, and choſe the Bleſſed *Jordan* of *Saxony*, tho' he had been but two Years and three Months in the Order; but his ſingular Piety, and great Merit, which had rais'd him to the Dignity of Provincial of *Lombardy*, prevail'd with all the Brethren to chuſe him for their General. After his Election, he ſent Religious Men into *Germany*, where they founded four Monaſteries; and others into the *Holy Land*, where they ſoon founded five other Mo-

naſteries; and their Number daily increaſing, they erected four new Provinces, in their Chapter held at *Paris*, *Anno* 1228, being thoſe of *Greece*, *Poland*, *Denmark*, and the *Holy Land*. He ſtrictly forbid all his Religious eating Fleſh, or any thing boil'd with Fleſh, even in Sickneſs, without Leave from their Superiors; but that extraordinary Rigour was afterwards mitigated in the Chapter held at *Paris*, *Anno* 1236.

St. *Raymund de Pennafort* ſucceeded him in the Government of the Order, being choſen in the General Chapter at *Paris*, *Anno* 1237. He reduc'd the Conſtitutions into Writing, drew them into a better Form, and divided them into two Parts. In a General Chapter he held, he paſs'd an Ordinance, that Generals ſhould be allow'd to quit that Dignity when they ſhould think fit, and that their Reſignation ſhould be accepted; and purſuant to the ſame, he, in another Chapter held the next Year, abdicated his Generalſhip. *John* of *Waldeſuſen*, in *Weſtphalia*, ſucceeded him, under whom the Order founded Thirty four new Convents. Under the General *Humbert* 54 were added, and 125 under *John de Verceil*. Under the ſucceeding Generals, the number of Monaſteries increaſed to ſuch a Degree, that the Order is now divided into 45 Provinces, one of them under the Title of the *Holy Croſs in the Weſt Indies*; one under that of St. *James* of *Mexico*, in *America*; one of St. *John Baptiſt* in *Peru*; one of *St. Vincent* of *Chiapa* in *America*; one of *St. Antonin* in the new *Kingdom of Granada*; one of *Nakſivan* in *Armenia*; one of *St. Catherine*, Martyr of *Quito* in *America*; one of *St. Laurence* in the Kingdom of *Chile* in *America*; one of the *Holy Roſary* in the *Philippine* Iſlands in the *Eaſt-Indies*; one of *St. Hippolitus*, Martyr of *Guaxaca* in *America*; and one in the *Canary* Iſlands; by which it appears how this Order has ſpread itſelf into all Parts of the World. Beſides the aforeſaid 45 Provinces, there are alſo 12 of their own Congregations, or Reforms, govern'd by particular General Vicars.

To paſs by the incredible Stories Reported concerning this Order in *Ethiopia*; it is certain, that the ſame has produc'd a great number of Martyrs, Confeſſors, Biſhops, and Holy Virgins, beſides other great Men, whom their Learning, Merit and Virtue, have rais'd to the Prime Dignities in the Church; there are reckon'd of this Order, 3 Popes, *Viz. Innocent* the 5th, *Benedict* the 9th, and *St. Pius* the 5th, Canoniz'd in the Year 1712, by Pope *Clement* the 11th. Above 60 Cardinals, many Patriarchs, near 150 Archbiſhops, and about 800 Biſhops, beſide the Maſters of the ſacred Palace, which Office has been always given to a Religious Man of this Order, ever ſince *St. Dominick* firſt had it from Pope *Honorius*, in the Year 1218. The Authority of this Maſter of the ſacred Palace, is extraordinary great in *Rome*, and he alone Licenſes all Books, and has Power to puniſh all Bookſellers, who ſhall bring any prohibited Books into that City; beſides many other Preheminences, which the Curious may ſee in the *Hiſt. des Ordres Monaſt.* Vol. 3. p. 212.

Another Office annex'd to this Order in ſeveral Provinces, which adds to their Power, is that of Inquiſitor. There are at *Rome*, Three Monaſteries of Friers, and Two of Nuns of this Order, but in *Naples* there are 28, 18 of Friers, and 10 of Nuns.

Of the Original of the Order of the Dominican *Nuns.*

IF we regard the Time of the Inſtitution of the Firſt Nuns of the Order of *St. Dominick*, they ought to have the Firſt Place among the Three Orders, that bear the Name of that Saint, ſince he had founded a Nunnery at *Prouille*, ſome Years before he inſtituted his Order for Men; but it is reaſonable that the Nuns ſhould give Precedence to their Father *St. Dominick*, who, whilſt he was labouring for the Converſion of the *Albigeois*, was ſo much concern'd to ſee that ſome Gentlemen of *Guienne* being reduc'd to it by Want, and not having wherewith to maintain their Daughters, either ſold or gave them to be brought up by Hereticks, who perverted them, that he reſolv'd to found and build a Place, where thoſe poor Maids might be brought up, and ſupply'd with all Neceſſaries for their Subſiſtance. He imparted his Deſign to *Bernard*, Archbiſhop of *Narbonne*, and *Fulk*, Biſhop of *Toulouze*, who not only approv'd of it, but generouſly contributed towards the ſame; and St. *Dominick* having alſo receiv'd ſome Alms from ſeveral Perſons of Piety, laid the Foundation of the Monaſtery of *Prouille*, between *Carcaſſonne* and *Toulouze*, a quarter of a League from *Fanjaux*. It was built up in a ſhort time, *Anno* 1206, and the next Year the Archbiſhop of *Narbonne* gave to that Monaſtery the Church of St. *Martin* of *Limoux*, with all the Rights and Titles belonging to the ſame in that Town, and in that of *Tax*.

At firſt, there were 11 Maidens that Conſecrated themſelves to God in this Houſe, on the Feaſt of St. *John* Evangeliſt; of this number Nine had been *Albigeois* Hereticks, converted by the Miracles *St. Dominick* wrought. Their Habit at that Time was a white Garment, a tawny Mantle, and a Black Veil. Their Founder oblig'd them to work at certain Hours of the Day, for avoiding of Idleneſs, and particularly to ſpin Yarn and Flax, to make their own Habits and Linnen. He alſo preſcrib'd them certain Rules, and appointed *Willielmetta de Foajaùx* their Superior, tho' ſhe was the laſt that took the Habit. From this Monaſtery proceeded Nuns to found Ten or Twelve others in *France* and in *Spain*. The next Nunnery *St. Dominick* founded, was that of *St. Sixtus* at *Rome*, which was built in the Year 1219, and all the ſcatter'd Religious Women that liv'd about that City, were ſhut up into the ſame.

The Nuns of this Order have above 130 Houſes in *Italy*; 45 in *France*; 50 in *Spain*; 15 in *Portugal*; 40 in *Germany*, where the Reformers have deſtroy'd a greater number; they have alſo Houſes in *Poland*, *Ruſſia* and other Countries, and even in the *Indies*. Theſe Nuns, according to their Conſtitutions, ought never to eat Fleſh, but in Sickneſs; they are to faſt all *Fridays* from *Eaſter* till the Exaltation of the *Holy Croſs*, and all Days from that Feaſt till *Eaſter*; they are to wear no Linnen, and to lie on Straw-beds; but many Monaſteries have mitigated that Auſterity; beſides

A Dominican Nun.

beſides the great Office, they are oblig'd to ſay the Office of our Lady in the Choir.

DOMINICANS.

Commonly call'd Black Friers *and* Friers Preachers *in* England.

Reynbrus p. 161.

IN the Year 1221, St *Dominick*, Founder of the Order of *Preachers*, whom the common ſort in *England*, call'd *Black Friers*, ſent into *England*, Brother *Gilbert de Fraxineſo*, or *du Freſnoy*, dignify'd with the Office of Prior, with 12 other Brothers. They came in Company with *Peter de la Roche*, Biſhop of *Wincheſter*. Landing at *Canterbury*, the ſaid *Gilbert* having, by Order of the Archbiſhop *Stephen Langton*, preach'd an excellent Sermon *ex tempore*, he wonderfully recommended his Order to the ſaid Archbiſhop They founded their firſt Houſe at *Oxford*, that ſame Year, and ſoon after they had an Houſe and Church founded for them at *London*, in the Subburbs of *Holbourn*, *Hubert de Burg*, Earl of *Kent*, being the chief Encourager of the Work, who, among other Things, gave them his own Houſe, which they ſold to the Archbiſhop of *York*; but the ſame being taken from Cardinal *Woolſey* by King *Henry* the 8th, he made it a Royal Palace, and gave it the Name of *Whitehall*. In this Houſe of the *Dominicans* in the Suburbs, about the Year of our Lord 1250, was held their General Chapter, of 400 Fathers; all whom King *Henry* the 3d treated and defray'd the firſt Day, and having been preſent in the Chapter, din'd with them alſo. The next Day the Queen paid the Expence, the 3d, the Biſhop of *London*; the 4th, the Abbat of *Weſtminſter*; the 5th the Abbat of *St. Albans*; the 6th, the Abbat of *Waltham*, and ſo ſucceſſively other Prelates and Peers. In the Year 1276, the Mayor of the City of *London*, and the Court of Aldermen gave them two Streets by the River *Thames*, where *Robert Kilwarby*, one of their Order, being promoted to the Archbiſhoprick of *Canterbury*, built them a more convenient Houſe, which, to this Day, is called *Black Friers*, tho' the Monaſtery be quite extinct. In this Houſe the Parliament ſate, in the Year 1450, under King *Henry* the 7th. Again in 1524, King *Henry* the 8th open'd the Seſſion of Parliament in this Monaſtery, where a Subſidy of Eight Hundred Thouſand Pounds was demanded, but the Seſſion ended at *Weſtminſter*; and in regard that it began in the Houſe of the *Black Friers*, and concluded in that of the Black Monks, and an immenſe Sum of Mony was therein extorted from the Publick, that was call'd the *Black Parliament*. The firſt that receiv'd their Habit, (in *England*) was one *John Giles*, born in the Town of *St. Albans*, Phyſician to *Philip*, King of *France*, who afterwards applying himſelf to the ſtudy of Divinity, was Profeſſor of the ſame with great Applauſe at *Paris* and *Oxford*. He, after this, began, ſays *Harpsfield*, in the 12th Century, to incline to the Diſcipline of the *Dominicans*; and when the 3d General Synod of the *Dominicans* was held at *Paris*, the ſaid *John*, preaching to the Clergy, and having earneſtly preſs'd the Contempt of the World, and the renouncing of Temporal Affections, he, in the preſence of a great Audience, ſolemnly took upon him the Habit of *St. Dominick*, and going up again into the Pulpit, concluded his Sermon.

The Original of the Order of St Dominick, *and its firſt coming into* England, *according to* Nicholas Trivet.

ABOUT this Time (1204) flouriſh'd the Man of God, *Dominick*, famous for Sanctity and Religion, who being born in the Town call'd *Caraloga* (or *Calaruega*) of pious Parents, and religiouſly brought up, began to be an ingenious Boy, as having a good Soul. Whilſt he was a very little Boy, not yet taken from under the Care of his Nurſe, he was often found to quit his Bed, and to lie on the bare ground, as if he had already abhorr'd the Delights of the Fleſh. The future Brightneſs of his Doctrine, with which he was to enlighten thoſe that *ſit in Darkneſs, and in the ſhadow of Death*, was fore-ſhewn to his Spiritual Mother, who receiv'd him at the Font by the following Viſion. She ſaw little *Dominick* with a Star in his Forehead, which gave Light to all the Earth. Having, in an innocent manner, paſs'd through his Boyiſh Years; when ſent to *Palencia*, then an Univerſity, he began diligently to apply himſelf to Learning, and diſregarding thoſe frivolous Things which abound in Youth, gave himſelf up to more ſerious Studies; and to the End he might devote his Mind the more fully to Wiſdom, he deny'd himſelf Wine for 10 Years. Afterwards, his Stomach decaying, he was oblig'd by *James* the Biſhop, to uſe Wine moderately. Being ſufficiently inſtructed in the Liberal Sciences, he proceeded to the ſtudy of Divinity, and began to aſpire fervently after the Divine Word, and not only produc'd the Bloſſoms of holy Meditations and Affections, but alſo the Fruit of good Works. For a great Famin prevailing all over *Spain*, whilſt he was yet at *Palencia*, beholding the Miſery of the Poor, and no Comforter; being mov'd to Compaſſion, he ſold the Books he moſt ſtood in need of and all his Equipage, and gave the Produce to the Poor. Theſe Vertues appearing moſt beautifully in the Bleſſed Man, the ſweet Odour of his Sanctity began to ſpread abroad on all Hands, which coming to the Ears of *James*, Biſhop of *Oſma*, he preſently ſent for, and made him a Canon regular in his Church, where he ſoon ſhin'd ſingularly above the reſt, and advancing wonderfully from one Virtue to another, gain'd the Affections of all Men. The Canons admiring ſo ſudden an Advancement to the Top of Religion, choſe him their Superior againſt his Will. He becoming a Mirror of Life to all, and a Pattern of Religion, was conſtant in Prayer, ſingular in Charity, anxious in Compaſſion, and exceeded all in Humility. God granted him the ſpecial Grace of ſhedding Tears for Sinners, the miſerable and afflicted; and being inflam'd with Zeal for periſhing Souls, and no leſs with the Deſire of the Celeſtial Habitation; he often ſpent the Night in Prayer, and frequently begg'd

Nic. Trivet, per Ant. Hall. p. 145.

of the Divine Goodneſs, that it would vouchſafe to infuſe into his Heart ſuch Charity, that he might the more efficaciouſly procure the Salvation of his Neighbour, after the Example of him who offer'd himſelf up entirely for our Safety. Having ſtudiouſly read and diligently underſtood the Book call'd *Collationes Patrum*, and diſcovering in it the Ways of Salvation, he attain'd to a great height of Perfection.

p. 148. Going afterwards with *James*, Biſhop of *Oſma* to *Toulouze*, he there converted the Hoſt of the Houſe where he lay, who was an *Albigenſian*

p. 151. Heretick; and ſome time after returning thither, continu'd Ten Years preaching to thoſe People; during which time he ſuffer'd much from thoſe Hereticks; but the Devotion of the Faithful increas'd towards him, and he was highly honour'd for his Sanctity by the Prelates of the Churches.

p. 164. Soon before the meeting of the *Lateran* Council, a certain Citizen of *Toulouze*, whoſe Name was *Peter*, offer'd himſelf and a fine Houſe he had, near the Caſtle, to St. *Dominick*, for him to dwell with his Followers. *Fulk*, Biſhop of *Toulouze*, a Man very zealous for the Faith, with the Conſent of his Chapter, gave to him and them who began to live after the manner of Religious Men, the ſixth part of the Tithes, to furniſh Books and other Neceſſaries, hoping to find in them truſty Champions of the Faith, for the extirpating of Hereſies. With this Biſhop, *St. Dominick* went to the *Lateran* Council, to obtain of the Pope the Confirmation of his Order, to be call'd and be of *Preachers*. The Pope making ſome Difficulty in this Affair; he thought one Night in his Sleep, that he ſaw the *Lateran* Church ready to fall, and *St. Dominick* ſupporting the ſame with his Shoulders; by which Viſion he was reduc'd to confirm the Order; and he order'd *St. Dominick* to return to his Brethren, and by their Conſent to make Choice of ſome approv'd Rule.

p. 167. They having made Choice of the Rule of *St. Auguſtin*, he return'd to *Rome*, and Pope *Innocent* being dead, had his Order, to be call'd of *Preachers*, confirm'd by his Succeſſor *Honorius*; he being the firſt Founder and Maſter of the ſame. In the Year 1216, the Church of *St. Romanus* in *Toulouze*, was given to the Brethren, and the firſt Houſe of the Order founded.

p. 170. In the Year 1217, the People of *Toulouze* rebelling againſt the Earl of *Montfort*, *St. Dominick* having choſen one of the Brethren, call'd *Matthew*, Abbat, who was the firſt and the laſt in the Order, diſpers'd the Brethren, ſending ſome into *Spain*, and ſome to *Paris*. He going to *Rome*, founded an Houſe of Siſters at *St. Sixtus*, and, during his ſtay there, reſtor'd to Life the Nephew of a Cardinal, who was kill'd by a Fall from his Horſe; as he did a Builder, by a Fall from an high Place. At that Time liv'd in the Court of *Rome* Maſter *Reginald*, Dean of *St. Anian* at *Orleans*, Doctor of the Canon Law, who being very Familiar with *St. Dominick*, was very deſirous to be receiv'd into the Order, but that being delay'd for ſome Reaſons, he fell into ſo violent a Fever, that the Diſtemper increaſing, he was given over by the Phyſicians. *St. Dominick* praying for him, he ſaw a Viſion, *(which is here omitted as not acceptable to many)* ſoon after he recover'd, and receiv'd the Habit of the Order.

After this, *St. Dominick* going into *Spain*, foun- p. 171.
ded there two Houſes of Friers. At the ſame time the Friers, that had been ſent to *Paris*, remaining in an hir'd Houſe, between the Biſhop's Houſe and the Houſe of God, the Univerſity obſerving their religious Behaviour, and ſtudious courſe of Life, gave to them the Houſe of *St. James*, where they now reſide.

From the ſecond General Chapter of the *Friers* p. 176.
Preachers, held under *St. Dominick*, in the Year 1221, *Friers Preachers* were ſent into *England*, being 13 in number; their Prior *Gilbert de Fraxineto*. They arriv'd at *Canterbury* in the Company of the venerable Father and Lord *Peter de Rupibus*, Biſhop of *Wincheſter*; where appearing before *Stephen*, Archbiſhop of *Canterbury*, and he hearing that they were Preachers, preſently order'd Brother *Gilbert*, to preach a Sermon before him in a Church, in which he had deſign'd to have preach'd himſelf that Day. That Prelate being much edify'd with his Sermon, as long as he liv'd very much favour'd and cheriſh'd the Order of *Friers Preachers*. The Friers proceeding from *Canterbury*, came to *London* on the Feaſt of St. *Laurence*, and ſo proceeded to *Oxford*, on the Feaſt of the *Aſſumption* of the glorious Virgin, in Honour of whom they built an Oratory, and they had thoſe Schools, which are now call'd St. *Edmunds*, in which Pariſh they had been plac'd and ſtay'd ſome time; but there being no Conveniency of extending the ſame, they remov'd to the Place granted them by the King, where they now dwell without the Walls.

That ſame Year, on the 8th of the *Ides* of *Auguſt*, *St. Dominick*, the Founder and firſt Maſter of the Order of Preachers, ended his Life glorioufly in the Monaſtery of *Bologna*.

In the Year 1222, at the third General Chap- p. 177.
ter of the *Friers Preachers*, which was held at *Paris*, Brother *Jordan*, a *German*, was choſen Succeſſor to *St Dominick*, in the Maſterſhip of the Order of the *Friers Preachers*. About the ſame Time many Men renown'd for Learning and Sanctity, abandoning worldly Riches, and endeavouring to imitate CHRIST in Poverty, devoted themſelves to the Orders of *Preachers* and *Minors*.

In the Year 1230, the *Friers Preachers* began p. 184
to hold Provincial Councils in *England*, the firſt at *Oxford*.

In 1233, Pope *Gregory* Canoniz'd *St. Domi-* 186
nick.

A Catalogue *of the moſt Celebrated Learned Men of* Engliſh *Birth, that were Writers, of the Order of* St. DOMINICK, or FRIERS PREACHERS, *or* BLACK FRIERS.

1. RICHARD FIZACRE, or FISHACRE, the Elder, born near *Exeter*, in *Devonſhire*, ſtudy'd in his Youth at *Oxford*, where he afterwards betook himſelf into the Order of the *Friers Preachers* of St. *Dominick*, and was the firſt *Engliſh* Doctor of Divinity of that Order.

Order. Afterwards he was Profeſſor and publickly taught Divinity. *Thomas Waldenſis* ſometimes quotes him in his *Doctrinal of Faith*, as a wiſe learned Man, and a good Witneſs of the Catholick Faith. The ſame is done by *Woodford* againſt *Wickliff*, and *Bintreus* in his *Ordinary Diſputations*; for he writ much and very Learnedly, and that ſo ſtrongly grounded on the Faith, that it was afterwards of Uſe, like a general Store, againſt ſundry Hereticks. *Leland* ſays, he ſome time ſtudy'd at *Paris*. He contracted ſingular Friendſhip with *Robert Bacon*, another Doctor of the ſame Order, inſomuch that Death could not diſſolve that Knot; for thus *Matthew Paris* writes of them in the Year 1248. *The ſame Year two Brothers of the ſame Order, than whom there were none greater; nor, as is believ'd, any equal to them living, for Divinity and other Sciences*, Viz. *Brother* Robert Bacon, *and Brother* Richard Fiſhacre, *who notably read in the ſame Family ſeveral Years, and glorioufly preach'd the Word of God to the People, departed this Life to the Lord.* *Fiſhacre*'s Works were theſe, *Commentaries on the Bible: On the firſt Nocturn of the Pſalter: On the Parables: Commentaries on the Maſter of Sentences: Of Penance: Moral Annotations: Various Queſtions: Quodlibets.* He dy'd and was buried at *Oxford* in 1248, as is ſaid above.

2. ROBERT BACON, arriv'd to a very high pitch of Learning; *St. Edmund*, Archbiſhop of *Canterbury*, was once his Maſter, and afterwards his ſingular Patron. He is ſaid to have been a Secular Prieſt, Doctor and Profeſſor of Divinity of *Oxford*, and having been long familiar with, and particularly affected towards the *Dominican* Friers; he enter'd into that Order in his Old Age, never giving over his Scholaſtick Exerciſes, as *Nicholas Trivet*, *Matthew Paris*, and others teſtify of him. Both he and his Brother *Roger* had much Intereſt with King *Henry* the 3d, and the Prime Men of *England*; and when the King, by the Advice of *Peter*, Biſhop of *Wincheſter*, call'd the *Poictouines* and other Foreigners into *England*, and committed to them the keeping of many ſtrong Holds; this Man and his Brother abovemention'd, preach'd ſmartly at *Oxford*, before the King himſelf, againſt the ſaid *Peter*; declaring that the Advice of that Prelate was dangerous for *England*. This *Robert* was famous to Poſterity for his Writings, his Titles whereof are theſe, *Gloſſes on the Scripture: On the Pſalter: Sundry Sermons: The Life of St.* Edmund, *Archbiſhop of* Canterbury: *Ordinary Leſſons*, &c. At length he dy'd very aged, in the Year 1248.

3. ROBERT RUBVERB, a Secular Prieſt, being well inſtructed in the Liberal Sciences, and all prophane Philoſophy, went over to *Paris*, where he gain'd much Fame by his Learned Diſputations. Afterwards he there taught Metaphyſicks, till growing deſirous of a more ſecure Way to Heaven, he embrac'd the *Order of Preachers* under the Rule of St. *Dominick*, where he ſtudy'd Divinity, with wonderful Succeſs, under the great Profeſſor *Reginald*, and was made Batchelor of Divinity of *Paris*. A Man acceptable to God and belov'd of Men for his gentle Behaviour, Integrity of Life, ſingular Erudition, Gravity and regular Obſervance. In regard to which Virtues, he was choſen Provincial of his Order, wherein he behav'd himſelf with Univerſal Applauſe, as may be ſeen in *Antony Senenſis* his Catalogue of *Friers Preachers*, where we alſo find that he writ, *Of the Diviſion of the Holy Scripture: On the Epiſtle to the* Romans: *On the Epiſtles to the* Corinthians. *Of the difference between the Spirit and the Soul: On the Book of Cauſes: Of Inſtants*, &c. He liv'd till the Year 1250.

4. JOHN GILES, born at *St. Albans*, after having learnt the Liberal Sciences at Home, went over into *France*, where he was firſt look'd upon as a famous Philoſopher, then applying himſelf to the ſtudy of Phyſick, he was made Doctor of that Faculty, and became ſo famous, that he was appointed firſt Phyſitian to King *Philip* of *France*; but delighting more in the Schools than in the Court, he was Profeſſor of Phyſick firſt at *Paris*, and afterwards at *Monpellier*. Then returning to *Paris*, he apply'd himſelf to ſtudy Divinity, and became Doctor and Profeſſor in that Faculty alſo. Having ſpent ſome Years in teaching and preaching, by Meditating on Things Divine, he grew ſenſible of the Vanity of this World, and began to think of leaving it. The *Order of Preachers*, or of *St. Dominick*, being then in a moſt wonderful flouriſhing Condition, and very ſerviceable to the Church, he reſolv'd to enter into it, and accordingly at the 3d General Council of thoſe Friers, held at *Paris* in the Year 1222, he was the firſt *Engliſh*-man, as *St. Antonine* teſtifies, who embrac'd that Order, and having made a Sermon to the Clergy, preſently took the Habit upon him. Upon which Occaſion it came to paſs, that by Reaſon of his great Authority among the *Pariſians*, two Schools were allotted to the *Dominicans* in that Univerſity, where he continu'd to read and teach; for, as *Leland* affirms, he was Profeſſor of Philoſophy, and of Divinity, after his entring into that Order, firſt at *Paris*, and then at *Oxford*. The Monuments he left of his Learning bear theſe Titles, *The Praiſes of Divine Wiſdom*; *Of the Knowledge of Angels: Of the Meaſure of Angels: Of Predeſtination and Preſcience: Of Paradiſe and Hell: Of the Reſurrection of the Dead: Homilies: Of the Production of Things: Of the Matter of Heaven: Scholaſtick Lectures: Prognoſticks of Futurity: Phyſical Practiſes: Moral Interpretations: Of the forming of the Body: Of Being and Eſſence: Commentaries on ſeveral of* Ariſtotle's *Works*, &c. He flouriſh'd in 1253.

5. WILLIAM KINGESHAM, or RINGESHAM, a moſt celebrated Preacher of the Order of *St. Dominick*, ſingularly Learned in Philoſophy and Divinity, and Doctor and Profeſſor of the latter at *Cambridge*; according to *Boſton* of *Bury*, left many Learned Writings to Poſterity. The Titles of thoſe we have are theſe, *Short Expoſitions upon Eccleſiaſticus: On the Maſter of the Sentences: Sermons of the Time: Sermons of Saints*, &c. He flouriſh'd in 1262.

6. WILLIAM BODERISHAM, of the Order of *St. Dominick*, Doctor of Divinity, a Man of much Erudition, and excellently vers'd in Holy Writ. He deteſted all Errors and wicked Opinions, and labour'd to root them out of the Hearts of others; to which purpoſe, he writ *Commentaries on the Canticles: On the Lamen-*

tations: *On the Epiſtle to the* Romans, and many other Pieces, and flouriſh'd in 1262.

7. RICHARD PHISAY, *Dominican* Frier, Doctor and Profeſſor of Divinity, was wonderful ſharp and earneſt in Diſputation, and very acute in ſolving Scholaſtical Difficulties, as is teſtify'd by ſeveral Authors, and appears by his Works, which were, *On the Maſter of the Sentences*: *Tracts*. He flouriſh'd in 1270.

8. RICHARD CASTLECON, *Dominican* Frier, Doctor and Profeſſor of Divinity, venerable for Integrity of Life, of a ready Wit, much Learning, and wonderful ready at ſolving of Scholaſtick Difficulties, and expounding of Scripture. He writ, *On the Revelation, according to the Letter*: *On the ſame, according to the Moral Senſe*: *On the Maſter of the Sentences*, and flouriſh'd in 1270.

9. RALPH BOCKING, of *Chicheſter*, in *Suſſex*, and of the Order of *St. Dominick*, renowned for Piety and Erudition; for which Reaſons he was belov'd by *St. Richard*, Biſhop of *Chicheſter*, and choſen for his Spiritual Director. Being therefore ſo well acquainted with that holy Prelate, after his Death, he writ his Life; as alſo a Volume of Sermons, and flouriſh'd in 1270.

10. ROBERT OXFORD, of the Order of *St. Dominick*, and Doctor of Divinity, of a great and ſublime Wit, inſomuch, that though that Age abounded in Learned Men, yet he deſerv'd a conſiderable Place among the Prime of them. At that Time flouriſh'd thoſe moſt famous Divines, *Thomas* of *Aquin*, *Henry* of *Gant*, *Giles* the *Roman*, and others like them, whereof the two latter impugn'd *St. Thomas*'s Doctrine, which this *Robert* could not bear with, but defended *St. Thomas* in ſharp Diſputations, and by his Writings, which were, *Againſt* Giles *the* Roman: *Againſt* Henry *of* Gant: *Againſt* James *of* Viterbo: *Againſt certain* Sorboniſts: *Determinations*: He flouriſh'd in 1270.

11. ROBERT KILWARBY, had a liberal Education at Home; and having taught the Liberal Sciences at *Paris*, enter'd into the Order of *St. Dominick*, and was then recall'd into *England*; ſtudy'd Divinity at *Oxford*, and, having taken the Doctor's Degree, was publick Profeſſor there. Afterwards he was made Provincial of his Order in *England*, which he exercis'd, during 11 Years, with much Diligence and Advantage of his Brethren. He deſerv'd ſo well of his own Order, of his Country, and of the whole Catholick Church in general; that in regard to his great Integrity of Life, and eminent Learning, he was firſt preferr'd to the Archbiſhoprick of *Canterbury*, and afterwards being call'd to *Rome* by Pope *Nicholas* the 3d, in the Year 1277, he was there created Cardinal of the Holy *Roman* Church, of the Title of *St. Rufina* and Biſhop of *Oſtia*. He was indeed great for Virtue and Literature, as his Writings ſufficiently teſtify, which he left to Poſterity. For, tho' when rais'd to the Archiepiſcopal Dignity, he wholly devoted himſelf to preach the Word of God, and govern his Churches, without attending to write Books, yet now he grew old, he ſuffer'd thoſe Works he had compos'd in his younger Years, to come abroad, eſpecially thoſe which related to Philoſophy and prophane Subjects, either quite laying aſide, and more ſparingly publiſhing what he had writ of Divinity, as wanting Time to reviſe the ſame. The Titles of thoſe that came to Light are theſe, *On* Ezekiel: *on St.* Paul *to the* Romans: *On St.* Paul *to the* Corinthians: *Originals of the Fathers*: *Of the Paſſion of Chriſt*: *Of the Sacrament of the Altar*: *On St.* Auguſtin's *Confeſſions*: *Tables to St.* Auguſtin: *Summaries of all the Chapters in St.* Auguſtin's *Works*: *On the Maſter of the Sentences*: *Commentaries of Divinity*: *Diſtinctions of Doctors*: *Expoſition of the Maſter of the Sentences's Letter*: *Quodlibets*: *Of Conſcience and good Inclination*: *Queſtions about Conſcience*: *On* Boetius *de Conſolatione*: *On the Diviſions of* Boetius: *A Queſtion about Begging*: *Of the Original of Sciences*: *Of the Diviſion of Sciences*: *On* Porphyrius's *Iſagoge*: *On* Ariſtotle's *Predicaments*: *On his* Perihermenias: *On his Priors and Poſteriors*: *On his Topicks*: *Of predicable Subjects*: *Of the Nature of Relations*: *Of the Predicament of Relation*: *Of Relatives*: *Logical Sophiſtry*: *Of the Doctrin of St.* Thomas *of* Aquin: *Of the Unity of Forms*: *Of Time*: *Of Univerſality*: *On* Ariſtotle's *Phyſicks*: *On his Books of Heaven and the World*: *On his Books of Generation and Corruption*: *On his Meteors*: *On his Books of the Soul*: *Of the Cauſes of the Soul*: *Of the difference between the Spirit and the Soul*: *Of Inſtances*: *On* Ariſtotle's *Metaphyſicks*: *Of the Diviſion of the* Ens: *On the ſmall natural Subjects*: *Notable Philoſophical Notes*: *On* Gilbertus's *ſix Principles*: *Logical Queſtions*: *On Logick and Philoſophy*, a vaſt large Volume of this Author, ſaid to be in Manuſcript, containing 21 Books, in *St.* Peter's College at *Cambridge*. He alſo writ, *A Treatiſe of Grammar*: *On Priſcian of* Proſodia, *or of Accents*; *Againſt* Donatus *of vitious Diſcourſes*: *Of the manner of ſignifying*. At length he dy'd at *Viterbo*, in *Italy*, and was there bury'd in the Monaſtery of his Order, in the Year 1280.

12. HENRY ESSEBUM, a *Dominican*, ſtudy'd Philoſophy and Divinity at *Oxford*, and, as *Leland* teſtifies, made ſo great a Progreſs in both, that he had ſcarce his equal in *England*. At length the Fame of his Piety and Learning was the Occaſion of his being call'd away to govern the *Dominican* Monaſtery at *Cheſter*; where being made Prior, and remote from all Schools and Publick Affairs, he made uſe of his ſpare Hours to reviſe and poliſh what he had writ at *Oxford*. Having perform'd the ſame to his own Satisfaction, he caus'd his Works to be fair tranſcrib'd, and Copies of them to be preſerv'd in ſeveral Libraries of his Order. The Titles of thoſe Works I have been able to find, are theſe, *On the Parables*: *On Eccleſiaſtes*: *Lectures on the Bible*: *Proceſſes in Divinity*: *Sermons*: He flouriſh'd in 1280.

13. JOHN DERLINGTON, early brought up to the ſtudy of Liberal Sciences, enter'd young into the Order of St. *Dominick*, where advancing wonderfully in all ſorts of Virtue and Erudition, he began to grow famous among his Brethren. Being thus rais'd to the Degree of Doctor of Divinity, he was choſen by King *Henery* the 3d, for his Confeſſor, and much eſteem'd by the Popes of his Time ſays *Matthew Paris*; for he was, by the Popes, *John* the 21ſt, *Nicholas* the 3d, and *Martin* the 4th, ſucceſſively appointed their Collector, to receive the

Peter

Peter Pence in *England* and *Ireland*; 'till, at laſt, he was preferr'd to the Archbiſhoprick of *Dublin* in *Ireland*. The Titles of the Works he compos'd, collected from *Leland* and *Nicholas Trivet*, are theſe, *Scholaſtick Diſputations*: *Great* Engliſh *Concordances*: *Sermons to the Clergy and People*. When he had govern'd his Archbiſhoprick about 7 Years, he return'd into *England*, and dy'd at *London*, in the Year 1284, and was there bury'd among his Brethren the *Friers Preachers*.

14. JOHN RUFUS, or REDHEAD, a *Corniſh* Man, of the Order of St. *Dominick*, famous for Wit, Piety and Learning. After his other Studies, he gave himſelf to read Hiſtory, and ſearch out Antiquities; and reducing what he had collected into good Order, writ, *Of the* Roman *Emperors*: *Of the Popes*: *Annals of his own Country*. He is thought to have flouriſh'd about the Year 1284.

15. MAURICE, erroniouſly, ſometimes call'd GAURITIUS, a *Dominican*, famous for Piety and Learning, as *Anthony Senenſis* teſtifies, who ſays he compil'd a Work in alphabetical Order for the Help of Preachers, the Title whereof is, *Eighty nine Diſtinctions for Preaching*, which he ſays is ſtill in MSS. in the *Dominican* Monaſtery at *Naples*; as alſo at *Merton* College in *Oxford*. He alſo writ, *On* Iſaias: *On* Jeremy: *On* Baruch, and ſeveral other Things, and flouriſh'd in 1290.

16. RICHARD CLAPOLE, a renown'd *Dominican* Preacher, ſtudy'd Humanity and Philoſophy in the Monaſteries of his Order, and having gone through a Courſe of Divinity, appear'd in Publick, when he gain'd great Fame by his ſubtile Diſputations and learned Sermons; had the Degree of Doctor of Divinity, and became Profeſſor. About that Time there aroſe many Controverſies between the Friers of the Orders of St. *Dominick* and St. *Francis*, wherein *Clapole* ſo far ingag'd himſelf, that making ſome Slips, he was thought to have maintain'd erroneous Points of Doctrine. The *Franciſcans* then got the better, both in regard that they had the better Cauſe, as alſo becauſe they were ſupported by *John Peccam*, Archbiſhop of *Canterbury*, a Frier of their own Order, and a great Enemy to the *Dominicans*, and, more particularly to *Clapole*; who as *Anthony* of *Siena* and others informs us, writ, *On the Maſter of the Sentences*: *Additions to St.* Bonaventure: *Scholaſtick Lectures*: *Of the immediate Sight of God*: *Theological Queſtions*: 34 *Quodlibet Queſtions*: *Sermons*: *The Corrector of Works againſt the Corrupter of St.* Thomas: *Of the Unity of Forms*, and ſome other Things. The Abridger of *Gneſner* ſays, he liv'd 'till the Year 1290.

17. THOMAS SUTTON, a famous Preacher of the Order of St. *Dominick*, and Doctor of *Sorbonne*, of ſingular Piety and Erudition, as *Leander Albertus*, *Antony* of *Siena*, and others teſtify; for which he was much honour'd in that Age, and even by Poſterity. His Works were many, the Titles whereof collected from *Boſton* of *Bury*, *Leander* of *Bologna*, and *Antony* of *Siena*, are theſe, *Commentaries on the Pſalter*: *Breviary of Divinity*: *Sum of Divinity, with moſt difficult Queſtions*: *Concord of Divinity*: *Quodlibets of Relation*: *Difficult Queſtions*: *Againſt the Enemies and Slanderers of the Friers Preachers*: *On* Ariſtotle's *Predicaments*: *On ſix Principles*: *On* Ariſtotle's *Priors*: *On his Poſteriors*: *On his Perihermenias*: *Compleat on St.* Thomas *on the Perihermenias*: *Illuſtrations, or a Treatiſe explaining the ſame*: *Of the Unity of Forms*: *Of Relation*, and much more. He flouriſh'd in 1290.

18. HUGH MANCHESTER, mention'd among the *Franciſcans*, there being a Debate, whether he were of that Order, or a *Dominican*, which we ſhall not undertake to decide, and therefore think fit to ſay no more of him.

19. RICHARD STRAVANELL, of the Order of St. *Dominick*, by *Antony* of *Siena*, reported to have been a Man of known Virtue and much Erudition, much addicted to reading of, and meditating on the Holy Scriptures; but of his Works I only find, *Engliſh Concordances*, ſaid to be ſtill in the Library of the *Dominicans* at *Paris*. He flouriſh'd in 1295.

20. WILLIAM HOTHUN, or HODON, of the Order of St. *Dominick*, of a ſharp and ready Wit, and of a great and ſteady Soul; in ſhort, inferior to none for Learning, Virtue, Gravity of Behaviour, Integrity of Life and Judgment, in managing of Affairs; ſo much eſteem'd in his Order as to be twice made Provincial of the ſame in *England*. Being ſent Embaſſador by King *Edward* the 1ſt to Pope *Boniface* the 8th, he executed that Function with wonderful Applauſe; ſo as to be at *Rome*, in the Year 1298 conſtituted by the Pope Archbiſhop of *Dublin*, and the ſame Year he dy'd at *Dijon* in his Return to *England*. His Works were, *On the Maſter of the Sentences*: *Queſtions on the firſt Part*: *Scholaſtick Lectures*: *Of the immediate Viſion of the Divine Eſſenſe*: *Of the Unity of Forms*, &c. He dy'd as above, his Body was brought into *England* and honourably interr'd.

21. THOMAS SPERMAN, educated from his tender Years among the *Friers Preachers* of St. *Dominick*, at length took their Habit upon him. Having taken the Degree of a Doctor, he apply'd himſelf to writing, and as may be ſeen in *Leander* of *Bologna*, *Antony* of *Siena*, and the Annals of the *Friers Preachers*, left the following Works, *viz*. *Commentaries on all Geneſis*: *On St.* Paul's *Epiſtle to the Hebrews*: *On the Canonical Epiſtle of St.* James: *Queſtions controverted*, &c. He flouriſh'd in 1300.

22. WALTER of EXETER, born in *Devonſhire*, *Dominican* Frier in the City of *Exeter*, excellently learned, and a curious Searcher after Antiquities. Reſiding long at St. *Caroc*'s in *Cornwall*, at the Requeſt of one *Baldwin*, a Citizen of *Exeter*, he in the Year 1301, writ, *The Life of* Guy *Earl of* Warwick, but when he dy'd, does not appear.

23. WILLIAM MACKLESFEILD, born at *Coventry*, a *Dominican Frier*, renowned for his Piety and Learning, made Batchelor of Divinity at *Paris*, and Doctor at *Oxford*. At length his Fame ſpread ſo far, that Pope *Benedict* the 11th, in his Abſence, choſe him Prieſt Cardinal of the Holy *Roman* Church, of the Title of St. *Sabina*; but he was then dead, though his Death was not yet known at *Rome*. The Writings he left are, *Orations to the Clergy*: *Ordinary Concluſions*: *Various Problems*, and the like, He dy'd in *England* in *Auguſt*, *Anno* 1304.

24. WILLIAM MESSELECK, by ſome call'd MASSET, of the Order of St. *Dominick*,

Doctor of Divinity, well read in Scholaſtick Divinity, and a poſitive Aſſertor of St. *Thomas* of *Aquin*, whereupon, when all Perſons were permitted at *Paris* to maintain ſome Articles againſt St. *Thomas*, *James* of *Viterbo*, *Henry* of *Gant*, and other Doctors, eſpecially the *Pariſians*, oppos'd many Particulars of the Doctrine of St. *Thomas* in their Leſſons and Diſputations; againſt whom, this Doctor taking Pen in Hand, writ, *Againſt the Corruption of the Correction of St.* Thomas; alſo *Short Annotations on ſome Books of the Holy Bible: Queſtions concerning the Angels: Of the Ten Virgins: Of the Unity of Forms*, &c. and flouriſh'd, according to *Leland*, about the Year 1304.

25. WALTER WINTERBORN, born at *Salisbury*, of the Order of St. *Dominick*, Doctor of Divinity, and Confeſſor to King *Edward* the 1ſt, an excellent Poet, an eloquent Orator, an acute Philoſopher, and a profound Divine. His ſingular Piety, Learning, Wiſdom, Modeſty, Meekneſs and other Virtues, gain'd him the Eſteem of King *Edward* the 1ſt and other Great Men. At length, in the Year 1304, the Death of *William Macklesfield*, above ſpoken of, being known at *Rome*, he was by Pope *Benedict* the 11th created Prieſt Cardinal of St. *Sabina*; whereupon he haſted into *Italy*, and coming to *Perugia*, found Pope *Benedict* dead, and was preſent at the Election of Pope *Clement* the 5th. The next Year 1305, he dy'd at *Genoa*, upon his Return for *England*. The Works he left behind him were, *The Sum of Divinity: Theological Queſtions: Exhortations to the Clergy of* England: *Sermons before the King: Of Original Sin*, &c. Dying as above, he was bury'd in the Monaſtery of his Order at *Genoa*; but his Body was afterwards brought into *England* and honourably interr'd.

26. WALTER JORSE, or JOYCE, *Dominican Frier*, Pope *Clement* the 5th rewarded his Virtue in the Year 1306, by conſtituting him Archbiſhop of *Armagh*, and Primate of all *Ireland*. The Teſtimonies he left of his Learning are theſe, *The Sum of Theology: Promptuary of Theology: Various Queſtions: Of Sins in Kind: Of Original Sin*, &c. He flouriſh'd in 1310.

27. THOMAS JORSE, or JOYCE, of the Order of St. *Dominick*, a famous Preacher, Doctor and Profeſſor of Divinity at *Oxford*, and for the Space of ſeven Years, Provincial of his Order in *England*; afterwards he travell'd through *France* and *Italy*, and is ſaid to have ſpent ſome Time in a Monaſtery of his Order at *Naples*. A Man much to be admir'd for the Gravity of his Behaviour, Religious Integrity, Innocence of Life and Eminence of Learning. In Regard to theſe, and his other Virtues, Pope *Clement* the 5th call'd him to *Lions*, and in the Year 1305 created him Prieſt, Cardinal of the Title of St. *Sabina*. It appears, by good Authors, that he had ſix Brothers, by the ſame Father and Mother, all of them *Dominicans*, and equally adorn'd with Piety and Virtue. To this *Thomas* ſeveral Books have been aſcrib'd, which ſome think to have been written by St. *Thomas Aquinas*, others to have been begun by the latter, and finiſh'd by the former. He is alſo ſaid to have been Confeſſor to King *Edward* the 2d. The Titles of the Books which go under his Name are theſe, *On Geneſis: Short Expoſitions on 25 Pſalms: On Iſaias: On* Jeremy: *On the Canticles: On the Canonical Epiſtles: On the Revelation: On St.* Auguſtin's *City of God: On* Boetius de Conſolatione: *On the Maſter of the Sentences: Sermons throughout the Year: On* Boetius *de Diſciplina Scholarium: Of the Conception of the Bleſſed Virgin* Mary: *Theological Queſtions.* I ſuppoſe this to be the ſame *Engliſh Thomas*, whoſe Commentaries on St. *Thomas Aquinas*, and a Work againſt *John Scotus*, are extant at *Munick* at *Bavaria*, in the Duke's Library. *Onuphrius* and *Antony* of *Siena*, ſay he dy'd in *Savoy*, being then Embaſſador to the Emperor *Henry* the 7th, in the Year 1311. His Body was brought thence to *Oxford*, and there honourably bury'd in the Monaſtery of his Order.

28. WILLIAM MANSFELD, of the Order of St. *Dominick*, and Doctor of Divinity. I cannot think him to have been the ſame with him whom ſome call *Maſſet* or *Maccleck*; but *Mansfeld* made ſo great a Progreſs in his younger Years in Philoſophy and other Sciences, and in Divinity in his riper Age, that *England* has ſcarce produc'd any Man better fraught with all ſorts of Literature. After he had taken the Degree of Doctor of Divinity, he taught and writ, and theſe that follow are the Titles of his Works, *Short Expoſition on the Bible: On the Old Teſtament: On the New Teſtament: Of the* 10 *Virgins: Queſtions concerning the Angels: Ordinary Queſtions: Defence of St.* Thomas Aquinas: *Againſt the Corrupters of him: Againſt* Henry *of* Grant: *Of the Compariſon of States.* He flouriſh'd in 1320.

29. THOMAS LANGFORD, born in *Eſſex*, not far from *Malden*, *Frier Preacher* of the Order of St. *Dominick*, learnt his Humanity in the Monaſtery of *Chelmsford*, and being ſent afterwards to *Cambridge*, took there the Degree of Doctor of Divinity. His Works teſtify his Learning, the Titles whereof are as follows, *Univerſal Chronicle*: *Commentaries on* Job: *Sermons throughout the Year: Various Diſputations.* He flouriſh'd in 1320.

30. THOMAS NORWOOD, *Dominican Frier*, venerable for Sanctity of Life, and no leſs celebrated for Learning, yet he left but few Works behind him, which are, *On the Epiſtles to the* Romans: *On the Maſter of the Sentences.* He flouriſh'd in 1320.

31. ROBERT PERSCRUTATOR, born in *Yorkſhire*, of the Order of St. *Dominick*, of ſo wonderful Curious a Temper, and ſo wonderful a Searcher into the Mathematicks, and all ſacred and prophane Sciences, as *Anthony* of *Siena* writes, that from thence he had his Sirname. His Works have given Occaſion to ſome to ſuſpect him as guilty of Magick; perhaps he ſearch'd more curiouſly into ſome Secrets, than became his Religious Profeſſion. I do not pretend to judge any Man. *Leland*, a Man in his Writings generally Modeſt and Sincere, ſays, he was over-ſollicitous in prying into all the Secrets of Philoſophy. The Products of his Brain were theſe, *Of the Impreſſions of the Air: Of the Wonder of the Elements: Of Ceremonial Magick: Of the Myſteries of Secrets: Corrector of Chymiſtry.* He flouriſh'd in 1326.

32. NICHOLAS TRIVET, born in *Norfolk*, Son to *Thomas Trivet*, Knight, and once Lord

Lord Chief Juſtice. This *Nicholas* was, from a Boy, brought up among the *Friers Preachers*, of the Order of St. *Dominick* in *London*, and, in his Youth, took upon him their Habit, and thus learnt betimes to bear the Yoke of our Lord. Being ſent to *Oxford*, he advanc'd ſo well in his Studies, as to receive the Degree of Doctor of Divinity. Thence he went to *Paris*, to improve himſelf by the Knowledge of Languages, and Experience abroad. Thus he became Famous for Piety of Life, and all ſorts of Erudition; returning from *Paris* to *London*, he was choſen Prior of his Monaſtery, and being thus taken off from all Worldly Affairs, he gave his Mind to Writing, dedicating all the Time he could ſpare from the Service of God, and Duties of his Monaſtery, to the compoſing of ſuch Works as might ſurvive to Poſterity. Accordingly he, with immenſe Labour, compil'd an Hiſtory from the Creation to the Birth of CHRIST, and from thence to his own Time, under the Title of, *Annotations of the Times, from the Beginning of the World:* He alſo writ, *On Geneſis: On Exodus: On Leviticus: On the Pſalter: On the Chronicles: On the Sacred Bible, connecting the Sayings of the Holy Fathers: Of the Computation of the* Hebrews: *On St.* Auguſtin's *City of God: Flowers on the Rule of St.* Auguſtin: *On* Boetius *de Conſolatione: On* Boetius *de Diſciplina Scholarum: Of the Maſs and its Parts: Of the Office of the Maſs: Of the Perfection of Juſtice: Of Virtues: Of Sins: Theological Quodlibets: Of the Buckler of Truth, againſt the Impugners of the State of Perfection: Of Fate, with Theological Tracts: Various Queſtions: On* Valerius Maximus *to* Rufinus *againſt Matrimony: On* Seneca's *Declarations: On* Seneca's *Tragedies: On the Epiſtles to St.* Paul: *Expoſition of Foreign Hiſtories mention'd by St.* Auguſtin: *On other Works of* Seneca: *Of Aſtronomy: On* Titus Livius: *On* Juvenal: *On the Allegories of* Ovid's *Metamorphoſis: On* Ariſtotle's *Problems: Canons of the Conjunctions, Oppoſitions and Eclipſes of the Sun and Moon: The Hiſtory,* above mention'd, *from the Creation to Chriſt: Annals from the Birth of Chriſt to his own Time: The Hiſtory of ſix Kings of* England: *A Catalogue of the Engliſh* Saxon *Kings during the Heptarchy: Annals of the Kings of* England, *deſcended from the Earls of* Anjou: *The Acts of Emperors, Kings and Apoſtles, in French: An Appendix to the Chronicles.* At length, he dy'd at *London*, being 70 Years of Age, and was there bury'd in his Monaſtery, in the Year 1328.

33. WILLIAM ALTON, ſo call'd from the Town of *Alton* in *Hampſhire*, where he was born, a renown'd Preacher of the Order of St. *Dominick*, Doctor of Divinity at *Paris*, of known Piety, Integrity and Learning, and highly commended as ſuch by *Vincentius Bondellus*, *Leander* of *Bologna*, and *Peter Vincentinus*, *Italian* Writers. After having taught at *Paris*, he apply'd himſelf to Writing, and left behind him, *Commentaries on Eccleſiaſtes: On the Goſpel of St.* Matthew: *Of the* 10 *Virgins: Various Queſtions.* And flouriſh'd in 1330.

34. RICHARD FIZACRE, or FISHACRE, born in, or near *Exeter*, of the Order of St. *Dominick*, Doctor and Profeſſor of Divinity at *Oxford*; and therefore I ſuſpect him to be the ſame whom *Sixtus* of *Siena* calls *Richard* of *Exeter*. Note here, That the firſt Doctor of Divinity of the Order of St. *Dominick*, was of the ſame Name. Sirname, Family and Country; but the other is known to have dy'd in 1248, and this Man flouriſh'd in 1330. Yet this was like the other in Piety and Learning, and left theſe Monuments of the latter, *On the Pſalms: On ſeveral Texts in the Bible: On the Maſter of the Sentences: Of Indulgences.* He flouriſh'd in the Year abovemention'd.

35. THOMAS WALLEYS, a celebrated Preacher of the Order of St. *Dominick*, and Doctor of Divinity at *Oxford*, during the whole Courſe of his Life, improv'd in Virtue, as well as Literature, and was ſingularly knowing in Divine, as well as prophane Sciences; fluent in Diſcourſe, ſharp in Diſputation, plain in expounding, and moſt tenacious of the Truth in all Reſpects; on which Accounts, he is much commended by the Abbat *Trithemius*, and by *Leland*. He is ſaid, in certain Controverſies, to have moſt undauntedly oppos'd Pope *John* the 23d; for which, in the Year 1332, he was caſt into Priſon, but diſcharg'd the following Year. He render'd his Name famous to Poſterity by many notable Writings, as is teſtify'd by *Trithemius*, *Leland*, *Anthony* of *Siena* and others. The Titles of his Works are, *Commentaries on Geneſis: On Exodus: On Leviticus: On Numbers: On Deuteronomy: On Joſue: On Judges: On Ruth: On* Iſaias: *On the Pſalms: On the Proverbs: On Eccleſiaſtes: On the Canticles: On the Minor Prophets: On St.* Matthew: *On the Epiſtle to the* Hebrews: *On the Maſter of the Sentences: On St.* Auguſtin's *City of God: Moralities of Scripture: Sermons: On the State of Souls after Death: Of the Theory, or Art of Preaching: Of the four Predicables: Againſt the Iconoclaſts: Of the Times in the Power of the Father: Heretical Articles and Anſwers: The flowry Field of the Canon Law: Morals on* Ovid: *Of the Forms of the old Gods.* Some extend his Life to the Year 1410, but it appears that he liv'd in 1333.

36. SIMON BURNESTON, of the Order of St. *Dominick*, Provincial of the Order in *England*, and Doctor of Divinity at *Cambridge*. He is worthily mention'd among the celebrated Writers by *Boſton* of *Bury*, and *Leander Albertus* of *Bologna*, as his Works ſufficiently teſtify, which are, *An Alphabet of predicable Words: Concordance of certain Doctors: Diſtinctions of Divinity for compoſing of Sermons: Of correcting Crimes: A Compilation of Judiciary Order: Of the Unity and Order of Eccleſiaſtical Power: Of the Mutability of the World: Sermons on the Goſpels: Sermons on the Epiſtles: Subtlie Sermons: Of asking Suffrages.* He flouriſh'd in 1337.

37. PETER ENGLISH, *Dominican Frier*, notably vers'd in ſacred and prophane Literature, and made Doctor of Divinity, being equally Learned and Virtuous. I do not find any of his Writings, beſides, *A notable Table on the Ordinary Gloſs.* He flouriſh'd in 1340.

38. WILLIAM ENCURT, of the Order of St. *Dominick*, Doctor at *Oxford*, and read Divinity to his Order, both at *Oxford* and *Cambridge*. *Boſton* of *Bury* in his Catalogue of famous Writers, aſſures us, that he was a Man of a Religious Life, and no ſmall Literature;

but all the Works of his he mentions are, *Lectures on Eccleſiaſtes*, and *Sermons*. He flouriſh'd about the Year 1340.

39. WILLIAM of *Southampton*, born in that Town, a *Dominican* Frier in the ſame, having been religiouſly Educated from his firſt Years, when he grew up, gave himſelf to the Service of God in this Order; taught Divinity, and was a frequent Preacher. His Works teſtify much Piety, Learning and Charity towards his Neighbour; they were, *Short Commentaries on* Iſaias: *On St.* Gregory's *Works*: *Sermons for Feſtivals*: *Sermons for peculiar Seaſons*: *On the Maſter of the Sentences*: *Queſtions in Divinity*. He flouriſh'd about the Year of our Lord 1340.

40. ROBERT HOLCOTH, born at *Northampton*, and there a celebrated Preacher of the Order of St. *Dominick*, Doctor and Profeſſor of Divinity at *Oxford*; of a ſolid Judgment, very Laborious, and ſo much reading, that he perus'd almoſt all the Antient Divines of beſt Note; diſcreet in managing Buſineſs, ſucceſsful in directing, and not only a great Divine, but wonderfully vers'd in the Antient Fathers, the Primitive Doctors of the Church, ſacred Councils, and Holy Writ, as is teſtify'd by *Trithemius*, *Sixtus Senenſis*, and *Leander Albertus* of *Bologna*. Some pretend there were two of this ſame Order, Profeſſion, Name and Sirname in *England*; fancying that the Works here aſſign'd to him, are too many for one Man, and therefore pretend there was an Interval of 50 Years between them; but I can find no Reaſon to induce me to believe, that there was any more than one. His Works are theſe, *Two Hundred and Thirteen Leſſons on the Book of Wiſdom*: *Moral Expoſitions*: *On the Proverbs*: *On Hoſea*: *On Joel*: *On Amos*: *On Abdy*: *On Jonas*: *On Micah*: *On Nahum*: *On Habakkuck*: *On Sophoniah*: *On Haggai*: *On Zachary*: *On Malachy*: *On the Canticles*: *On Eccleſiaſtes*: *Eighty Eight Leſſons on the firſt 7 Chapters of Eccleſiaſticus*: *On the four Goſpels*: *Scripture Examples*: *Allegories of both Teſtaments*: *Moralizations of ſacred Writ for thoſe who preach the Word of God*: *Of the Office of a Preacher*: *Sermons throughout the Year*: *Sermons on Feſtivals*: *Lent Sermons*: *On the Maſter of the Sentences*: *Queſtions on the Maſter of the Sentences*: *Determinations of Queſtions*; *Quodlibets*: *Conferences*: *On Articles impugn'd*: *Diſtinctions*: *On the Allegories of both the Teſtaments*: *Scholaſtick Lectures*: *Of the Immortality of the Soul*: *Of Preſcience and Predeſtination*: *Of mortal Sins*: *Moralizations of Hiſtories*: *Of the Liberty of believing*: *Of the Favourers of Hereticks*: *Of the Imputability of Sin*: *Of Love*: *On the five Univerſals*: *Of the Game of Cheſs*: *A Dictionary*: *Of the Shadow, Natures, Motions and Affections of the Stars*. Some of his Works were Printed at *Cologn* in the Year 1586. Many Tracts of his are at *Munich*, in the Duke's Library. He dy'd of the *Plague* at *Northampton*, in the Year of our Lord 1349, and was there bury'd in his Monaſtery.

41. CHRISTOPHER MOLHUS, of the Order of *St. Dominick*, a notable Philoſopher and Divine, did not hide his Talent, but was a frequent Preacher, and continually intent upon the Study of the Holy Scriptures, and accordingly writ Learned Expoſitions on, *The 4 Goſpels*: *All the Epiſtles of St.* Paul; *the other Canonical Epiſtles*: *The Revelation*: *Sermons for Feſtivals*: *Sermons for particular Seaſons*: *On* Ariſtotle's *Arguments*, and is thought to have flouriſh'd about 1350.

42. WILLIAM BRUNYARD, of the Order of St. *Dominick*, I find little mention of him, but that *Boſton* of *Bury*, in his Catalogue of Learned Men, commends him for his Erudition, and, as a Teſtimony thereof, mentions theſe his Works, *Viz. Sum of Divinity*: *Reſolutions*: *Diſtinctions*. He flouriſh'd in 1350.

43. THOMAS LILE, others call him FILE, of the Order of *St. Dominick*, ſpent all his Youth in the ſtudy of Piety and Literature, and having at length taken the Degree of Doctor in the Univerſity of *Cambridge*; he taught in the Schools, preach'd to the People, and perform'd the other Duties of his Profeſſion with ſingular Approbation; ſo that his Merit being univerſally known, he was by the King advanc'd to the Biſhoprick of *Ely*. Behaving himſelf undauntedly in that Dignity, and with freedom reproving the Vices and Sins, not only of the People, and great Men, but even of the King himſelf; this his Zeal raiz'd him ſo many Enemies, that *Walſingham* ſays, he was baniſh'd. Thus either he did not write much in that Condition, or what he writ was loſt; for I find no Works of his but *Scholaſtick Queſtions*: and *Sermons throughout the Year*. He is ſaid to have dy'd at *Rome*, in the Year 1360.

44. SIMON HENTON, of the Order of *St. Dominick*, having been bred to Learning from his Infancy, became, in time, a ready and apt Preacher, and ſo acute and plain in expounding of the Scriptures, that very few in *England* could equal him. Nor was he leſs fam'd for Piety, Modeſty, Gravity of Behaviour, and Dexterity in handling of Buſineſs; for which rare Qualities, he was choſen Provincial of his Order in *England*. The Monuments he left of his Learning, are *Commentaries on* Job: *On the Proverbs*: *On the Wiſdom of* Solomon: *On the Canticles*: *On Eccleſiaſtes*: *On* Iſaias: *On* Jeremy: *On the Lamentations*: *On* Ezekiel: *On* Daniel: *On the 12 leſſer Prophets*: *Of the Ten Commandments*: *Of the Articles of Faith*. He flouriſh'd about 1360.

45. WILLIAM ROTHWELL, born of a good Family, and well educated in *London*, became a *Dominican* Frier in his Youth, and was afterwards made Doctor of Divinity. After which he entirely devoted himſelf to read and meditate on the Scripture, and to preach the Word of God, not omitting to write; and I find that the following Works of his were long preſerv'd in the Library of the *Dominicans*, or *Black Friers* in *London*: *On the Book of Judges*: *On the Books of Kings*: *on the Pſalms*: *On Eccleſiaſtes*: *On St.* Paul *to the* Romans: *To the* Corinthians: *To the* Galatians: *To the* Epheſians: *To the* Philippians: *To the* Coloſſians: *To the* Theſſalonians: *Sermons*: *On the Maſter of the Sentences*: *Scholaſtick Queſtions*: *Of the Principles of Nature*, *Of ſenſitive Powers*: *Of the Underſtanding*. He flouriſh'd in 1360.

46. THOMAS RINGSTED, the Elder, of the Order of St. *Dominick*, famous for Sanctity of Life, and no leſs for Literature. To improve himſelf, he travell'd to all the moſt celebrated Univerſities of *France* and *Italy*; and having

ving before been made Doctor of Divinity at *Oxford*, was, when he came to *Rome*, favourably receiv'd by the Pope, and appointed Maſter Penitentiary. Returning afterwards into his own Country, and having often preach'd before the King and the Nobility, he daily gain'd greater Favour and Authority, and was preferr'd to the Biſhoprick of *Bangor*, and writ *Commentaries on the Pſalter: On the Parables: Sections on the Holy Scripture: On the Maſter of the Sentences: Theological Diſtinctions: Theological Decrees: Solemn Sermons: To the Clergy of* Oxford: He dy'd and was bury'd at *Bangor*, about the Year 1370.

47. WILLIAM JORDAN, born in *Northumberland*, of the Order of *St. Dominick*, and Doctor of Divinity at *Oxford*, noted for ſanctity of Life and Learning, and only unfortunate in having many Controverſies with ſeveral Men great in Piety and Erudition; for which he was looked upon as a litigious Perſon. At length he employ'd his Learning againſt *Wickliff*'s Errors, which he ſolidly confuted, both in his Diſputations and his Writings, which were *Commentaries on the Epiſtle to the* Romans: *On the Maſter of the Sentences: Of the open Viſion of God: Of free Election before Death: Queſtions concerning the Conception of the Bleſſed Virgin* Mary: *Various Reſolutions: Divers curious Sermons: Againſt the ſtudy of the Monks: For the Friers* Mendicants: *Againſt* Wickliff's *Poſitions.* He flouriſh'd in 1370.

48. THOMAS STUBS, born in *Yorkſhire*, of the Order of *St. Dominick*, much given to Contemplation on the holy Scriptures, and the four Laſt Things, and well vers'd in the Practice of the Church, ſacred Hiſtory, and the Lives of the Saints. Among his Works is a Chronicle of the Archbiſhops of *York*, beginning at *Paulinus* the firſt Archbiſhop of that See, after the Converſion of the *Saxons*, and deducing it to his own Time; that is, to the Year 1373. All the Titles of his Works are theſe, *On the Canticles: Of the Mercy of God: Sermons for Feſtivals: Sermons for Seaſons: Meditations: The complete Office with the Maſs of the Name of* JESUS: *The Office of St.* ANNE: *On the Revelations of Saint* Brigit: *Of the Perfection of a ſolitary Life: Of the Statutes of the Church, or the Buckler of the Church: Againſt the Impugners of the Statutes, and the Buckler of the Church: Of the Wages due for Preaching: Chronicle of the Archbiſhops of* York, *and their Succeſſion and Acts: Of the Pains of the Pilgrimage of this Life: The Art of dying.* He flouriſh'd in 1373.

49. JOHN STOCK, *Leland*, ſometimes calls him STOKES, *Dominican Frier*, in the Monaſtery of *Sudbury*, born in *Suffolk*, and Doctor of Divinity in *Cambridge*, Learned, but brought a great Blemiſh on himſelf, by diſputing publicklickly againſt the Antiquity, Dignity and Confirmation of the Order of the *Carmelites*, being vanquiſh'd by *Hornby* a *Carmelite*, as may be ſeen among the Learned Men of that Order. However he writ in Defence of the Dignity of his Order againſt the *Carmelites*; *Reſolutions* and an *Anſwer to* Hornby's *Reaſons*, and flouriſh'd in 1374.

50. HENRY DANIEL, of the Order of *St. Dominick*, well vers'd in all Worldly Knowledge, but notably skill'd in Natural Philoſophy and Phyſick, and diligent Enquiries into the Virtues of Herbs, Roots, Flowers, Fruits, and the like; knowing, that they had been all produc'd by Nature for the Uſe of Man; he us'd all his Endeavours to diſcover what each of them were proper for; that ſo he might apply them rightly. In ſhort, he ſo united Nature and Art, as that they ſhould be helpful to each other. Being a Follower of *Hypocrates* in the Art of Curing; he thought it moſt material to know the Tokens and Cauſes of Diſeaſes, and to pry into the Conſtitutions, Habits, and ſeveral Qualities of Bodies; that ſo he might not be ignorant, as near as could be, of the Diſtemper he was to Cure, of the Means for performing it, nor of the Method of applying the Remedies. This he privately learnt and practis'd before he became a Frier, in his own private Houſe; for the Canon Law does not allow any Clergyman to learn, teach, or practiſe theſe Things in Publick. He writ in Phyſick, *An handful of Flowers: And of Judgment on Urin, and flouriſh'd in* 1379.

51. THOMAS the CARDINAL, of the Order of *St. Dominick*, Doctor of Divinity, much eſteem'd by King *Richard* the 2d, for his Piety and Learning, and therefore choſen by him for his Confeſſor. *Laſtly*, Created Prieſt, Cardinal, of the Title of *St. Peter ad Vincula.* His Writings, which are yet to be found, and the Actions he did living, ſhew him to have been an Excellent Man, and a notable Philoſopher and Divine. *Antony* of *Siena*, in his Chronicle of the *Dominicans*, ſays he ſaw ſome of his Works in the Monaſtery of his Order at *Toledo*, which is Entit'led, *Of St.* Peter *the Martyr*, in a very old Book; to which is joyn'd, the Sum of *Albertus* of *Breſcia.* The Books of his he mentions are, *On all* Ariſtotle's *Philoſophy*, and *Various Quodlibets.* He liv'd in 1380.

52. JOHN BOTLESHAM, ſo call'd from the Place of his Birth in *Cambridgeſhire*, of the Order of *St. Dominick*, Doctor of Divinity of *Cambridge*, much eſteem'd for his Piety and Learning, and reckon'd one of the Prime Preachers in *England* in his Days, and therefore was often ſent for by King *Richard* the 2d, to preach before him; by which King's Favour, he was firſt promoted to the Biſhoprick of *Landaff*, and then to that of *Rocheſter. Walſingham* makes honourable mention of him in his Continuation of the *Polychronicon.* Of all he writ, we have only theſe Titles, *Scholaſtick Diſputations*, and *Sermons before the King.* He flouriſh'd in the Year 1388.

53. ROGER DIMOCK, of the Order of *St. Dominick*, Doctor of Divinity of *Oxford*, of ſuch ſingular Learning, that he was pitch'd upon by the Univerſity of *Oxford*, as their Champion, to enter the Liſts in Defence of Religion againſt the *Lollards* and *Wickliffiſts*, wherein he behav'd himſelf even above the Hopes that had been conceiv'd of him. He writ, *Againſt* 12 *Errors of the* Lollards, and *Ordinary Queſtions*, and flouriſh'd in 1390.

54. JOHN BROMIARD, ſo call'd from the Market-Town of that Name where he was born, in *Herefordſhire*, of the Order of *St. Dominick*, and a Preacher of Fame in that preaching Order; Doctor of Canon and Civil Law, and of Divinity at *Oxford*, and afterwards Profeſſor of the Latter at *Cambridge*: He was known to be a Perſon of no leſs Piety than Learning, and an utter Enemy to *Wickliff* and his Errors, and, as ſuch, acted againſt them in the Synod Aſſem-

bled at *London* in the Year 1382. He writ one vaſt Volume for Preachers, and Entitl'd it, *The Life and Sum of Preachers*, Printed at *Nurenberg* in 1485, and at *Venice* in 1586. His other Works are, *Scripture Lectures*: *Sermons for the Seaſon*: *Sermons for Feſtivals*: *Theological Diſtinctions*: *A Regiſter*: *The Sum of the Bleſſed Virgin* Mary: *A Work of three Ways*: *Collation*: *Exhortations*: *Of the Celebration of Maſſes*: *Theological Dictionary*: *Perſuaſions*: *Againſt the* Wickliffites: *Sum of Moral Law*: *Table of Canon and Civil Law*: *Of the Laws in Alphabetical Order*: *Treatiſes of the Civil and Canon Law, according to the Moral Senſe, in Alphabetical Order*, &c. He flouriſh'd in 1390.

55. ROBERT HUMBLETON, of the Order of *St. Dominick*. Doctor of Divinity of *Oxford*; exercis'd his excellent Abilities againſt the Errors of *Wickliff*, and writ, *The Sum of all Divinity*: *Scholaſtick Lectures*: *Againſt the* Wickliffites: &c. and flouriſh'd in 1390.

56. WILLIAM ENGLISH, of the Order of *St. Dominick*, on Account of his Virtue and Erudition, appointed Confeſſor to King *Richard* the 2d, and at length Cardinal, writ, *Sermons for Feſtivals*; and flouriſh'd in the Year 1393.

57. NICHOLAS GORHAM, ſo call'd from the Place of his Birth in *Hertfordſhire*, took his Degree of Maſter of Arts in *Merton* College at *Oxford*, and ſoon after became a *Dominican* Frier in that Univerſity; whence he was ſent to ſtudy his Divinity at *Paris*, where he ſpent the reſt of his Life, and was ſo great a Proficient, that ſcarce any ſurpaſs'd him either in *France* or *England*, as *Leland* teſtifies. He took the Degree of Doctor of Divinity in the *Sorbonne*. In his riper Years he retir'd from the Schools, and during his remaining Years, employ'd himſelf in reading and meditating on the Holy Scripture. He was Confeſſor to the King of *France*, whence *Leander* of *Bologna*, and ſome others, conclude him to have been a *Frenchman*; but that he was an *Engliſhman*, appears by what has been aboveſaid out of *Leland*, tho' he is ſaid to have been Provincial of his Order in *France*. His Works, which *Sixtus* of *Siena* ſays, He ſaw in the Library of St. *John* and *Paul* at *Venice*, are, *Commentaries on the Pentateuch*: *On* Joſue: *on Judges and* Ruth: *On Kings*: *On Chronicles*: *On* Eſdras: *On* Toby *and* Judith: *On* Heſter *and* Job: *On the Pſalms*: *On Proverbs, and all other the Books of Scripture*: *On the Maſter of the Sentences*: *Theological Diſtinctions*: *Scholaſtick Lectures*: *Various Queſtions*: *Diſtinctions of Subjects for preaching*: *Sunday Sermons*: *Feſtival Sermons*: *Table of Decrees*: *Collations on Dominicals*. At length he dy'd holily at *Paris*, about the Year 1400.

58. NICHOLAS BAYARD, of the Order of St. *Dominick*, Doctor of Divinity at *Oxford*, a moſt celebrated Preacher, reckon'd among the moſt Learned Men of his Time by *Boſton* of *Bury*; but his Virtue and Erudition are much better known by his Works, the Titles whereof are, *Theological Diſtinctions*: *Lent Sermons*: *Sermons for the Seaſon*: *Sermons for Feſtivals*: *Theological Decrees*: *Leſſons*. He flouriſh'd in the Year 1410.

59. THOMAS PALMER, of the Order of *St. Dominick*, Prior of the Monaſtery in *London*, and Doctor of Divinity, highly eſteem'd by *Richard Clifford*, Biſhop of *London*, for his great Probity, ſingular Wit, extraordinary Erudition, and wonderful Zeal for God's Glory. He had often Diſputations with the *Wickcliffites*, whom he always confounded, and took much pains to put an End to the Schiſm, which, at that time, rent the Church of CHRIST, and writ, *Of making an Union*: *Of Original Sin*: *Of the Worſhip of Images*: *Of honouring Saints*: *Of Pilgrimage*: *Of Indulgences*. He liv'd in the Year 410.

60. ACTON, of the Order of St. *Dominick*, of whom *Leland* writes, that he ſpent much Time in the ſtudy of Divinity, was a famous Preacher, a good Interpreter of the Word of God; a great Lover of Peace and Quietneſs, which he always valu'd in all Places, and highly commended Unity as the moſt precious Jewel of the Church, becauſe of the then prevailing Schiſm. The ſame *Leland* ſays, he writ, *For the Peace of the Church*: *Sermons and Leſſons*, and ſome other Works, and flouriſh'd in the Year of our Lord 1410.

61. GEOFFRY the GRAMMARIAN, born in the *Eaſtern* Parts of *England*, of the Order of St. *Dominick*, a good and innocent Man, much addicted to the ſtudy of Grammar, whence he had his Sirname, and ſpent moſt of his Life in learning and teaching the ſame; of which ſort he left conſiderable Works to Poſterity, ſometime Printed at *London* and *Paris*; the Titles of them are, *Rudiments for Boys*: *Garden of Words*: *On* John Garlend's *Synonima*: *On his Equivocals*: *On* Alexander's *Doctrinal*: *Marrow of Grammar*: *Expoſitions of Hymns*: *On new Poetry*. He flouriſh'd in the Year 1490.

62. PHILIP BROMYERD, of the Order of *St. Dominick*, Doctor and Profeſſor of Divinity, and a celebrated Preacher of the Word of God, but more Learned than Eloquent. So *Philip Wolphius*, a *German* Doctor, of the ſame Order, writes of him, in his Book of Learned Men. But however the Caſe ſtood with him as to Elegancy, he is deſervedly reckon'd among the able Men of that Age, and left behind him, *Predicable Diviſions*: *Sermons throughout the Year*: and much more, and flouriſh'd in 1490.

63. WILLIAM BETH, of the Order of *St. Dominick*, and Provincial of the ſame in *England*, writ, *On the Maſter of the Sentences*: *Scholaſtick Sentences*: *Of the Unity of Forms*, &c. and flouriſh'd in 1498.

64. JOHN HARLEY, of the Order of *St. Dominick*, Doctor of Divinity, and Profeſſor among his own Brethren; renowned for much Learning and ſingular Sanctity of Life, writ, *Two Commentaries on the Maſter of the Sentences*: *Of Predeſtination*: *Quodlibets*, &c. He flouriſh'd in 1514.

65. WILLIAM MELTON, Chancellor of *York*, and then a *Dominican* Frier. *Frederick Nauſeus* and *Eraſmus*, highly commend this Man for his Variety of Learning, and extraordinary Knowledge in Divinity; for he was a celebrated Preacher in his Time, and meditated on the Word of God Day and Night. His Works are, *Commentaries on the Pentateuch*: *On the Prophet* Daniel: *On the 12 Leſſer Prophets*: *On the* Maccabees: *on the Epiſtle to the* Hebrews: *Sermons on the Goſpels*: *of the Heavenly Muſick*: *Of the Examination of thoſe who are to be admitted into Holy Orders*. He flouriſh'd in 1520.

66. WIL-

66. WILLIAM PERIN, of the Order of St. *Dominick*, renown'd for Piety and Literature, and moſt zealous for Religion, when King *Henry* the 8th ſuppreſs'd Monaſteries in *England*, &c. he fled into Foreign Parts, and liv'd there about 20 Years; return'd afterwards under Queen *Mary*, and was a frequent Preacher. The Works he left behind him are, *Sermons moſtly on the Euchariſt: Of the frequent Celebrating of Maſs: Spiritual Exerciſes for attaining Perfection*, &c. The laſt mention'd was in *Engliſh*, and afterwards tranſlated into *French*. He flouriſh'd in 1556.

Other Dominican *Learned Men and Writers, leſs known, as is the Time when they liv'd.*

67. ADAM ENGLISH, Doctor and Profeſſor of Divinity at *Paris*, of great Wit and Learning; reckon'd by *Vincentinus*, the *Dominican*, among thoſe Doctors, who, with the *Dominicans*, poſitively maintain'd, That the Bleſſed Virgin *Mary* was conceiv'd in Original *Sin*; wherefore I do not Queſtion but that he was of the Order of St. *Dominick*. The great Name he had gain'd, whilſt living, he endeavour'd to tranſmit to Poſterity by his Writings, of which the Titles we know are, *Commentaries on the Maſter of the Sentences*, and *Ordinary Queſtions*; but at what Time he liv'd does not appear.

68. GREGORY BRITAIN, *Frier Preacher* of St. *Dominick*, learned in Divinity and Humanity, of a ready Wit, Eloquent, and had an extraordinary Grace in Preaching. His Works are, *Orations: Funeral, Wedding, and other Sermons*. Of the Time when he liv'd there is no Account.

69 GRIFFIN, ſome ſay he was *Welſh*, others an *Engliſhman*; but *Philip Wolfius*, a *Dominican*, in his Lives of able Men, affirms he was born of a good Family in *Wales*, as is moſt likely by his Name. He was a *Dominican*, and Doctor of Divinity, and honour'd his Noble Family, with the Addition of Piety and Literature. Many of his Works are ſaid to have been long preſerv'd in the *Engliſh* Monaſteries of his Order, but periſh'd in the Suppreſſion of Monaſteries, all that eſcap'd being, *Commentaries on the Maſter of the Sentences*, and *Controverted Queſtions*. Nor does it appear when he flouriſh'd.

70. WALTER BUCDEN, of the Order of St. *Dominick*, Doctor of Divinity of *Oxford*, as appears by *Boſton* of *Bury*, who ſays he writ, *Theological Queſtions*.

71. WALTER MAUCLERK, Doctor of Divinity, one of the moſt profound Divines in *England*, of his Time. His Piety and Erudition promoted him to the Biſhoprick of *Carliſle*; and the ſame Piety prevail'd with him to reſign the ſame, in the Year 1232, having been promoted to it in 1230, and to betake himſelf unto the Monaſtery of the *Dominicans* at *Oxford*; from which Time he entirely devoted himſelf to the Service of God, and ſtudy of the Scripture, under regular Obedience, in profound Humility, and voluntary Poverty. Not ſo much as any of the Titles of his Works are to be found; but he is ſaid to have dy'd in the Year 1248. Hence I infer, that the Account of him given in ſome Catalogues of Biſhops, as if he had obtain'd the Biſhoprick by unlawful Means, is falſe and ſcandalous.

72. HUGH SWETH, of the Order of *St. Dominick*, Doctor of Divinity of *Oxford*, being far advanc'd in the ſtudy of Divinity, became a celebrated Preacher, and publiſh'd, *The Art of Preaching*, and *Sermons*.

73. JOHN BATERLEY, of the Order of *St. Dominick*, Doctor of Divinity; after having taught Divinity, became a renown'd Preacher: Being recommended by his Piety and Learning, he was preferr'd to the Archbiſhoprick of *Tuam* in *Ireland*. He is ſaid to have writ much, but dying abroad, his Works dy'd with him.

74. JOHN SOMERTON, of the Order of *St. Dominick*, in the Monaſtery of *Norwich*, Batchelor of Divinity, much eſteem'd for his Virtue and Learning, and a famous Preacher, publiſh'd ſome of his *Sermons*, which us'd to be much read in *London*; when he dy'd I find not.

75. REGINALD PIPERN, of the Order of *St. Dominick*, a renowned Philoſopher, Divine and Preacher, to which he added ſingular Piety, and was therefore honour'd by all Men. Many of his Works were preſerv'd as a valuable Treaſure, by the Monks of St. *Benedict*, in their Monaſtery of *Ramſey*, till loſt at the Suppreſſion. The only Titles of them that I have met with, are, *Comments of St.* John: *Sermons, and Lectures:* No does it appear when he dy'd.

76. RICHARD the DOMINICAN, ſo call'd, becauſe of that Order, of ſingular Sanctity and Learning, ſays *Antonius Senenſis*, and his Works teſtify the ſame, of which the Titles we have are, *Of Virtues*; and *of the Signification of ſome Words in the Old Teſtament*. The reſt we have not, nor when he dy'd.

77. RICHARD WINCHELSEY, of the Order of *St. Dominick*, had his Name from the Place where he was born, according to *Leland*, a moſt acute Diſputant, ſubtile in diſtinguiſhing, and ready in ſolving of Arguments; writ a very ingenious Work, which he entitl'd, *Opiniable Queſtions, or Problems*.

78. ROBERT, of the Order of *St. Dominick*, Doctor of Divinity, an able Divine, writ *Commentaries on* Job: *on* Daniel: *on St.* Matthew: *on St.* Luke: *on St.* John, *&c.* Said to be preſerv'd in the Library of the *Dominicans at* Bologna. When he flouriſh'd I know not.

79. SIMON, of the Order of *St. Dominick*, excellently vers'd in Scripture, and writ *Commentaries on* Iſaias, Jeremy, Ezekiel, Daniel, Proverbs, Macchabees, *and St.* Jerome's *Preface to the Bible*. When he flouriſh'd I find not.

80. THOMAS CLAXTON, of the Order of *St. Dominick*, Doctor of Divinity, writ, *on the Maſter of the Sentences*, which is all we find of him.

Having ſaid thus much concerning this Order in General, and more eſpecially in *England*, it remains here only to mention, what we have incerted relating to them in the *Appendix*, that is what touches the whole Province; what occurs of that ſort, as to particular Monaſteries, being referr'd to, under them. The firſt is King *Richard* the 2d's Letters, forbidding the granting any Degrees in the Univerſities, to any

Apoſtate Brothers of the *Dominicans*, NUM. ccccxlv. NUM. ccccxlvi, is to the ſame effect. NUM. ccccxlvii. is in Vindication of the *Dominicans*, and other Mendicants; NUM. ccccxlviii, is the Licenſe granted by Pope *Innocent*, for *Dominicans* and *Franciſcans*, going beyond the Sea with the King, to ride, whereas their Orders oblig'd them to travel a-foot.

WARWICK.

Monaſtery of Black Friers, *or* DOMINICANS.

Dugdale's Warw. p. 367.

IN the Suburbs, on the *Weſt* ſide of *Warwick*, ſtood the Houſe of *Friers Preachers* (or *Dominicans*) commonly called *Black Friers*.

This Order was begun by *St. Dominick*, a *Spaniard*, in the Time of Pope *Innocent* the 3d, who being at firſt a Canon, with a few that he choſe to be his Companions, inſtituted a new Rule of ſtrict and holy living; and leſt they ſhould grow ſluggiſh in the Service of God, by ſtaying at Home, in Imitation of our Bleſſed Saviour, he appointed them to travel far and wide, to preach the Goſpel, their Habit being a white Coat, (rather a *Caſſock*) with a black Cloak over it, as in the Cut may be ſeen. Which Order, Pope *Honorius* the 3d, who ſucceeded Pope *Innocent*, Confirm'd, and Pope *Gregory* the 9th Canoniz'd him for a Saint.

In *Anno* 1221, 20 *Hen.* III. they firſt came into *England*, and towards the latter end of *Hen.* the 3d's Reign, ſettled at *Warwick*, *John de Bleſſet* being then Earl. It ſeems that they afterwards enlarg'd their Manſion, for I find that 9 *Edward* II, they purchas'd of *Avicia de Pilandynton*, a certain piece of Ground, containing 160 Foot in length, and 100 Foot in breadth, adjoining thereto, for that Purpoſe, and had the King's Pardon for ſo doing. The like Pardon had they in 18 *Edward* III, for 10 Acres of Land lying in *Warwick*, acquir'd of *John de Peito* the younger; as alſo for half an Acre more of *Thomas Beauchamp*, Earl of *Warwick*, ſituate near their Habitation, and to enlarge the ſame.

To this Houſe were the *Botelers* of *Sudley*, and the *Montforts* of *Colſhil* Benefactors; ſo likewiſe was *William Harewall*, ſometime of *Wotton Warren*, in the County of *Warwick*, Eſquire, as appears by an Indenture made *Octob.* 9. 16 *Hen.* VII, between *Thomas Latimer*, Doctor of Divinity, Prior of the *Friers Preachers* here, and the ſaid *William*; for, in Conſideration of 40 *l.* Sterling, which he gave to the Repair of their Church, and other Neceſſaries, they Covenanted, that there ſhould be a perpetual Chantry, by one of the Friers thereof, to ſing Maſs at the Altar of *St. Peter* of *Milan*, in the ſaid Church, betwixt the Hours of 9 and 10 every day, for the good Eſtate of the ſaid *William*, and *Agnes* his Wife, whilſt they liv'd, and for their Souls after their departure hence, as alſo for all Chriſtian Souls; and that, during their Lives, there ſhould be every day ſaid, by the Prieſt who was to perform that Service, after *Confiteor* and *Miſereatur*, turning his Face to the People, a *Pater-Noſter*, and *Ave*, for the Proſperity of the ſaid *William* and *Agnes*, and after their Deceaſe, for the Souls of the ſaid *William* and *Agnes*, and all Chriſtian Souls; as alſo, turning his Face to the People, *De profundis clamavi*, with this Oriſon, *Inclina Domine aurem tuam ad Preces noſtras*, which Maſs to be call'd *William Harewell*'s Maſs.

But this Houſe was ſurrender'd into the King's Hands by Deed, dated *October* 20, 30 *Hen.* 8, the Prior and Friers ſubſcribing the ſame. They being *Mendicants*, had not Penſions allow'd them during Life, as the Monks and Canons had. The Site whereof, and all that belong'd thereto, was, by the King's Letters Patent, bearing Date *Jan.* 5, 5 *Edw.* VI, granted to *John*, Duke of *Northumberland* and his Heirs, and that it was ſoon after Demoliſh'd we need not doubt; ſo that what became of the Ground whereon it ſtood, after it was eſcheated to Queen *Mary*, by his Attainder, is not worth while to enquire.

Mr. *Willis* ſays, THO. LATIMER, Profeſſor of Divinity, was Prior, *Anno* 1501.

THO. NORMAN, laſt Prior, *Richard Walton*, Sacriſt, *Tho. Bachalaun*, *Nicholas Alexander* Subprior, *John Watts*, *Richard Perſe*, *John Tove* and *Richard Peche*, ſurrender'd this Houſe, *Octob.* 20. 1539.

See in the *Appendix*, NUM. ccccxlix. The Grant of the Friers of this Monaſtery, for admitting *Thomas Cannyngs* and his Wife *Agnes*, to partake of all the good Works of that Houſe.

LONDON.

Monaſtery of Dominicans, Friers Preachers, *or* Black Friers.

IT has been ſaid above, that theſe Friers came into *England*, in the Year 1221, being the 20th of *Henry* the 3d.

They had their firſt Houſe in *Holbourn*, where they remain'd for the ſpace of 55 Years. In the Year 1276, *Gregory Rockſley*, Mayor, and the Barons of *London*, granted and gave to *Robert Kilwarby*, Archbiſhop of *Canterbury*, two Lanes, or Ways next the Street of *Baynard*'s *Caſtle*, and alſo the Tower of *Mountfitchet* to be deſtroy'd. In which Place the ſaid Archbiſhop built the Church and Monaſtery of the *Black Friers*, and plac'd them therein. The Church was built with the Stones of the aforeſaid Tower.

King *Edward* the 3d, and *Eleanor* his Queen, were great Benefactors to the ſame.

This was a large Church, and richly furniſh'd with Ornaments, wherein divers Parliaments and other great Aſſemblies were held, *viz.* In the Year 1450, the 28th of *Henry* the 6th, a Parliament was begun at *Weſtminſter*, and adjourn'd to the *Black Friers* in *London*, and from thence to *Leiceſter*. In the Year 1522, the Emperor *Charles* the 5th was lodged there. In 1524, the 15th of *April*, a Parliament was begun at the *Black Friers*, which Parliament was adjourn'd to *Weſtminſter* among the *Black Monks*; and having given great Taxes, was therefore call'd the *Black Parliament*. In the Year 1529, Cardinal *Campeius* and Cardinal *Wolſey*, ſat at the *Black Friers*, as Judges in the Caſe of *Henry* the 8th's intended Divorce.

Divorce. The ſame Year the Parliament met there, in which Cardinal *Wolſey* was condemn'd in the Premunire.

This Houſe, at the time of the Deſtruction, being the 30th of King *Henry* the 8th, was valu'd at 104 *l.* 15 *s.* 5 *d. per Annum.* Stow's *Survey of* London, *p.* 373. Stow's *Chronicle*, p. 200. Leland's *Collect. Vol.* 1. p. 108.

This Monaſtery enjoy'd all the Privileges and Immunities that any Religious Houſe had, and having a very lage extent of Ground within its Liberty, the ſame was ſhut up with four Gates, and all the Inhabitants within it, were ſubject to none but the King, the Superior of the Monaſtery, and Juſtices of that Precinct; ſo that neither the Mayor, nor the Sheriffs, nor any other Officers of the City of *London*, had the leaſt Juriſdiction or Authority therein. All which Liberties the Inhabitants preſerv'd ſome time after the Suppreſſion of the Monaſtery.

Leland, Collect. Vol. 1. Part 2, p. 308, ſays, The *Friers Preachers*, in the Year 1374, ask'd and obtain'd leave to eat Fleſh, that they might not, as they ſaid, be burthenſome to the Laity.

Weever adds nothing worth taking notice of, to what is here ſaid.

Mr. *Willis.* ROBERT STROWDYL, D. D. Prior, ſubſcrib'd to the Supremacy, *April.* 17. 1534.

JOHN FISHER, Biſhop of *Rocheſter*, held this Priory in *Commendam*, and with 15 Brethren ſurrender'd the ſame to the King, *Novemb.* 10. 30 *Hen.* VIII.

CANTERBURY.

Monaſtery of Dominicans, *or* Friers Preachers, *or Black Friers in* Kent.

Somner Antiq. Cant. p. 56. and Battely, p. 175.

IT has been ſaid above, that they came into *England* in the Year 1221, that is, 3 Years before the *Franciſcans*, or *Grey Friers*. King *Henry* the 3d receiv'd them kindly, ſo did *Stephen Langton*, then Archbiſhop of *Canterbury*, who built this Monaſtery for them, which was the firſt they had in *England*. *Weever*, through a Miſtake, attributes the Erection thereof to *Henry* III. The Title of the Chief among them is Prior. Like the *Franciſcans*, they and the Monks of *Chriſt-Church*, in the Year 1294, came to a Compoſition about divers Houſes and Lands lying within their Precinct.

Their Church-Yard is, in part, now become the *Artillery-ground*, for the young Artillery-Men of *Canterbury*. The Perſons of Note bury'd here, may be found in *Weever*'s *Funeral Monuments.*

At this Place the Pariſh Clerks of the City, once had, or held a Gild, or Fraternity, commonly call'd the Fraternity of St. *Nicholas.* I have my Direction for this, from the following Legacy of one *Richard Cram*, ſometime of this City, who, by his Will, dated 1490, gave to the Fraternity of St. *Nicholas*, kept by the Pariſh Clerks of *Canterbury*, in the Houſe of the *Friers Preachers* of *Canterbury*, 6 *s.* 8 *d.* as his very Words are. This and all other the like Fraternities, if the Diſſolution of Monaſteries ſpar'd them, yet the Statute of 1 *Edw.* VI, cap. xiv. took hold of, and diſſipating their Societies, ſeiz'd on all their Goods and Endowments. See more of them in Sir *Henry Spelman*'s Gloſſary.

This Monaſtery had a trebble Paſſage to it, namely by three Gates; one, and that the moſt private, that opening before the Street of *St. Alphage*'s Church; a ſecond by the Water-lock; the third in St. *Peter*'s Street, built not long before the 30th of *Edward* III. for then theſe Friers, by their Charter or Deed, paſs'd over to the Hoſpital of *Eaſtbridge*, a Place with Shops and Garden lying towards the *Weſt* and *North*, *between our new Gate and the Paſſage or Entrance to our Church in the Pariſh of St.* Peter, *&c.* as are the Words in *Eaſtbridge*'s Book; in another Part of the ſame Book, thus deſcrib'd and bounded, *In the Pariſh of St.* Peter *in the City of* Canterbury, *between a Garden and Manſion of the* Predicant Friers, *towards the* North *and* Weſt, *and a certain Lane call'd* Brekye-pottis-Lane, *towards the* Eaſt. *Somner*'s *Antiquities of* Canterbury, *p.* 56.

In the Year 1394, the *Dominicans* celebrated a Provincial Chapter at *Canterbury*; at which Time the Convent of St. *Auguſtin* gave them a fine Entertainment. *Mr.* Battely, *in his Additions to* Somner, *p.* 175.

OXFORD.

Monaſtery of Dominicans, *or* Friers Preachers, *or* Black Friers.

THESE Friers coming into *England*, in the Year 1221, as has been ſaid, proceeded from *Canterbury* to *London*, and from thence to *Oxford*, where they arriv'd on the 15th of *Auguſt*, being the Feſtival of the *Aſſumption* of the Bleſſed Virgin, in Honour of whom they erected an Oratory, and had Schools, which are now call'd *St. Edward*'s, in whoſe Pariſh they were ſeated, where they continu'd ſome time; but there being no Conveniency for extending themſelves ſufficiently, they remov'd to a Place granted them by the King, where they now live without the Walls. So *Nicholas Trivet* in his *Annals*, to which *Wood*, in his *Hiſt.* and *Antiquities* of *Oxford*, p. 62, adds what follows.

These Friers being too remote from the City of *Oxford*, they earneſtly pray'd to God, that they might find as much good Will among the People of the Univerſity, as they had met with elſewhere among the *Engliſh*; nor were their Prayers in vain, for having apply'd themſelves to the Heads of the Univerſity, then to thoſe of *St. Frideſwide*, and to the Canons of the Monaſtery of *Oſney*, as alſo to the prime Citizens, they obtain'd great Favour among them all; being moſt acceptable to the latter for their Piety, as they were to the former for their Learning. Nay, they ſoon obtain'd a Place in the *Jewry*, to the intent that they might induce the *Jews* to embrace the Chriſtian Faith, as well by the Sanctity of their Lives, as by preaching the Word, in which Faculty they excell'd. *Elizabeth Bulbeck*, the Wife of *Robert Vere*, Earl of *Oxford*, aſſiſted them very much towards the obtaining of this Place, ſhe having lately taken a Frier of that Order for her Father Confeſſor. Nor did ſhe only aſ-

Wood. *Ant.* Oxon, *p.* 62.

sist them in that Particular, but also bestow'd on them a Court-Yard, or piece of Ground she had purchas'd of *Stephen Fitz-Simeon.* Nor is *Stephen Malclerk*, Bishop of *Carlisle*, to be forgotten, who having a great esteem for these Friers, they not having, as yet, Conveniency enough, gave them another Court, or spot of Ground in the *Jewry*, and two Mills without the *South* Gate. His and the aforesaid Countess's Generosity will sufficiently appear by the Roll of the Inquisition taken the 6th and 7th of King *Edward* the First, concerning the Donation and Sale of Lands and Messuages in the Town and Territory of *Oxford.* For there you may read as follows. *Item, The* Friers Preachers *have a Place of the Gift of* Elizabeth, *Countess of* Oxford, *and another Place which the Bishop of* Carlisle *gave them, and the said Bishop bought the same, with two Mills, of* Henry Fitz-Peter, *and the said* Henry *had it by Inheritance.* How much it is worth is not known. The like of this, *Trivet* has deliver'd in his Annals, in the Year 1223, where he says thus of the Bishop of *Carlisle*, Walter Manclert, *he means* Malclerk, *Bishop of* Carlisle, *who, some Years after, having obtain'd leave of the Pope, to resign, took upon him the Habit of the* Preachers, *without reserving to himself any Provision from the Bishoprick, who, growing Old in Religious Conversation among the Friers in the Monastery of* Oxford, *perform'd many memorable Acts in Building and other Things.* The Canons of St. *Frideswide* are also to be remember'd, who let them several Lands, with some Tenements, at a very low Rent; such as those in their Rent-Rowls, call'd *Isward, Sewynechild*, or *Swinechild*, and *Eylwine Cusse*, which had formerly belong'd to the Priory of St. *Frideswyde.* Having thus got Room enough, they built an House, the aforesaid Bishop and Countess, among others, furnishing them with Money; and she, about the Year 1227, built them an Oratory, with a Church-Yard to it, for burying the Brethren of their Community. But whereas all the said Oratory, or at least some part of it, stood in the Parish of *St. Aldate*, the one half of which Church, belong'd to the aforesaid Canons, and therefore ought not to have been built without Leave first obtain'd of the Canons of St. *Frideswyde*; there presently were like to be Law-suits about the same, which were, however, prevented by the interposition of some Men in Power, and more especially of Pope *Gregory* the 9th, by way of Provision, or Composition, as well for this Affair, as for other Tenements belonging to the Canons, soon built there, which we will here transcribe from the Original Record, *Viz. That the* Friers Preachers *gave to the Prior and Canons of St.* Frideswyde, *forty Shillings to end Debates, in Recompence for the Escheat that may at any Time fall to them of the Lands, which they had at the Time of this Composition, belonging to the Fee of the Canons*; *and if it shall happen that the* Preachers *should leave the said Lands, refusing to inhabit the same, nothing shall be done with them to the Prejudice of the Prior and Canons of St.* Frideswyde; *nor shall the said* Preachers, *knowingly, admit any Parishioner of St.* Aldate, *to the Offering*; *and if any one of those Parishioners shall offer any Thing at the Altar of the Oratory, the same shall be preserv'd for the Church of St.* Aldate. *The* Preachers *shall have only two small Bells to their Oratory. But if any Body shall desire to bestow on the* Preachers *any Ground, or Mansion to enlarge the Oratory, or Church-Yard, this is to be left to the Decision of* Alexander de Savensby, *Bishops of* Coventry, *the Pope's Delegate in this Affair, who shall herein provide for their Indemnity when he shall think fit. But to the End this may not be call'd in Question, the aforesaid Provisors,* Viz. *the Abbat* of Osney, William *Archdeacon of* Worcester, *and Master* Silurus, *Rector of the Church of St.* Michael *in* Oxford, *have affix'd their Seals, in the Year of Grace* 1227, *the Day after the Festival of St.* Mary, *at St.* Frideswyde's, *where the aforesaid Canons, in the aforesaid Form, granted to the* Preachers, *a Chantry and Church-Yard, pursuant to the Tenor of the Apostolick Mandate. Witnesses,* &c. They also obtain'd a School adjoining to their Mansion, (which I very well know, some do make the same with the aforesaid Oratory, erected by the two so often mention'd generous Persons; in which many most accurately taught and learnt. But neither this nor their other Dwellings being able to contain the great Resort of Scholars, they remov'd to an Island in the River, and in the *South* Suburbs, most delightful for Situation, and granted to the Friers by King *Henry* the 3d, about the Year 1259, of which, their Removal, I think it proper to speak more fully.

Of their Dwellings. It appears by what has been said above, that these Friers first settled in the *Jewry*, that is, the Parish of St. *Edward*, in the *South-Eastward* of this City; where, by the by, that which was call'd the *Mad Parliament*, is said to have sat in their House, *Anno* 1258. Having staid only 40 Years in this Place, they remov'd their Habitation, and went to the Island in the Parish of St. *Ebbe*, near the *Water-Gate*, commonly call'd *Little South-Gate.* To describe the Situation of this Monastery the more accurately, and to the Apprehension of our Age, I observe, in the first Place, that it was divided by a small Stream, from the Street call'd *Grandport*, whence the High Way lead to the Friers; and separated by anorher little Brook from the Street of the *Jewish Lumbard*, otherwise call'd *Slaying-Lane*, on the *North*; but the *South* and *West* lay towards several little Channels of the *Isis*, and was open to the Country. But it may not be amiss to add a few Things not unworthy to be known concerning that Family removing thither.

1. It is Recorded, That the greatest Part of this River-Island, which the *Friers* made choice of for their new Dwelling, was given them by King *Henry* the 3d, with whom some of these Brethren were in much Esteem.

2. When they had got a Grant of the said Island, as if they had been weary of the Old Place, the said *Friers* sold all the Land they had in the *Jewry*, to *Richard*, the Son of *Hamon*, or *Fitzhamon*, for 40 Marks. The same contain'd 4 Messuages, from the High Way to the Parish of St. *Edward*, 15 Perches in Length, and 8 in Breadth: They also sold the School and Tenements, which afterwards *Alan Mey* purchas'd of the Prior of *St. Frideswyde*, for a certain Term of Years.

3. The aforesaid *R. Hamon* dying, that Farm, with the Messuages devolv'd to his Brother *John Hamon*; who dying about the Year 1265, would have

have his Body buried by that of his Brother *Richard*, in the Monaſtery of St. *Frideſwyde*, but by his Will, bequeath'd the ſaid Farms to the Canons of the ſame, whoſe Seiſin of the ſame appears to have been made the 3d of the *Kalends* of *Auguſt*.

4. The *Friers Preachers*, having, as well by the Sale of their Farms, as by the Benevolence of pious Perſons, gather'd a conſiderable Sum of Mony, erected a beautiful Habitation for themſelves in the ſaid Iſland; for the repairing and enlarging of which, afterwards, King *Edward* the Firſt, in the 31ſt Year of his Reign, gave an hundred Foot ſquare every way, of his Quarry in the Pariſh of *Wheately*, adjoining to *Oxford*, and call'd *Cherlegrave*.

5. *Laſtly*, King *Edward* the 3d, in the 41ſt Year of his Reign, farther enrich'd theſe Friers, by aſſigning over to them a little Field, lying cloſe to them, very commodious for enlarging and ſecuring their Houſe; part of his Charter is to this Effect.—*We, conſidering the Deſtruction and Damages done to the Prior and Convent of* Preachers, *at* Oxford, *by our Stream or Water of* Thames, *on the South ſide of their Dwelling*, &c. *To the End therefore, that the ſaid Prior and Convent may, for the future, the better ſecure their ſaid Dwelling againſt the Force of the ſaid Stream and Water, We have, for ourſelves and our Heirs, given and aſſign'd, to the ſaid Prior and Convent, as far as in us, is* 20 *Foot in Breadth of our Stream, or Water of* Thames, *on the* South *ſide of their Dwelling, where, and as it toucheth the Ground of the ſaid Habitation in length any way on the* South *ſide, the* 20 *Foot in Breadth to be reckoned from that Ground towards the edge of the Stream or Water, to have and to hold*, &c. But the Mayor and Bailiffs of *Oxford*, obſerving that it would not be to their Advantage, that the Friers ſhould enjoy that Farm, they ſo long peſter'd them with ſeveral Law-Suits, till King *Edward* having Complaints brought to him, ſent his Precept to *Oxford*, to them and to his Mayor, ordaining that they ſhould not, for the future, call the Friers in queſtion about the Land granted by him, but permit them, from thence forward, to enjoy the ſame freely.

Concerning their Schools. It appears, That the firſt were adjoining to their Houſe in the *Jewry*, reported to have been built for the ſake of *John de Sancto Egidio*, or of St. *Giles*, a Brother of that Society; and after the departure of the Preachers, when they had ſtood empty for ſome Years, they, at laſt, devolved to the Univerſity, and taking their Name from the Pariſh, were call'd St. *Edward*'s Schools. At their new Seat, they had larger Schools, and diſtinct from each other, ſome for Divinity, and others for Philoſophy; for they are recorded to have perform'd all the ſolemn Acts of Divinity in the Church and Chapter-Houſe, but thoſe of Philoſophy in the Cloyſters. In a ſhort time, many of the Friers became famous for their Knowledge in both Faculties, whether you regard thoſe who lived in that Monaſtery, or thoſe who reſorted to the Univerſity to acquire Learning. The firſt that taught in the former Schools, *Viz.* thoſe in the *Jewry*, was the aforeſaid *Giles*, whom *Matthew Paris* calls *a Man ſkilfull in the Art of Phyſick, and a great Profeſſor of Divinity, excellently Learned and inſtructing*. This Perſon very particularly gain'd the Favour of *Robert Groſteſt*, or *Greathead*; from whom it appears, he receiv'd many Letters, and there is no doubt but that he anſwer'd them. Becauſe it would be tedious to reckon up all thoſe great Men, I will only mention a few of them, who were renowned in that Order, in ſucceeding Ages.

The Firſt ſhall be *Robert Bacon*, either elder Brother to the moſt celebrated *Roger Bacon*, or, as I am more apt to believe, his Uncle; *who being very much devoted to St.* Dominick, *took upon him the Order of the* Preachers *in his old Age*, and after his Admiſſion into the Order, *continu'd his Lectures*, as *Trivet* writes, for ſeveral Years in *St. Edward*'s Schools. He dy'd in 1248, and is ſuppos'd to have been buried in this Convent.

2. The next ſhall be *Richard Fiſacre*, inferior to none of his Contemporaries, who in the very Flower of his Age, as *Leland* ſays, ſtrenuouſly apply'd himſelf here to Learning, exerciſing himſelf in all ſorts of Erudition, which his Labour prov'd ſo ſucceſsful, that he was look'd upon as moſt Learned among the Learned. He was a great Admirer of *Ariſtotle*, *him he read, reſpected, and carry'd in his Boſom. Then paſſing over to the Divines, he profited moſt notably in both ſorts; for he was both a renowned Philoſopher and Divine, for which Reaſon he was ſo dear to* Robert Bacon, *a Man every Way moſt Learned, that he became his inſeparable Companion. And as they were moſt conſtant Aſſociates in Life, ſo neither could they be divided by Death. For as the Turtle Dove bewailing his loſt Mate, dies, ſo* Bacon *being Dead,* Fiſacre *neither could nor would ſurvive.*

3. ROBERT KILWARBY, afterwards deſervedly preferr'd to the Archbiſhoprick of *Canterbury*, and made Cardinal of *Oſtia*; who when he taught at *Oxford*, wonderfully attracted the Academicks to him, and being rais'd to the Archiepiſcopal Dignity, did not diſdain to preſide, and be Moderator, or Doctor of the Chair as we now call it, at the Publick Act, when St. *Thomas Cantilupe* took his Degree, about the Year 1273.

4. HENRY ESTEBURNE is alſo to be mention'd, who, as *Leland* informs us, diligently ſtudy'd Philoſophy at *Oxford*. He compos'd certain Commentaries on the Holy Scripture, which he had read at *Oxford* and elſewhere, and left them to Poſterity; about the Year 1280.

5. WILLIAM MACKLESFIELD. He proceeded Batchelor in Divinity at *Paris*, and then took the Degree of Doctor with us; a Man of ſignal Piety, as well as Learning, and rais'd to the Dignity of Cardinal of *St. Sabina*, the Honour coming too late, after his Death, by Pope *Benedict* the 11th, with whom he had entertain'd a Friendſhip whilſt living.

6. WALTER JOYCE, or JORSE, to be mention'd among the firſt Rank for Piety and Learning; who having taught here for ſome time, was promoted to be Archbiſhop of *Armagh*, and Primate of all *Ireland*, about the Year 1307.

7. THOMAS JOYCE, Brother to *Walter*, created Cardinal of *St. Sabina*, by Pope *Clement* the 5th, a Man very Venerable, or rather Admirable for gravity of Manners, religious Integrity, innocence of Life, and eminent Erudition.

8, NICHOLAS TRIVET, remarkable for his Illuſtrious Birth, the Son of *Thomas Trivet*, Knight, und formerly one of the King's Judges, was eſteem'd a renown'd Maſter for diſputing in the Schools, and preaching in the Churches. He dy'd *Anno* 1328.

9. Next occurs another RICHARD FISACER, Profeſſor of Divinity, a Man of a ſharp Judgment and much reading; and Laſtly, as Pious as Learned. He flouriſh'd in the Year 1330.

10. HUGH DITTON, or DUCTON, Profeſſor of Divinity, as *John* of *Bononia* writes in his 4th Book of the famous Men of the Order of Preachers, full of immenſe Literature; left Monuments to Poſterity. He flouriſh'd about the Year 1340.

11. WILLIAM ENCOURS, who ſometimes expounded the Scripture among his Brethren, both at *Oxford* and *Cambridge*, and frequently preach'd to the People.

12. ROBERT HOLCOT, of whom *Leland* writes thus. *He never ſpar'd Labour or Coſt for the attaining of* Learning, *with the Love of which he was inflam'd.* There is alſo mention made of this Perſon in a Sermon preach'd to the Council of *Baſil*, upon the Conception of the Bleſſed Virgin without Original Sin, the Words there, are theſe. *The following Doctors agree in this Propoſition*, (viz. of the Conception of the Virgin *Mary.*) *Firſt*, Alexander Nequam, *a Doctor of* Oxford, *in his Sermon beginning* Fiat Lux. 2. Robert Holcot, *of the Order of Preachers, in the* Oxford *Determination, which begins, Whether the Doctrine of* Anſelm *ought in Reaſon to be rejected, and he Anſwers in the Negative.* This *Holiot* was firſt a Juſtice, afterwards a *Frier Preacher*, the Profeſſor of Divinity at *Oxford.*

13. WILLIAM JORDAN, who with much Boldneſs excell'd among the *Oxford* Maſters, carrying himſelf with much boaſting Oſtentation, and like another *Iſmael*, (ſo ſays *Bale*) oppos'd all Men, and was oppos'd by all. He writ Pieces againſt *Wickliff*'s Poſitions, and againſt *Utred* of Beggary. He flouriſh'd *Anno* 1370.

14 THOMAS RINGSTED, or RINGOSTAD, as *Leland* writes, a famous Divine of his Time. He firſt apply'd himſelf to Learning in the Univerſity of *Cambridge*, and afterwards at *Oxford*; and was made Biſhop of *Bangor*, in the Year 1353.

15. JOHN BROMIARD, was a Man of ſingular Fame among the *Dominicans*; he honour'd *Oxford*, the City that bred Learned Men. He was an Oracle in Canon and Civil Law, and well vers'd in Divinity. He flouriſh'd *Anno* 1390,

16. ROGER DIMOCK, a Man of ſingular Judgment, not only in Philoſophical Matters, as the ſame *Leland* ſays, but alſo in the Myſteries of Divinity, which relate to Faith; he ſpent many Years at *Oxford* with Reputation; among which that was moſt remarkable, in which he was appointed by the Vote of the Univerſities, the invincible Champion to Conquer, *Wickliff*'s Followers. He flouriſh'd *Anno* 1390.

17. ROBERT HUMBLETON, who by ſeveral Writings declar'd himſelf a profeſs'd Enemy to *Wickliff* and his Followers.

18. *Laſtly*, We muſt not omit *John Skelton*, Profeſſor of Divinity, of the *Order of Preachers* at *Oxford.* It appears by a certain Replication of another Divine, his Contemporary, at his Commencement at *Oxford*, that this *Skelton* had writ againſt the Book of *Sentences*, and flouriſh'd in the Year 1400.

I thought fit to collect this handful out of a full Harveſt of Divines, Philoſophers and Canoniſts. I therefore proceed to the *Library* of theſe Friers, of which I have indeed very little to ſay; for after ſearch made, I find no more, than that it was well furniſh'd with Authors of their Order, the Founder and Benefactors of the ſame not being to be found; tho' *Leland* inſinuates, that it lay neglected ſoon before the Diſſolution of Monaſteries.

Of their Churches. There is a better Account. For it is Recorded, that their Church in the Iſland in the River, much larger than their Oratory they had before in the *Jewry*, was built by them, and dedicated to the Memory of *St. Nicholas*, on the Day of *St. Vitus* and *Modeſtus*, in the Year 1262, by *Richard*, or *Benedict Graveſend*, Biſhop of *Lincoln*; and therefore it was, that the Biſhops of this Dioceſe, when they came to *Oxford*, us'd to take up their Lodging with theſe Friers. It is not unlikely, that this Church was dedicated to *St. Nicholas*, at the ſame time when this Order, being receiv'd the ſame Year at *Bologna* and *Paris*, dedicated there a Church, and here an Houſe of Reception to the ſame Saint. It remains that I here give the Names of ſome Perſons, that were bury'd either in the aforeſaid Oratory, or in the Church; not omitting thoſe whoſe Coffins were tranſlated from the ſaid Oratory; ſuch as *Elizabeth Bulbeck*, and *Walter Malclerk* before-mention'd. *Laſtly*, *Richard Fiſacre*, Profeſſor of Divinity, of whom alſo mention has been once made before, and who was the firſt of the *Engliſh* Preachers who commented the Book of Sentences: *Malclerck* and *Fiſacre* dy'd in the Year 1268; but the Counteſs of *Oxford*, as *Matthew Paris* ſays, the Day after the *Purification* of the Virgin *Mary*, *Anno* 1245, and was at firſt bury'd in a very ſmall Vault of that Oratory. The Bodies of theſe are recorded to have been tranſlated to the Church in the Iſland with ſolemn Pomp, where *Fiſacre* lay bury'd under the *Weſt* Wall. But *Thomas Joyce* is ſaid to have been interr'd under the Choire of the ſame Church, *Anno* 1311; who, in a certain Martyrology, according to the Order of the *Friers Preachers*, is to be found by the Name of F. *Thomas Theobald*, and bury'd in the Monaſtery at *Oxford.* There is alſo *Pierſe*, or *Peter Gaveſton*, Earl of *Cornwal*, whom King *Edward* the 2d lov'd as he did his Eyes. An unhappy Man, to whom the King's Favour prov'd deſtructive; for it appears, that having on this Account, drawn on him the Envy of the great Ones, he was, by them beheaded at *Blaclawhill*, or, as others ſay, at *Gaveriſthicke*, in the County of *Warwick*, on the 29th of *June* 1312. But he reſted not long in this Church of the *Dominicans*; for King *Edward*, three Years after, attended by the Biſhops and the reſt of the Clergy, the Mutinous Nobility having withdrawn themſelves, took up his Body, and remov'd it to *King's Langley* in *Herefordſhire*, with the greateſt Demonſtrations of Honour, and depoſited it there in the Church of the *Friers Preachers*; to whom, he on that Account

count, aſſign'd a particular Penſion, that they might frequently pray to God for the Souls of his own Predeceſſors, and that of his Favourite *Gaveſton*. Nor will I omit *Thomas Golafrey*, Eſq; the Son of *John Golafrey*, of *Fyfield*, in the County of *Berks*, Knight, by *Elizabeth*, the Daughter and Heir of *John Fyfield*, Eſquire, a great Favourer of this Family; who dying at *Badley* near *Abingdon*, in *Auguſt* 1378, was bury'd in that Church of the *Preachers*, with the greateſt Pomp. Nor are we to paſs by *Peter Beſills* of *Lee Beſills*, near *Abingdon*, Knight, bury'd there cloſe by his Father, *Anno* 1426. He is reckoned among the Principal Patrons of the ſaid Church, the *South* Wing whereof he alſo built, and is ſaid to have bequeath'd 120 Pound for making of ſix Windows in the ſame. *Laſtly*, We are to ſpeak of *Stephen Wale*, Biſhop of *Meath* in *Ireland*, bury'd in *November* 1376. But it would be tedious to reckon them all up; for there were not only found many Tombs at the diſſolving of the Monaſtery, and throwing down of the Church; but at this very Time there are ſometimes dug up Stone Coffins, with the Bodies of Men in them, Rings on their Fingers, Chalices on their Breaſts, and Coins about their Necks, and Parchment Deeds with the Seals hanging to them by them. And ſometimes there are taken up Hearts wrapped up in Lead, as big as a Man's Head; one of which being dug up in the Year 1644, with an Inſcription, by a certain Gardiner, and brought to King *Charles* the 1ſt, then at *Oxford*; was, in the Preſence of the King, taken out of the Wrapper, and which was much admir'd, appear'd almoſt freſh and uncorrupted.

To ſay ſomething, in ſhort, of the *Benefactors*, beſides the Counteſs of *Oxford*, the Biſhop of *Carliſle*, *Thomas Golafrey*, *Peter Beſills*, Knight, *&c.* abovementioned, there are *Peter Thorald*, *Robert Oein*, *Henry Fitz-Henry Fitz-Simeon*, *Philip Mulner*, with many of the Prime Citizens of *Oxford*; who not only frequently preſented them, but anſwering for the *Friers*, defended them from Law-Suits and Injuſtice, when they were buſy about purchaſing their Seat at firſt in the *Jewry*. Next follows *Richard Miller*, or *Mulner*, who, at the latter End of the Reign of King *Henry* the 3d, gave them Land in the Pariſh of *St. Aldate*; and when he gave his Nephew *Henry Wycombe*, a part of the Neighbouring Meſſuage, he did it on Condition, that he and his Succeſſors ſhould Yearly pay four Shillings, to maintain a Light at the Altar of the Bleſſed Virgin, in the Church of *St. Nicholas*, where the *Friers Preachers* live. *Walter*, Biſhop of *Carliſle*, after he had enter'd himſelf into that Order, quitting his Biſhoprick, bought two Mills without the Gate, of *Henry Fitz-Peter* of *Oxford*, and gave them to the ſaid Society; whereupon, not long after, *Henry*, the Son and Heir of the ſaid *Henry*, publickly reſign'd all his Right to them, as *Walter* deſir'd, and confirm'd the ſame to theſe *Friers*, with all the Dam, and all the Water as well above as below; which was alſo afterwards done by King *Edward* the 3d, in the Year of Grace 1336. Alſo *Durand Bugwell*, in the Year 1352, bequeath'd to them a Meſſuage in the Street call'd *Grand Port*, adjoining to the Gate, which led to the Houſe of thoſe *Friers*, with this Reſerve, that his Wife *Alice*, ſhould enjoy the Profits thereof during her Life. But leſt I ſeem to inſiſt too long on theſe Particulars, I ſhall only add, that they receiv'd Yearly, 40 *s.* from the College of *Durham*, for what Reaſon, others may tell, as alſo 50 Marks from the King, at Will, as they call it; and as was uſual with other Orders, they were enrich'd with Legacies.

It remains that I ſpeak briefly of the Diſſolution, which happen'd under King *Henry* the 8th, the common Fate of other Monaſteries in *England*; for then that Houſe, with all the Encloſure of Ground, containing 3 Acres in Compaſs towards the *Eaſt*, the Grove alſo on the *Weſt*, together with all Appurtenances; likewiſe the Meſſuage aforeſaid adjoining to their Gate, and the Neighbouring Seat of the *Grey Friers*, was, by King *Henry* the 8th, in the 31ſt Year of his Reign, ſold for 1094 *l.* to *Richard Andrews* of *Hayles*, in the County of *Glouceſter*, Eſq; and *John How*, Gent. Purchaſers. But they continu'd not long with them, being ſome Time after ſold to *William Freere* of *Oxford*, and *Agnes* his Conſort; who, thinking it for their Intereſt, having pull'd down the Church and moſt of the Monaſtery, ſold the Stone, Lead, Glaſs, Bells, *&c.* at a moſt low Rate, unleſs we allow for the Sacrilege with it. And thus the Seat of the *Friers Preachers* at *Oxford* quite vaniſh'd; but ſometimes hidden Treaſures, and ſome Monuments of Antiquity are dug up.

But their Memory has a Right to be eternally preſerv'd, who liv'd with us to the immenſe Benefit of the Univerſity; whilſt the very Prelates of the Church, attracted both by their Learning and unſpotted Courſe of Life, lay'd down their Honours and Preferments, and frequently repair'd to *Oxford* to take that Rule upon them.

Thus much concerning the *Dominicans*, from *Wood's Hiſtory and Antiquities of* Oxford. Having been after this, at the Trouble and Expence of Tranſcribing the ſame *Wood's* Manuſcripts in the *Muſæum* at *Oxford*, I found them more imperfect in relation to this Order, than the aforeſaid printed Account, leſs Methodical, and therefore they look more like Notes towards compiling of that Work, than any Improvement of the ſame. His general Account of the Order is inconſiderable, and we have here prefix'd one much more ſatisfactory. All that I find in theſe Papers of his to add, is an imperfect Catalogue of the Priors at *Oxford*, which is here inſerted, ſuch as it is.

An Imperfect CATALOGUE *of the Priors of the* Dominicans *at* Oxford, *as found in the Manuſcripts of Mr.* A. Wood, *in the* Muſeum *of that Univerſity.*

1. GILBERTUS *de* FRAXINETO, the firſt Prior.
2. JOSIAS, Prior, 1233. *int. vet.* chartas, *Ouſney.*
3. SIMON *de* BONIL, 1238. He was Chancellor of the Univerſity. *v. Twine Append.* int. ord. *religioſos*, Oxon.
4. HUGO *de* MUSTERBY, *vel* MUSTRETON.

5. F. OLIVERUS DAYNCHURCH, *Anno* 1274.
6. THOMAS, Prior, *Edw.* I.
7. THOMAS EVERAD, 1311.
8. THOMAS *de* WESTWELL, 1320.
9. THOMAS LUCAS, 1393.
10. WALTER WYNHALE, or WYNALE, 1438.
11. JOHN, Prior, 1520.
12. JOHN HUPTEN, Prior, 1530.

Theſe are all the Priors nam'd by Mr. *Wood*. Mr. *Willis* has not one Word of this Monaſtery, more than naming of *William Arden*, as Prior of the *Black Friers*, and *John Hopton* of the *Dominicans*, as if they were two diſtinct Orders.

In the *Appendix*, NUM. ccccl, ccccli, cccclii, and cccccliii, are Letters of King *Edward* the 2d, to the Pope, in Favour of theſe Friers.

STANFORD.

Monaſtery of Dominicans, *or* Friers Preachers, *or* Black Friers, *in* Lincolnſhire.

ON the *Eaſt* ſide of *Stanford*, a little to the *South-weſt* of the *Franciſcans*, the *Dominicans*, otherwiſe call'd, *Black*, or *Preaching Friers*, had ſeated themſelves. Their Convent took up a large parcel of Ground, and ſeems to have been a conſiderable Structure, but who founded it, and when, is uncertain. There is an Houſe built on the Ruins of it, and belongs to *Savil Cuſt*, Eſquire.

From the Manuſcript Collections of the Reverend Mr. *Forſter*, Rector of St. *Clement's Danes*.

Speed mentions two Houſes of *Dominicans* at *Stanford*, the one he calls the Monaſtery of St. *Michael*, without any mention of the Founder; and gives the Valuation of it, 72 *pounds* 18 *Shillings* 10 *Pence Half-penny*.

The other he Names of St. *Mary* and St. *Nicholas*, and makes two; *Talbois* Earl of *Anjou*, and *William de Romara* the Founders. The Valuation, 65 *Pound* 19 *Shillings* 9 *Pence*.

CHELMSFORD.

Monaſtery of Dominicans, *or* Friers Preachers, *or* Black Friers *in Eſſex*.

Newcourt. vol. 2. p. 130.

THIS was a ſmall Religious Houſe, built by *Malcolm*, King of *Sootland*, for which Mr. *Cambden* ſays, this Town was famous. It was valu'd at the Suppreſſion, at 6 *l.* 6 *s.* 5 *d.* The Site whereof was granted by King *Henry* the 8th, in the 34th Year of his Reign to *Antony Bonviſſo*, and his Heirs. Thus *Newcourt*, and no more, who forgot to mention the Order, which was this here mention'd; nor have I found more of it in any other Author or Manuſcript.

DUNWICH.

Monaſtery of Dominicans, *or* Friers Preachers, *or* Black Friers, *in* Norfolk.

THIS Religious Structure was founded by Sir *Roger de Haliſhe*, Knight. This is all we have in this Author, except the Names of Perſons bury'd in their Church, none above the Degree of a Knight. *Weever's Fun. Mon.* p. 820.

IPSWICH.

Monaſtery of Dominicans, Friers Preachers, *or* Black Friers, *in* Norfolk.

THIS Monaſtery was founded by *Henry de Manesby*, *Henry Redred*, and *Henry de London*. Here *Weever* diſcovers his Ignorance in Relation to Religious Orders, for having ſaid no more of this Houſe, beſides adding the Names of ſome Perſons bury'd therein, he proceeds to the *Carmelites*, then to the *Grey Friers*, and after them ſpeaks of the *Black Friers*, as if they were a diſtinct Order from the *Friers Preachers* ſpoken of before, what he ſays of them is thus. Of this Houſe I only find, that one *John Hares* gave Ground to build it larger. Theſe Perſons following, I find to have been regiſtred in the Martyrology of this Houſe, the Lord *Roger Bigot*, Earl Marſhall, Sir *John Sutton*, Knight, Lady *Margaret Plays*, Sir *Richard Plays*, Sir *Robert Uſford*, Earl of *Suffolk*. Ibid. p. 750.

NORWICH.

Monaſtery of Dominicans, Friers Preachers, *or* Black Friers, *in* Norfolk.

SOME ſay the *Black Friers* was founded by King *Edward* the 2d, which I confeſs I cannot contradict, for I find no otherwiſe either of the Foundation, *&c.* Ib. p. [illegible]

THETFORD.

Monaſtery of Dominicans, Friers Preachers, *or* Black Friers *in* Norfolk.

HERE in this Town was a Religious Houſe of *Friers Preachers*, dedicated to the Holy Trinity, and St. *Mary*, which *Arfaſt*, Biſhop of the *Eaſt-Angles*, made his Epiſcopal Chair. Afterwards *Henry* Duke of *Lancaſter*, made it a Society of *Friers Preachers*. It was valu'd at 39 *l.* 6. 9. Ib. p. [illegible]

To this Mr. *Willis*, in his Hiſtory of Abbies, *p.* 151, adds. This Houſe was ſurrender'd by the Prior and about 5 Brethren; and *p.* 330 THETFORD DOMINICANS. *Eccleſia Fratrum Prædicatorum*

dicatorum Thetford *continet in Longitudine* 36 *Gradus.*

Latitudo ejus continet——— *Gradus.*

That is, the Church of the *Friers Preachers* at *Thetford*, contains in length 36 Paces. In breadth, —— Paces.

EXETER.

Monaſtery of Dominicans, Friers Preachers, *or* Black Friers, *in* Devonſhire.

I HAVE found nothing concerning this Monaſtery, ſave only the following Note in *Iſaack's* Antiquities of *Exeter*.

In the Year 1301, great Contention aroſe between the Dean and Chapter of the Cathedral of *Exeter*; and the Prior and *Friers Preachers*, commonly call'd the *Black Friers*, touching the Burial of Sir *Henry Rawley*, Knight, whoſe Corps the Dean and Chapter requir'd to be preſented at St. *Peter's* Church before it ſhould be interr'd, which the ſaid Friers refus'd to do; yet the Dean and Chapter cauſed it to be brought thither, where the ſame being preſented, 'twas ſent back again to the Houſe of the Friers, but they would not receive it, and made faſt their Gate, by means whereof the ſaid Corps lay ſo long unbury'd till it ſtunk, and at laſt the Canons were forc'd to bury it in St. *Peter's* Church.

The next Year 1302, an Agreement was made between the Dean and Chapter, and the Prior and *Friers Preachers*, that no Perſon within the ſaid City and Suburbs, ſhould be bury'd within the Church or Cemetry of the ſaid Friers; but that he ſhould firſt be preſented at St. *Peter's* Church. *Ib.* p. 31.

BRECKNOCK.

Monaſtery of Dominicans, Friers Preachers, *or* Black Friers, *in the County of the ſame Name in* Wales.

BY whom founded I know not, but the Confounder was King *Henry* the 8th, in the 31ſt Year of his Reign, who being inform'd by the then Biſhop of St. *David's*, of the great want of Preaching, teaching good Literature and Education of Youth in thoſe Parts, tranſlated to it the College of *Abergwillie*, which ſtood in a remote Place, unfit for People to reſort to, call'd it *Chriſt's College*; and did by his Letters Patents, bearing Date the 19th Day of *January*, in the 32d Year of his Reign, ordain and appoint that there ſhould be, to continue for ever, Divine Service in the Church of this diſſolv'd Priory, a Lecture of Divinity, and a free Grammar School; and that there ſhould be anſwer'd and paid 5 *l.* 3 *s.* Yearly to the School-Maſter and Reader of the Divinity Lecture for the Time being, and united the ſaid College of *Abergwille*, with all the Lands and Tenements thereunto belonging; as alſo the Prebends and Parſonages, Parſons, Canons, Choriſters and other Miniſters thereunto belonging to *Chriſt-College* at *Brecknock*, as appears by the ſaid Patent.

In this State it flouriſh'd until the Time of the Uſurper *Oliver Cromwell*, when it was ſeiz'd by the Parliament and ſold, and afterwards in an unhappy Law-Suit between two Perſons that challeng'd it, almoſt utterly deſtroy'd. There are ſtill to be ſeen the Ruins of a ſumptuous Church, the Chancel of it yet ſtanding, being firſt repar'd by Biſhop *Lucy*, and ſtill kept in good Repair by the preſent Biſhop of *St. David's*, being the faireſt Church in the Borough. The School was alſo wholly rebuilt by the ſame Biſhop *Lucy*.

Belonging and Adjoining to this Church and College, was a large Grove enclos'd with a great Wall quite to the Bridge Foot, having alſo, in my Time, a fair Cauſway rail'd in, from the Bridge to the College Gate; but the Grove, the Cloyſter, and much of the fair Building belonging to the College, was utterly deſtroy'd in the aforeſaid Quarrel; the Cauſway, being neglected is broken, and the Rails quite fallen down The School was lately repair'd in the Reign of King *James* the 2d, by *Jeffry Jeffreys*, Eſquire: That Part of the Houſe which is now ſtanding, has been repair'd by the preſent Biſhop *Watſon*, and by ſeveral of the Clergy. There is alſo a Vault under the Chancel of his College-Church for a Burial Place, belonging only to the Family of the *Games's* of *Newton*.

The Church of this Monaſtery was dedicated to *St. Nicholas*, and that the ſame was a Monaſtery of *Dominicans*, appears by King *Henry* the 8th's Charter for removing to it the College of *Abergwillie*, wherein it is ſeveral Times nam'd the Priory of *Friers Preachers*, which is here taken notice of, in regard that it is ſcarce known in that Country of what Order it was, or have we any other Memorials of it. The ſame Charter acquaints us, That *Richard David* was the laſt Prior, and ſurrender'd the ſame. I have copy'd it from Mr. *Willis's Hiſtory of Abbies*, Vol. 2. p. 304. and is in the Appendix, NUM. ccccliv.

To deduce this Monaſtery, ſo converted into a College, down to theſe preſent Times, here follow the Letters Patents of King *William* and Queen *Mary* concerning the ſame; reciting and confirming a Charter of Queen *Elizabeth*, which will give much Light into its Poſſeſſions, and many other Particulars relating to the ſaid College, inſerted in this Place, becauſe the Queen's Charter is in *Engliſh*, and only a few Lines of *William* and *Mary*, confirming the ſame in *Latin*.

GULIELMUS & MARIA *Dei Gratia*, Angliæ, Scotiæ, Franciæ & Hiberniæ, *Rex & Regina, Fidei Defenſ.* &c. *Omnibus ad quos præſentes Litteræ noſtræ pervenerint, Salutem. Sciatis quod inſpeximus quoddam Recordum hic & irrotulatum in Memorand. Scaccarii noſtri apud* Weſtm. *de Anno Regni nuper Dominæ Reginæ* Elizabethæ *Triceſſimo nono*, Viz. *inter Communia de Termino Paſchæ eodem Anno Rotulo* xxiii. *ex parte Rememorat. noſtri ibidem, cujus quidem Recordi tenor ſequitur in hæc Verba, ſct.* Brecon *Compertur eſt in Libro ordinat, ſive decret. hujus Scaccarii hoc Anno viceſimo nono Reginæ nunc* Elizabethæ, Viz. *inter Ordin. ſive Decret. de Termino Paſchæ folio*——

lio—— ex parte Rememorator. Reginæ in hæc Verba, ſct. Brecknock, *die Jovis decimo quarto Die* Aprilis, *ſct.* " Whereas *Griffith Eoye*, Maſter of Arte, " Parſon or Prebendarie of the Parſonage or Pre- " bend of *Llangamararth*, in the County of *Bre- " con*; *Richard Harris*, Maſter of Arte, and Pre- " bendary, or Parſon of the Parſonage or Pre- " bend of *Llanbiſter* in the County of *Radnor*; " *John Pratt*, Maſter of Arte, Prebendary of the " Prebend or Parſonage of *Llandaroge*, in the " County of *Carmarthen*; *Thomas Lloyd*, Maſter " of Arte, Prebendary of the Prebend or Parſo- " nage *Llanvenith*, in the ſaid County of *Carmar- " then*; *William Evans*, Maſter of Arte, Parſon " or Prebendary of the Prebend or Parſonage of " *Llandegley* in the ſaid County of *Radnor*; *Grif- " fith Howell*, Clarke, Prebendary or Parſon of " the Prebend or Parſonage of *Llanelweth* in the " ſaid County of *Radnor*; *Elie Roberts*, Clarke, " Parſon or Prebendary of the Parſonage or Pre- " bend of *Llandrindod*, in the ſaid County of " *Radnor*; *William Richard*, Maſter of Arte, Par- " ſon or Prebendary of the Prebend or Parſonage " of *Nantguntley*, in the County of *Cardigan*; *Ste- " phen Duppa* Clarke, Parſon or Prebendary of " the Prebend or Parſonage of *Llangunllo*, in the " ſaid County of *Radnor*; *Andrew Vayne*, Maſter " of Arte, Parſon or Prebendary of the Prebend " or Parſonage of *Llanarthney*, in the ſaid County " of *Carmarthen*; *Bartholomew Jones* Clarke, Par- " ſon or Prebendary of the Parſonage or Prebend " of *Llandogwe*, in the County of *Cardigan*; " *Meredith Morgan*, Maſter of Arte, Prebendary " or Parſon of the Parſonage or Prebend of *Llan- " guth*, in the County of *Brecknock*; *John Beſt*, " Maſter of Arte, Parſon or Prebendary of the " Prebend or Parſonage of *Lledrot*, in the Coun- " ty of *Cardigan*; *Richard Middleton*, Maſter of " Arte, Prebendary or Parſon or Prebend or of " Parſonage of *Garthprengie*, in the ſaid County " of *Brecknock*; *William Watkin*, Maſter of Arte, " Prebendary or Parſon of the Prebend or Par- " ſonage of *Llanſanpreade*, in the ſaid County of " *Radnor*; *Peter Williams*, Maſter of Arte, Par- " ſon or Prebendary of the Prebend or Parſonage " of *Moughhe*, in the ſaid County of *Mongomery*; " *Samuel Ferrar* Clarke, Parſon or Prebendary " of the Prebend or Parſonage of *Llandiſilio*, in " the County of *Pembroke*; *Griffith Evans* Clarke, " Parſon or Prebendary of the Prebend or Par- " ſonage of *Clyrow* in the County of *Radnor*; *Ro- " ger Roberts* Clarke, Parſon or Prebendary of " the Prebend or Parſonage of *Boughred* in the " ſaid County of *Radnor*; *Richard Huett*, Maſter " of Arte, Parſon or Prebendary of the Parſo- " nage or Prebend of *St. Harmon*, in the ſaid " County of *Radnor*; *Lewis Richard*, Clarke, Pre- " bendary or Parſon of the Prebend or Parſo- " nage of *Llandilo* in the ſaid County of *Radnor*, " and *David Roberts*, Maſter of Arte, Prebenda- " ry or Parſon of the Prebend or Parſonage of " *Erallong* in the ſaid County of *Brecknock*, have " exhibited unto this Honourable Court, their " Bill of Complaint againſt *William Dypper*, and " *Robert Dawe* Defendants, thereby ſhewing, That " the ſaid diſſolved Houſe of the Friers Mendi- " cants, in the Suburbs of the Town of *Breck- " nock* in the Bill named, came to the Hands " and Poſſeſſion of the late King of famous Me- " mory, *Henry* the 8th, about the 31ſt Year of " his Reign, by the ſurrender of the then Prior " of the ſaid Houſe, and that there was a Col- " lege founded at *Abergwillie*, in the County of " *Carmarthen*; whereof ſome of the Biſhops of " St. *David*'s were Founders and Patrons, conſiſt- " ing of ſecular Men, and in which College of " *Abergwillie*, there did ſome part of the Year, " yearly reſide and remain ſome of the Perſons, " or Prebendaries of the ſaid Parſonages or Pre- " bends aforementioned, and Predeceſſors of the " now Complainants; and that the ſaid King " *Henry* the Eighth being informed by the then " Biſhop of *St. David*'s, of the great want of " Preaching and Teaching, and good Literature " of Youth, and his Majeſty's Subjects in thoſe " Parts; and that the ſaid College of *Albergwillie* " was ſcituated in a remote and unmeet Place " for repaire and reſorte of People, did by " his Letters Patents under the Great Seal of " *England*, bearing Date the nineteenth of *Janu- " ary*, in the two and Thirtieth Year of his " Majeſties Raigne, erect and found a College in " *Brecknock* aforeſaid, in the Place where the ſaid " diſſolved Houſe of Friers Mendicants was, and " called the ſame by the Name of *Chriſt College* " of *Brecknock*; and did by his Letters Patents " ordain and appoint that there ſhould be for " ever, to continue Divine Service in the Church " of the ſaid late diſſolved Priory, a Lecture " of Divinity and a free Gramer Schoole, " and that there ſhould be anſwered and paid " fifty three Pounds Yearely to the Schoolma- " ſter and Reader of the Divinity Lecture for " the time being; and the ſaid Complainants, " by this Bill, did further ſet forth, That the " ſaid Noble King of his further Grace and " Pleaſure, by his ſaid Letters Patents, did give " Licence and Authority to the then Biſhop of " *St. David*'s, being Patron and Founder of the " ſaid College of *Abergwillie* to tranſplant, tranſ- " ferre and unite the ſaid College of *Abergwillie*, " with all the Lands, Tenements and Poſſeſſions " thereunto belonging; as alſo the Prebends and " Parſonages before ſpecified, and all the then " Prebendaries and Parſons, Canons, Queriſters " and other Miniſters of the ſaid Colledge of *A- " bergwillie* to the College of *Chriſt-Church* in " *Brecknock*; and that the ſaid King further, of " his ſpecial Favour, certain Knowledge and " mere Motion, did will and grant by his ſaid " Letters Patents, That the then Biſhop of St. " *David*'s and his Succeſſors, and all other the " then Reſidentiaries and Prebendaries of the ſaid " Prebends and Parſonages aforeſaid, then Reſi- " dentiaries within the ſaid Colledge of *Aberg- " willie*, and their Succeſſors, ſhould freely and " quietly and ſucceſſively have, hold and enjoy " to them and their Succeſſors for ever, all and " ſingular Mannors, Meſſuages, Lands, Tene- " ments, Rents, Reverſions, Services, Advow- " ſons of Churches, Vicarages, Chappels, Pro- " fits, Emoluments, Comodities, Hereditaments, " Liberties, Franchiſes, Preheminences and " Rights, by what Names ſoever given, granted, " due or belonging to the ſaid Colledge of *Al- " bergwillie*, or to the Fabricke of the ſaid Col- " ledge of *Albergwillie*, or to the ſaid late diſ- " ſolved Priory of *Brecknock*, or to any of them; " and that the ſaid Biſhop, Prebendaryes, Re- " ſidentiaryes and Vicars of the ſaid Colledge

of

" of *Abergwillie* and their Succeſſors ſhould have, " enjoy and uſe all manner of Priviledges, Li- " bertyes, Franchiſes, Preheminencyes and Rights " whatſoever, doe fully and wholly, and in " ſuch ample manner and Form, as they and " their Predeceſſors, in the ſaid College of *A-* " *bergwillie*, before that Time had held or en- " joyed, or were wont or ought to have hold " or enjoye, for and towards the Uſe, Suſtenta- " tion and Maintenance of the ſaid College cal- " led *Chriſt Colledge of Brecknock*; and that the " ſaid King by his Letters Patents aforeſaid, of " his further ſpecial Grace, certain Knowledge " and mere Motion did give, grant and confirm " all and ſingular the ſaid Priory, Colledges, " Mannors, Meſſuages, Lands, Tenements and " all other Rights, Comodities and Heridita- " ments whatſoever, which at any Time here- " tofore were had, known, accepted, reputed " or taken, as Part, Parcell, or Member of the " ſaid late Priory, Colledges, Mannors, Meſ- " ſuages, Lands, Tenements, Rents, Reverſions " or Services with their Appurtenances to the " Premiſes, or any of them belonging or apper- " taining to the then Biſhop of *St. David's* and " his Succeſſors, and the then Prebendaries and " Reſidentaries of the ſaid Prebends and Parſo- " nages then Reſidentiaries within the ſaid Col- " ledge of *Abergwillie* and their Succeſſors for " ever, as freely and effectually, well, ſufficient- " ly and intirely, as if all and ſingular the ſaid " Premiſes, with the Appurtenances, were really " and diſtinctly, ſpecially and certainly had been " explain'd, expreſſed and mentioned, as by " the Letters Patents, more at large, doth and " may appear; and whereas alſo the Complain- " ants did further ſhew, that the then Biſhop of " St. *David's*, by his writing bearing date the " firſt Day of *March*, in the ſaid two and thirti " eth Year of the Raigne of the ſaid late King " *Henry* the 8th, under his Authentick Seal, rea- " dy to be ſhewed to this Court, by Force of " the ſaid Letters Patents, to him granted, did " pronounce, ſuppreſs, diſſolve and annul the " ſaid Colledge of *Abergwillie*, and by the ſaid " Writeing did tranſlate, transferre the ſame to " the ſaid Colledge called *Chriſt Colledge* of *Breck-* " *nock*; and alſo conſtitute and appoint all and " ſingular the then Prebendaries and Reſidentia- " ries within the ſaid Colledge of *Abergwillie*, to re- " ſide and remain within the ſaid Colledge cal- " led *Chriſt Colledge* of *Brecon*, and within the " Precinct and Circuit of the ſaid late diſſolved " Priory; and did appoint the ſaid Sum of fifty " three Pounds yearely for ever, to be paid and " imployed for the maintenance of the ſaid Lec- " ture of Divinity and Gramer School, which " he did likewiſe eſtabliſh or ordaine in the ſaid " *Chriſt Colledge* of *Brecon*, to continue for ever, " according to the Tenor and Purpoſe of the " ſaid Letters Patents; all which Acts, Renun- " ciations, Diſſolutions, Relinquiſhments, Tran- " ſlations, Unions and Ordinances the then " Chaunter and Chapter of the Cathedral " Church of *St. David's*, did by theire Writeing " under their Chapter Seale, bearing Date the " fourth Day of *March*, in the ſaid two and " thirtieth Yeare of the Raigne of the ſaid King " *Henry* the 8th in all Things Ratifye, Confirme " and allow as by the ſame ſeveral Writings " more at large appeares; and whereas alſo the " Complainantes by theire ſaid Bill did ſet forth, " That their ſaid Prebends or Parſonages were " ſeveral Pariſh-Churches and Churches with " Cure of Souls, and that they and theire Pre- " deceſſors did and doe yearely anſwer to her " Majeſtie and her moſt Noble Progenitors, " Tenths, Subſidyes and Firſt Fruits amounting " *communibus Annis*, to a Hundred Markes *per* " *Annum*; and that alſo the Prebends or Parſo- " nages of *Llangadock* and *Muthvey* in the County " of *Carmarthen*, being ſometimes Parcell of the " Poſſeſſions of the late diſſolved Colledge of " *Abergwillie*, were appointed and given as well " by the ſaid Letters Patents, as alſo by Force of " the ſaid Tranſlations in parte of Maintenance " of the ſaid Schoole and Lecture of Divinity, " as alſo of the Fabrick of the ſaid erected Col- " ledge, and towards the reparation of the Church " thereof, yet the ſaid Defendants pretending, " that the ſaid Colleges, Prebends and Parſo- " nages came to the Hands and Poſſeſſion of the " late King *Edward* the 6th, by reaſon of the " late Statute for Diſſolution of Chauntries, and " had by mean Diſcents deſcended and come to " her Majeſtie, about the four and thirtieth " Yeare of her Reigne, a Grant of the ſaid Col- " ledges, Parſonages, Pariſh-Churches and Pre- " bends under the great Seal of *England*, to them " and their Heirs for ever, and under the Yeare- " ly Rent of forty Shillings, or thereabouts, upon " Suggeſtion that the ſaid Colledges and Prebends " were concealed from her Majeſtie; and that " the ſaid Defendents, by Colour of the ſaid " Grant, had impleaded the ſaid Complainants, " or ſome of their Farmers, for the ſaid Premiſ- " ſes at the Common Law; for the ſtay where- " of, the Complainants prayed in their ſaid Bill " to be relieved by the Aid of this Honourable " Court, as by the ſaid Bill more at large doth " and may appear, unto which Bill the ſaid De- " fendants appeared and anſwered in this Ho- " nourable Court, and by way of Anſwere con- " feſſed the Erection, Foundation and Eſtabliſh- " ment of the ſaid Colledge called *Chriſt Colledge* " of *Brecon*; and yet neverthelefs did deny the " Renouncing, Relinquiſhing and Tranſlation of " the ſaid Colledge of *Abergwillie*, and the ſaid " Prebends and Parſonages to the ſaid College " called *Chriſt Colledge* of *Brecon*; and that they " thinke that one *Thomas Beck*, ſometimes Bi- " ſhop of *St. David's*, was Founder of the Col- " ledge of *Abergwillie*, unto which Colledge the " ſaid Prebends and Parſonages were united, " annexed or appropriated; and that the Biſhops " of St. *David's* did collate to the ſaid Prebends " as they became void, *tanquam Decani dicti Col-* " *legii de* Abergwillie, *& ſub jure dicti Collegii*; " and that the Defendants do think that the Col- " ledge of *Brecknock*, and the Colledge of *Aberg-* " *willie*, with the Poſſeſſions thereof, and all the " Prebends, Parſonages aforefaid, came to the " Hands and Poſſeſſion of the late King *Edward* " the 6th, by Vertue of the Act of Parliament " made in the firſt Year of his Raigne for Diſ- " ſolutions of Colleges, Churches and ſuch like, " the ſaid Letters Patents made in the two and " thirtieth Year of King *Henry* the 8th not- " withſtanding; and that the ſaid Defendents " never had any Intent or Purpoſe to hinder or

" diminiſh any good Uſe founded and eſtabliſhed " within the Colledge of *Brecknock*; and that " there is reſerved and payable by the Grant " made of the ſaid Collages, Prebends and Rec- " tories by the Letters Patents from her Maje- " ſtie to the Defendent, ſo much Yearely Rent " and Profit as the Complainants doe yeald un- " to her Majeſty, and for the ſame Recto- " ries and Prebends; and that they do not think " that any Act of Parliament made for Confir- " mation of Letters Patents, hath holpen the De- " fects contained in the Letters Patents of King " *Henry* the Eight, made in the two and thirtieth " Yeare of his Raigne, concerning the ſaid Col- " ledge and Prebends, as more at large by the " ſaid Anſwere, remaining of Record in this " Honourable Court doth appear, unto which " Anſwere the ſaid Complainants Replied, and " maintained the Contents of theire Bill to be " true as aforeſaid; and the Defendents there- " unto rejoyned, and by Force of a Commiſſion " directed out of this Court, Witneſſes were ex- " amined in the Country and publiſhed in this " Court. And this preſent Day being appoint- " ed for the hearing the ſaid Cauſe, the ſaid De- " fendents, albeit they were ſewed with Proceſs, " to attend the hearing of the ſaid Cauſe, in " this Court made Default, and yet entreated " Maſter *Fenſhaw* her Majeſties Remembrancer " of this Court, that he ſhould inform the Right " Honourable the Lord Treaſurer of *England*, " and this Court, that they the ſaid Defendents " ſhould no further proceed in this Cauſe againſt " the ſaid Complainants, or defend the ſame, " which they delivered over by the ſaid Maſter " *Fenſhaw* to the ſaid Lord Treaſurer of *England*; " the ſaid Lord Treaſurer and the Lord Chief " Baron and the reſt of the Barons of this Court, " proceed to the hearing of the ſaid Cauſe, and " for as much as it appeared unto this Honou- " rable Court, that the ſaid late King of Fa- " mous Memory, *Henry* the 8th, by his ſaid " Letters Patents under the great Seal of *Eng- " land*, had erected and eſtabliſhed the ſaid Col- " lege, called the College of *Chriſt Church* in " *Brecknock*, and likewiſe given Power to the " then Biſhop of St. *David*'s, to tranſlate the ſaid " College of *Albergwillie* and all the Poſſeſſions " thereof, and the Prebendaries and Reſidentia- " ries there to the ſaid erected Colledge called " *Chriſt College* of *Brecon*, and that the ſaid Bi- " ſhop, by the conſent of the ſaid Chanter and " Chapter of the Cathedral Church of St. *Da- " vid*'s, had renounced and relinquiſhed the ſaid " Colledge of *Albergwillie*, and tranſlated the " ſame Colledge and all the Poſſeſſions thereof, " and the Prebendaries and Reſidentiaries there " to the ſaid erected Colledge at *Brecknock*, as " by their ſeveral writeing under their common " Seales offered to be ſhewn in this Honourable " Court, more plainly doth and may appear; " and for that alſoe it ſtandeth proved in this " Court by the Depoſitions of ſundry credible " Witneſſes remaining of Record in this Court, " That the Complainants and their Predeceſ- " ſors ſome of them have continually reſided and " remained within the ſaid New erected Col- " lege at *Brecknock*, and that a Free Gramer " School and a Lecture of Divinity hath been " there continually maintained and upholden to " the Glory of God and Honour of her Maje- " ſtie and her moſt noble Progenitors, and the " great Comfort of her Majeſties loveing Sub- " jects in thoſe Parts ever ſithence the Founda- " tion and Tranſlation as aforeſaid, and that " all the ſaid Prebends and Parſonages are char- " ged with Cure of Souls ſcattered and diſperſed " in five ſeveral Shires in *South-Wales*; and that " there is anſwered *communibus Annis* to her " Majeſtie in Rentes, Subſidyes and Firſt Fruits " a hundred Marks *per Annum*, as by the Re- " cords of this Court and Depoſitions of Wit- " neſſes ſtandeth plainly proved; and that alſo " the Profits and Revenues of the Prebends " and Parſonages of *Llangadock* and *Mothney*, " have been from time to time ſithence the " Foundation aforeſaid, and ſtill are employed " and diſpoſed towards the maintenance of the " ſaid Lecture and Schoole; as alſo of the Fa- " brick and Reparations of the ſaid erected Col- " ledge and Church of the ſame; and for as " much alſo it is enacted by a Statute made in " the one and thirtieth Year of the ſaid King " *Henry* the Eight, That all Tranſlations and " Grants of any Biſhopricks, Cathedral Churches " or Collages or of Lands, Tenements and He- " reditaments thereunto belonging, given and " granted, or to be given and granted by the " ſaid late King *Henry* the Eight, to any Perſon " or Perſons, their Heirs or Succeſſors, to any " good or charitable Uſe or Uſes, by his Letters " Patents under the great Seal of *England*, ſhould " be as available, effectual and of the like ſtrength " and Force in Law to all Intents and Purpoſes, " as though the ſame had been given and grant- " ed by Act of Parliament; and further, it is " plainly and generally conceaved, and ſo ad- " judged, that the ſaid Statute for the Diſſolu- " tion of Chauntries and Collages, did never " intend or extend to give to the ſaid late King " *Edward* the ſixt any Perſonages, Prebends or " Pariſh Churches charged with Cure of Souls, " or any of the Lands, Tenements or Hereditaments of the ſame; and that there is a ſpe- " cial Proviſoe in the ſaid Statute, that the ſame " nor any thing therein conteyned ſhould extend " to any Collages, Churches, Manors, Lands, " Tenements or Hereditaments given or granted " by the ſaid late King *Henry* the Eight, by his " Letters Patents, and for divers other Cauſes " and Conſiderations this Court eſpecially move- " ing, and in Deteſtation of the Wicked, odious " and ungodly Practices and Plots of the De- " fendants in procuring the ſaid Collages, Pre- " bends and Parſonages from her Majeſtie, as " concealed to the great abuſe of her moſt " excellent Majeſtie, who was not informed " of their ſubtle and ſiniſter Pretence, tending " to the Subverſion and overthrow of the ſaid " College, founded by her moſt noble Father, " the ſaid Gramer Schoole and Lecture of Di- " vinity in the ſaid Colledge eſtabliſhed, and " the Subverſion of four and Twenty Prebends, " Parſonages and Pariſhe Churches with Cure " of Soules, and to the diſenheriſon of her Ma- " jeſtie of her Tenth, Subſidyes and Firſt " Fruits, her moſt excellent Majeſtie being of " her moſt godly and gracious Diſpoſition, moſt " willing to confirm ſuch Religious and Chari- " table Foundations as her Highneſſes moſt no- " ble

" ble Father erected and eſtabliſhed. It is there-
" fore, upon the full heareing and deliberate
" Conſideration had, of the State of the Matters
" and Cauſes complained of by the ſaid Com-
" plainants as aforeſaid, and of the Refuſal of
" the Defendants to proceed or defend the ſaid
" Cauſe, being as this Court took it, aſham'd to
" ſhew their Faces in ſuch a ſhameful and dete-
" ſtable Cauſe; This preſent Day finally or-
" der'd and decreed by the ſaid Right Honou-
" rable, the ſaid Lord Treaſurer of *England*, the
" Lord Chief Baron, and the reſt of the Barons
" of this Court, that from henceforth the ſaid
" Complainants and their Succeſſors ſhall have,
" hold and enjoy all and ſingular theire ſaid Pre-
" bends and Parſonages with the Appurtenances,
" and all the Poſſeſſions and Hereditaments of
" the ſame, or to the ſame belonging, yealding
" and paying Yearely their Antient Penſions for
" ever, towards the maintenance of the ſaid Lec-
" ture of Divinity and Gramer Schoole, and
" that the ſaid Complainants and their Succeſ-
" ſors ſhall reſide within the ſaid erected Col-
" lege and the Circuit and Precinct thereof;
" and that alſo the now Biſhop of *St. David's*,
" and his Succeſſors, and the ſaid Complainants
" and their Succeſſors ſhall have, hold and en-
" joy the ſaid Colledge and all other the Prebends,
" Parſonages, Mannors, Meſſuages, Lands, Te-
" nements, Rents, Reverſions, Services, Advou-
" ſons of Churches, Vicarages, Chappels, Pro-
" fits, Emoluments, Commodities, Hereditа-
" ments, Liberties, Franchiſes and Preheminen-
" ces whatſoever, which at any time heretofore
" were given, granted, or did belong or ap-
" pertaine to the ſaid Colledges or diſſolved
" Priorye, or to any of them; and alſo the ſaid
" two Prebends or Parſonages of *Llangudock*
" and *Motheny* before ſpecified to the Uſe,
" Maintenance and Suſtentation of the ſaid Col-
" ledge called *Chriſt Colledge* of *Brecknock*, accor-
" ding to the true Purport, Tenor and Meaning
" of the ſaid Letters Patents bearing Date the
" nineteenth Day of *January*, in the ſaid two
" and thirtieth Yeare of the Raigne of the ſaid
" King *Henry* the Eight; and according to the
" Purport and true Meaning of the Inſtrument
" bearing Date the firſt Day of *March*, in the
" ſaid two and thirtieth Yeare of the ſaid King
" *Henry* the Eight, and of the Confirmation
" made by the Chaunter and Chapter of the
" ſaid Cathedral Church of St. *David's*, bearing
" Date the fourth Day of *March* aforeſaid, pur-
" porting the tranſlating and building of the
" ſaid Colledge of *Albergwillie*, and all the Poſ-
" ſeſſions thereof to the ſaid Colledge called
" *Chriſt Colledge* of *Brecon*, without any manner
" of Lett, Suite, Claime, Title, Interruption,
" or Impeachment of the ſaid Defendents, or
" any of them and of their Heyres, and of the
" Heires of any of them, and of every other
" Perſon or Perſons whatſoever claiming, or
" which at any Time hereafter, ſhall or may
" claim by, from, or under them, or any of
" them.

Sicut ibidem continetur hæc omnia & ſingula ad inſtantiam, & requiſitionem dilectorum ſubditorum noſtrum Prebendariorum Collegii Chriſti in Brecknock, *predicti, ſub Sigillo Scaccarii noſtri duximus exemplificanda per preſentes. In cujus rei Teſtimonium, has Literas noſtras fieri fecimus Patentes. Teſte* Roberto Ayloffe, *Milite Balnei apud* Weſtmonaſterium *ſeptimo Die* Februarii, *Anno Regni noſtri quinto per Recordum prædictum, & per Barones.*

AYLOFFE.

LANGLEY *in* Leiceſterſhire, *and* GUILFORD *in* Surrey, *Dominican* Nunneries.

OF theſe I find no other Account, beſides what is in the *Appendix*, NUM. cccclv, cccclvi, and cccclvii, being three Letters of King *Edward* the 2d to the Pope, the Cardinals and the General of the Order, concerning the Founding of *Langley* Nunnery, of which Mr. *Willis*, Vol. II. p. 110, only ſays, *Anno* 1553, here remained in charge, a Penſion of 20 pounds to *Iſabel Seaton*, a Nun of the late Convent. NUM. cccclviii, cccclix, and ccccl x, are three Letters of the ſame King to the Pope and his Secretary, about founding the Nunnery of *Guilford*.

OF THE ORDER OF Eremites of St. *Auguſtin*, commonly called *Auguſtin Friers.*

The Original of the Auguſtin Friers.

Hiſt. des Ordres Monaſt. Vol. 3. p. 1.

SAINT *Auguſtin* had ſo great a Part in the Propagation of the Religious State in *Africk*, that he has been look'd upon as the Founder of the ſame. We have already in his Life, (*ſpeaking of the Regular Canons of St.* Auguſtin,) ſaid ſomething of the Monaſteries he founded whilſt he was a Biſhop; but having been very brief in that Place, we ſhall here ſomewhat enlarge upon it. As ſoon as that Doctor was baptiz'd, he renounc'd all Worldly Concerns whatſoever, he would no longer think of Wife, Children, Honours, or Riches, and deſigning entirely to devote himſelf to the Service of God, and to follow the Advice he gives to thoſe who ſincerely engage themſelves in his Service; he reſolved to ſell all he had to give to the Poor, being content with only as much as was barely neceſſary for the ſupport of Life. He found ſome Companions, who thought fit to join with him in that Courſe of Life; and being reſolved all together to follow the way of Perfection, they only thought of finding a proper Place for executing their Project. None appear'd more convenient than the Lands St. *Auguſtin* had near *Tagaſte*. To this Purpoſe they went over into *Africk*, and the firſt thing St. *Auguſtin* did, was to ſell thoſe Lands, and diſtribute the Mony among the Poor, retaining no more than was requiſite to live. Being thus at Liberty, and having nothing to attract him to the World, he ſpent about three Years with thoſe that had adher'd to him, living altogether to God, exerciſing himſelf in faſting, Prayer, good Works, meditating Day and Night on the Law of God, and practiſing, to the utmoſt of his Power, the Life of the *Egyptian* Anchorites, following the Rule and Courſe inſtituted by the Apoſtles, and excluding all Property from his Community. No Man could call any thing his own, all was in Common, and every one had what he wanted given him.

To paſs by the needleſs Conteſt about the Situation of St. *Auguſtin*'s firſt Monaſtery, it appears plainly, That he had one near *Tagaſte*, before he was a Prieſt, as alſo that he founded another in a Garden given him in the City of *Hippo* by *Valerius*, Biſhop of that City; beſides that which he afterwards founded when Biſhop, for his Clergy.

Men of Quality and Wealth thought themſelves happy in having ſome of theſe voluntary poor Perſons, who had forſaken all to follow JESUS CHRIST, and live in common. They gave them Gardens and Lands, and built them Churches and Monaſteries, and by that Means, there came to be ſometimes ſeveral Monaſteries in one Town; for, beſides that which St. *Auguſtin* at firſt founded at *Hippo*, it appears that the Prieſt *Leporius* erected another of the Remainder of his Eſtate. *Barnabe*, a Prieſt likewiſe, built a Third in a Gardin, given him by *Eleuſion*, a Man of Quality. For this Reaſon, *Poſſidius* ſays, That St. *Auguſtin*, at his Death, left to his Church, ſeveral Monaſteries of Men and Women. Thoſe Monaſteries muſt have been in the City, otherwiſe the *Vandals* who had beſieg'd it for ſome Months, would have deſtroy'd them.

It might ſeem proper in this Place to enquire, whether theſe Religious Men, who take the Title of *Eremites of St. Auguſtin*, derive their Original from thoſe *African* Monks, inſtituted by that Saint; but that being a Point of no ſmall Difficulty, and which has been long conteſted between theſe Religious *Eremites* and the *Regular Canons*, without being brought to any Deciſion: I will not engage myſelf in a Controverſy, which both Parties are ſo hotly engag'd in. Mr. *Bulteau* ſays the ſame, only he adds, it is likely, that among thoſe *African* Monks there were *Eremites*, ſince there were alſo ſome ſhut up, whoſe Auſterity and Ardour in Prayer St. *Auguſtin* commends and extolls.

We

A Frier Eremite of S.t Augustin.

BRITISH
MUSEUM

p: 215.

A Nun of the Order of the Eremites of S.t Augustin

We cannot nevertheleſs forbear making one little Reflection, which is, that if the *Eremites* of St. *Auguſtin* are really the Offspring of that Doctor, it is to be admir'd, that the Popes have given Precedence before them to the Orders of St. *Francis* and St. *Dominick*, which came not into the World till the 13th Century. On the other Hand, if it be true that the *Regular Canons* take their Original alſo from St. *Auguſtin*, and are the elder Brothers to the *Eremites*, it is likewiſe to be admir'd, that they ſhould pretend to be antienter than their Founder, carrying back their Inſtitution to the Time of the Apoſtles.

As for the Rule obſerv'd by St. *Auguſtin*'s firſt Diſciples, it is very likely they had none but that of the Goſpel, becauſe the 109th Epiſtle of St. *Auguſtin*, which is the 211th in the Edition of the *Benedictins*, and which, at this Time, is the Rule for the ſeveral Congregations of both Sexes, that boaſt of having that Holy Doctor for their Founder, was not writ before the Year 423, to the Nuns he had ſettled at *Hippo*; but to find out, when it was adapted to the Uſe of Men, in what Country, and by whom that Alteration was made, is another Difficulty which the Learned have not been able to reſolve to this Day.

Pope *Alexander* the 4th united ſeveral Congregations of *Eremites* that were diſpers'd in many Provinces, and oblig'd them all to ſubmit to the Rule of St. *Auguſtin*. This he apply'd himſelf to in the firſt Year of his Pontificate, which was 1254, but the Superiors of theſe Congregations did not meet till 1256. The Congregations that ſent Deputies to that Aſſembly were thoſe of *Valerſuta*, *la Tour des Palmes*, *of the Penance of Jeſus Chriſt*, or *of the Sac.* of St. *Benedict* of *Montefabalo*, of the *Williamites*, the *John Bons*, *Loupzavo* near *Luca*, the *Brittinians*, of St. *Mary de Murceto*, and of St. *James* of *Montlio*, who choſe for their General *Lanfranc Septala*, a *Milaneſe*, who was of the Congregation of the *John Bons*.

In that ſame Chapter, the Order was divided into Four Provinces, and Four Provincials appointed for them, being thoſe of *France*, *Germany*, *Spain* and *Italy*. All this was confirm'd by Pope *Alexander* the 4th, his Bull dated the 13th of *April* the aforeſaid Year. By another Bull of the following Year, he excepted them from the Juriſdiction of Ordinaries, and appointed for their Protector, the Cardinal *Richard*, who had preſided in their General Chapter, and taken the moſt Pains to bring about that Union, whom he empower'd to regulate all Things in that new Order, and to make ſuch Alterations as he ſhould think proper for the Maintenance of Regularity. This ſame Pope oblig'd them to wear large Black Couls, girt about with a Leather Thong.

The firſt Conſtitutions of this Order were examin'd in the Year 1287, under the General *D' Auximas*, at the General Chapter held that Year at *Florence*; they were again examin'd and approv'd in 1290, at the General Chapter held at *Ratisbon*; and again ſome Alterations were made in the Year 1575 and 1580.

Purſuant to theſe laſt Conſtitutions, General Chapters are to be held every Six Years; if the Voters think it proper, they may there oblige the General to ſurrender the Seals of the Order, and may, at all times, elect a new General. The ſame Conſtitutions forbid the Religious Men wearing of Linnen Shirts, but of Woollen, and they are to lye in Woollen Sheets. Abſtinence from Fleſh is recommended to them on all *Wedneſdays* throughout the Year, except in *Eaſter* Week. Beſides the other Days appointed by the Church, they are to faſt all *Fridays* throughout the Year, *Monday* and *Tueſday* after *Quinquageſima Sunday*, and from the Feaſt of *All Saints* till *Chriſtmas*, as alſo on the Eve of the Feaſt of St. *Auguſtin*.

The Religious of this Order multiply'd ſo faſt in proceſs of Time, that it is now divided into 42 Provinces, the Vicarſhip of the *Indies* and *Moravia*, the Congregations govern'd by General Vicars, and the Bare-foot Friers of *France*, *Spain* and *Italy*. Some Authors ſay, there were once 2000 Monaſteries of this Order, and in them 30000 Friers, and that there have been about 3000 Convents of Nuns.

The Popes have granted to it many Privileges and Honours, and among the reſt the Office of Sacriſt of the Pope's Chapel is annex'd to this Order. In the Year 1567, Pope *Pius* V. made this one of the Four Orders of *Mendicants*, being the *Dominicans*, the *Minors*, the *Carmelites*, and the *Auguſtins*. There has been a great Number of Saints and Holy Men among them, and the Men remarkable among them for Learning, or Church Preferments, are ſcarce to be reckoned.

The Habit of theſe Friers is a White Garment, and a White Scapular over it when they are in the Houſe; but in the Choir, and when they go abroad they put on, over all, a Sort of Coul, and a large Hood, both Black, the Hood round before, and hanging down to the Waſte in a Point, being girt with a Black Leather Thong.

Of the Original of the Nuns of the Order of St. Auguſtin.

St. *Auguſtin* ſeems to have inſtituted a Regular Life in Community for Virgins in *Africk*, as well as for Monks and Clergymen; for tho' there have always been Virgins in the Church, which ſhe looks upon as the moſt worthy Part of CHRIST's Flock; yet they did not always live together in Monaſteries, and it will be hard to meet with any Foot-ſteps of ſuch Monaſteries in *Africk*, before St. *Auguſtin*'s Days; but that there were ſome in his Time is certain, tho' all thoſe that profeſs'd Virginity did not ſhut themſelves up there.

There were ſeveral at *Hippo*, and one among the reſt, which that Saint had planted, as he ſays himſelf, to be the Garden of our Lord. His Siſter was Superioreſs of the ſame, and govern'd it till her Death, ſerving God there in Holy Widowhood. His Brother's and his Uncle's Daughters were alſo there.

To theſe Religious Women he directs his 109th Epiſtle, which is the 211th, in the new Edition of that Saint's Works by the *Benedictins*; and which ſome aſcribe to the 16th Year of his Pontificate, that is 411, and others to 423, as ſeems, more probable to ſome Learned Men. This Nunnery was a great Comfort to him, as he expreſſes in theſe Words. 'Amidſt ſo many Scandals as 'every where happen in the World, my Joy and

'Comfort is, to think on your numerous Society, 'on the pure Love that unites you, on the 'Sanctity of your Life, on the plentiful Effuſion 'of God's Grace on you, which does not only 'prevail on you to contemn Carnal Wedlock, 'but alſo to make Choice of a Life in Commu-'nity, which gives you all one Heart and one 'Soul in God. The Conſideration of ſo many 'good Qualities in you, and which God has 'given you, affords my Heart ſome Repoſe 'amidſt the many Tempeſts it is toſs'd by thro' 'the Evils I ſee elſewhere.

Tho' he had planted this Garden of our Lord, and took care to water and cultivate it, yet he very rarely went thither to viſit thoſe Religious Women, and the ſame as to other Monaſteries of Virgins, unleſs oblig'd by ſome urgent Neceſſity. As for the Rule given to theſe Nuns by St. *Auguſtin*, it may be ſeen in his Epiſtle above quoted, and in the Life of that Saint written by the Monks of St. *Benedict*. Nothing can be aſcertain'd concerning the Habit thoſe firſt Religious Women wore, either as to its Colour, or Form.

It will be needleſs here to ſpeak of the Barefoot Friers or Nuns of this Order of St. *Auguſtin*, in regard that I have not yet met with any Monaſteries they had in *England*, and that this Work is confin'd to what was in the *Britannick* Iſlands. If any ſuch were, they may be added by thoſe who ſhall think fit to render the Monaſtical Hiſtory more perfect, as may well be expected ſince new Diſcoveries may daily occur.

FRIERS *Eremites* of St. AUGUSTIN.

A Catalogue *of the moſt Celebrated Learned Men of* Engliſh *Birth, that were Writers of the Order of the* FRIERS EREMITES *of St.* AUGUSTIN.

1. WILLAM SANGHAM, born of mean Parents, but ennobled by Learning and Virtue, became a *Frier Eremite* of St. *Auguſtin*, and writ, *On certain Texts of Scripture: Of Laws and Faith: Of the Remedies againſt Temptations: Of the Encloſure of the Soul: Of the Profeſſion of Novices, &c.* He flouriſh'd in the Year 1260.

2. WALTER the *Recluſe*, educated among, and afterwards became one of the *Eremites* of St. *Auguſtin*, and being already ſufficiently inſtructed in Secular Learning, he apply'd himſelf to Divinity, and became a great Proficient in both Heads. being put to teach others, he ſucceeded ſo well, that many of his Scholars became notable Doctors. But whilſt he liv'd Recluſe from Human Converſation, being much addicted to a Solitary Life, he writ, *Pious Meditations: Of a Solitary Life: Of the Contempt of the World*: And flouriſh'd in 1280.

3. THOMAS BORSTALL, a *Norfolk* Man, and of the Order of *Friers Eremites* of St. *Auguſtin*, after he had attain'd to the Degree of Doctor of Divinity in the *Engliſh* Univerſities, went abroad, and particularly at *Paris* frequented the Schools, viſited the Libraries, often diſputed with the ableſt Doctors, and had almoſt daily Conferences with the moſt celebrated Divines. There he ſo far improv'd himſelf, as to be made Doctor at the *Sorbon*, and Profeſſor of Divinity among thoſe of his own Order. The Titles of his Works are theſe, *On the Maſter of the Sentences: Scholaſtick Quodlibets: Ordinary Diſputations.* He dy'd and was bury'd in his own Monaſtery at *Norwich*, in the Year 1290.

4. JOHN WILTON, after having imbib'd much Literature in the *Engliſh* Univerſities, enter'd himſelf into the Order of the *Friers Eremites* of St. *Auguſtin*, where having well improv'd himſelf in Philoſophy and Divinity, he went over to *Paris*, and was there made Doctor and Profeſſor of Divinity, as he was afterwards at *Oxford*, gaining a great Name in both Places by his learned Sermons, curious Lectures, and ſubtile Diſputations. He writ, as *Joſephus Pamphilus*, in his Chronicle of the *Eremites* of St. *Auguſtin* informs us, *On the Maſter of the Sentences: Determinations in Divinity: Sermons of Saints, for Lent, for Summer and for Winter: On* Ariſtotle's *Priors: On his Poſteriors: On his Morals: Queſtions* and *Lectures*, and more of the ſame Sort; and dy'd at *Oxford* in 1310.

5. JOHN RIDERAL, it is controverted whether he was a *Frier Eremite* of St. *Auguſtin*, or *Franciſcan*, which, as I cannot decide, I will rather chuſe to ſay no more of him, than that, to which ſoever of the two Orders he belong'd, he was Famous for Piety and Learning, and a celebrated Writer.

6. BENEDICT of NORFOLK, *Frier Eremite* of St. *Auguſtin*, in the Monaſtery of *Norwich*, inferior for Erudition to no Divine of his Time; highly valu'd for his ſingular Way of Preaching and Power in perſuading, by *Antony*, then Biſhop of *Norwich*, who choſe him for his Suffragan, making him Partaker of his Charge and Honour. JOSEPH PAMPHILUS, in his Chronicle of the *Auguſtinians*, ſays, he writ, *Sermons throughout the Year: Exhortatory Epiſtles*: Ariſtotle's *Alphabet*; and at length dy'd, and was bury'd at *Norwich*, about the Year 1340.

7. ROGER GLACTON, or GLASTON, born in *Huntingdonſhire*, became a *Frier Eremite* of St. *Auguſtin* in the Town of *Huntingdon*, Doctor of Divinity of *Cambridge*, and at length Provincial of his Order in *England*. He became Famous for Sanctity of Life and Learning, writ in a pure Stile, and in his Sermons to the People, was ſweet to attract, earneſt in perſuading, eloquent in commending or diſpraiſing, and never wanted a proper Diſcourſe to the Subject he had in Hand. He became more Famous by his Familiarity with *Robert* Biſhop of *Salisbury*, and their Learned Epiſtles full of modeſt Wit, and pleaſant Turns, gain'd both of them an Everlaſting Name among their Poſterity. This *Roger* writ, *Sacred Epiſtles: Sermons throughout the Year: Lectures, Queſtions*, and dy'd in a good old Age in his Monaſtery at *Huntingdon*, where he was alſo bury'd, in the Year 1340.

8. GODFREY GRANDFELD, born in *Northamptonſhire*, and *Frier Eremite* of St. *Auguſtin*, in the Monaſtery at *Northampton*, Doctor of Divinity at *Cambridge*, and reputed a great Philoſopher and Divine; but moſt Eminent for his Sermons. Going afterwards to *Rome*, he was firſt Chaplain to a certain Cardinal, Biſhop of *Fraſcati*,

Fraſcati, and then himſelf made a Biſhop by Pope *Benedict* the 11th, and ſent into *England*; at which Time the aforeſaid Cardinal writ a Letter to the Biſhop of *Wincheſter*, wherein he highly commends this *Godfrey*, who, as *Joſeph Pamphilus*, in his Chronicle of the *Friers Eremites of St. Auguſtin*, informs us, left behind him theſe Monuments of his Learning, *viz. Sermons for Sundays: Lectures of Divinity: Determinations: Epiſtles*, and dy'd and was bury'd in his Monaſtery at *Northampton*, about the Year 1340.

9. ROBERT WORSOP, born in *Yorkſhire*, and *Frier Eremite of St.* Auguſtin, of the Monaſtery of *Ticull* in the ſame County, a Village not far from *Doncaſter*, Doctor of Divinity; who having joyn'd Erudition to Sanctity of Life, was at length, choſen Biſhop, in which Dignity he gain'd great Applauſe by preaching the Word of God to his People, inſtructing the Ignorant, and reforming the Clergy. *Leland* and *Joſeph Pamphilus* ſay, he writ *An Introduction to the Maſter of the Sentences: Scholaſtick Queſtions*, and *Sermons*; and at length dy'd and was bury'd in his Monaſtery at *Ticull*, about the Year 1350.

10. RICHARD CHEFFER, born in *Norfolk*, became a *Frier Eremite of St. Auguſtin* in his Youth, in the Monaſtery at *Norwich*, where applying himſelf to his Studies, and being afterwards ſent to *Cambridge*, he became a notable Preacher, and his Fame ſurviv'd him in his Works, for he writ, *Of the Birth of Chriſt: Elegant Sermons: Collations: Of the four laſt Things*; and is thought to have flouriſh'd in 1354.

11. JOHN GODWICK, born in *Norfolk*, became in his very Youth, a *Frier Eremite of St. Auguſtin*, in the Monaſtery at *Lynn*. He took his firſt Rudiments at *Cambridge*, but removing thence to *Oxford*, became there Doctor of Divinity, and Publick Reader. He often preach'd before the King and the Nobility, and gain'd the Reputation of *Sanctity* among his Order, and of much Literature abroad; ſo that in proceſs of Time, he was choſen Provincial of his Order in *England* and *Ireland*. Many of his Works and their very Titles have periſh'd, what remain are theſe, *Lectures on Geneſis: On the Pſalms: Commentaries on Daniel: Of Daniel's Weeks: Of certain Sayings of St. Paul: Sermons throughout the Year: Solemn Sermons before the King and the Nobility: Controverted Queſtions.* He dy'd and was bury'd in his Monaſtery at *Lynn*, in the Year 1360.

12. GEOFFRY HARDIBY, *Frier Eremite of St. Auguſtin*, in the Monaſtery at *Leiceſter*, was bred at *Oxford*, and became Doctor and Profeſſor of Divinity in that Univerſity, wherein he gain'd much Reputation, and was a ſharp impugner of Errors. He could not bear with the Archbiſhop of *Armagh*, who ſaid, *It was a Shame for Chriſtians to beg.* At length his Fame ſpreading throughout this Iſland, he was choſen Provincial of *England*, in which Dignity he behav'd himſelf above Reproach, well governing thoſe committed to his Charge, and preaching very frequently, for he did ſo excel in that Faculty, that he was often call'd upon to preach before the King and the Nobility. At length, King *Edward* the 3d call'd him to Court, and made him his Counſellor and Spiritual Director, as may be ſeen in *Capgrave*, *Leland*, *Colby*, and others. Which Authors do not forget to mention how much he was addicted to Evangelical Poverty, and recommended it to others. Being zealous for the Honour of his Order, he writ againſt the Archbiſhop of *Armagh*, how the *Order of the Eremites of St.* Auguſtin had been Confirm'd by the *Roman* Church, and how St. *Auguſtin* the Biſhop and Doctor of the Church, was the Founder of the ſaid Order, and a Follower of it himſelf. The Titles of his Works are, *Of the Evangelical Life: Of the Perfection of Evangelical Poverty: Lectures on the Old and New Teſtament: Comments on Scripture: Sermons for the Seaſons: Sermons for Feſtivals: Ordinary Queſtions: Reſolutions:* Oxford *Quodlibets: Of the Acts of his own Order.* He dy'd and was bury'd at *London*, about the Year 1360.

13. THOMAS RADCLIF, born in *Leiceſterſhire*, and *Frier Eremite of St.* Auguſtin, in the Town of *Leiceſter*, by his Learning, obtain'd the Degree of Doctor of Divinity, and for his Virtue was made Biſhop of *Lincoln*, being an excellent Preacher, as *Leland* teſtifies; and *Joſeph Pamphilus*, in his Chronicle of the *Eremites* of St. *Auguſtin*, ſays he writ: *For an Introduction to the Sentences: Scholaſtick Lectures*, and *Sermons*; and flouriſh'd in 1370.

14. THOMAS STUREY, *Frier Eremite of St. Auguſtin*, much celebrated by *Nicholas Brigaunus*, in his Collections, noted for perſuading very many to apply themſelves to Literature, writ *Morality of the Revelation: Of the Sacraments: Declamations: Prognoſtick of both Lives: Exceptions of Philoſophers*, and flouriſh'd in the Year 1370.

15. WILLIAM FLETE, *Frier Eremite of St. Auguſtin*, a great Lover of Solitude and Divine Contemplation, daily improving in Virtue. Being inform'd that ſome Brethren of his Order were reforming in *Italy*, and embracing a more ſtrict Diſcipline, he haſted thither, and continu'd among them all the Remainder of his Life, with incredible Integrity and Innocence of Life, as is teſtify'd by *Ambroſius Coriolanus*, and *James* of *Bergamo*. He is ſaid to have had wonderful Revelations, particularly in relation to the future Calamities of the *Engliſh*, whereupon he writ ſeveral Epiſtles to *Engliſh* Men, and eſpecially thoſe of his own Order. What we find of them is, *An Epiſtle to the Provincial of his Order in* England; *and to the Doctors of the ſame Province*; *one to the Brethren of the ſame in Common: A Book of Epiſtles to ſeveral other Perſons: Predictions to the People of* England. He is ſaid to have dy'd in *Italy*, and to have been there bury'd among his Brethren, in the Year 1380.

16. RALPH MARRHAM, *Frier Eremite of St. Auguſtin*, at *Lynn* in *Norfolk*, an Honour to his whole Order for his Piety and Learning. Having attain'd the Degree of Doctor of Divinity at *Cambridge*, he rather apply'd himſelf to pleaſant Studies, than to Subtilties, and leaving the Controverſies of the Schools, betook himſelf to the Delights of Hiſtory, but ſtill preach'd ſometimes to the People. He collected a noble Work from the moſt approv'd Authors, wherein he deſcrib'd, from the Creation of the World, down to his own Time, the Originals of the moſt noted Kings and Kingdoms, their Progreſs, Advancement, Declining, Cataſtrophes and Overthrows; and the Manners and Cuſtoms of ſe-

veral Nations. In ſhort, he ſcarce omitted any thing that might ſerve as an Example of Virtue to be imitated, or of Vice to be eſchewed. He did not plainly prefix his Name before the Book, but in an Enigmatical manner, where the Capital Letters of the firſt Words put together, make up *Frater Radulphus Marrham*, Brother *Ralph Marrham*. The Titles of this and his other Works are, *An Handful of Chronicles: Moſt copious Indexes to the ſame Chronicles: Sermons to the People.* Thus writes *Joſeph Pamphilus.* He is ſaid to have flouriſh'd in the Year 1380.

17. HENRY BEDERICK, or of BURY, *Frier Eremite of St. Auguſtin*, in the Monaſtery of *Clare*, being excellently fram'd for Literature, was, by his Superiors, ſent not only to the *Engliſh*, but alſo to Foreign Univerſities, and at length, took the Degree of Doctor of Divinity at *Paris*; after which, returning into *England*, he grew famous for his frequent and much admir'd Sermons. Being likewiſe of known Piety and Integrity of Life, he was choſen Provincial of his Order in *England*. *Peter Vincentinus* charges it on him as a Blemiſh, that he eagerly maintain'd the Bleſſed Virgin *Mary*'s being conceiv'd in Original Sin. The Monuments of his Learning he left to Poſterity, are, *Sermons on the Bleſſed Virgin: Sermons throughout the Year: On the Maſter of the Sentences: Theological Queſtions.* He flouriſh'd in 1380.

18. JOHN HICKLEY, *Frier Eremite of St. Auguſtin*, Doctor of Divinity. He writ againſt *Wickliff*, and all his Favourers, one Volume, divided into three Parts, and Entit'led: *Of the Power of the Church*; and flouriſh'd in the Year 1381.

19. THOMAS WINTERTON, born in *Lincolnſhire*, *Frier Eremite of St. Auguſtin*, in *Stanford* Monaſtery, Doctor of Divinity of *Oxford*, and Provincial of his Order in *England*. Having been educated in his Youth with *John Wickliff*, had contracted much Friendſhip with him; but as they grew up, it was eaſy to diſcern the Corn from the Tares, for as *Winterton* advanc'd in Piety, ſo did *Wickliff* proceed in his Errors. *Winterton* therefore thought it his Duty to admoniſh *Wickliff*, and, if poſſible, to draw him from his Errors; but when he perceiv'd his Endeavours to be in vain, he turn'd his Friendſhip into Enmity, and writ againſt him with much Judgment and Erudition. His Works, as *Joſeph Pamphilus*, in his Chronicle of the *Auguſtinians* teſtifies, were, *Aſſertion of the Euchariſt: Abſolution againſt Wickliff's Confeſſion: Theological Diſputations*, and *Sermons throughout the Year.* He flouriſh'd in 1382.

20. BANCHIN, born in *London*, and a *Frier Eremite of St. Auguſtin* in that City, Doctor and Profeſſor of Divinity at *Oxford*, became renowned for Preaching, and in the Council aſſembled at *London* againſt the *Wickliffites*, argued ſtrenuouſly againſt their Errors. He writ, *Againſt John Wickliff's Poſitions: Various Reſolutions*, and *Sermons to the People*; and flouriſh'd in 1382.

21. THOMAS ASHBURN, born in *Staffordſhire*, and there a *Frier Eremite of St. Auguſtin*, Doctor of Divinity in *Oxford*, writ and diſputed againſt *Wickliff*, and by his Means, in a great meaſure, a Synod was aſſembled on that Account at *London*, at which he was alſo preſent with 10 Biſhops, 44 Divines, and 20 Canoniſts, and there the Hereſy of *Wickliff* was condemn'd. His Works were, *Againſt* Wickliff's *Trialogue: Of Identity in the Sacrament. Lectures of the Bible: Sermons: Ordinary Queſtions: His Replies: Extracts from St. Auguſtin.* He flouriſh'd in 1382.

22. ROGER TWIFORD, whom ſome vulgarly call GOOD LUCK, *Frier Eremite of St.* Auguſtin: Doctor of Divinity, and a Preacher of Renown, always expounding the Scriptures according to the Antient Fathers, and old Doctors of the Church. His Works are, *The Itinerary of the Mind to God, and Sermons to the People.* I know not whether he writ more, but flouriſh'd in 1390.

23. WILLIAM EGMUND, *Frier Eremite of St. Auguſtin*, in the Monaſtery at *Stanford*, having proceeded Doctor, and been made Profeſſor of Divinity, he taught long, with much Reputation. At length, going to *Rome*, he was, by the Pope, made Biſhop of *Piſſinus*, and Suffragan to *Henry Belfort*, Biſhop of *Lincoln*. The Works he left are, *Sermons to the People*: and *Scholaſtick Replications*; and flouriſh'd in the Year 1390.

24. PETER PATESHUL, *Frier Eremite of St. Auguſtin*, Doctor of Divinity of *Oxford*, and Profeſſor among his own Order. A Man of a ſharp Wit, but too conceited, ſuffer'd much, and ſhew'd incredible Induſtry. He gain'd a great Name by his acute Diſputations, and moſt Learned Sermons; but being puff'd up with Pride, fell miſerably, and baſely went over to the Hereſy of *Wickliff*, and this his latter End was worſe than his Beginning. He dwindled away into Folly and Madneſs, and, like a Buffoon, writ Ballads and trifling Rhimes againſt the *Friers Mendicants*, and other ſuch Ribaldry; ſo that it might be ſaid, that the Man, together with his Faith, had loſt all Senſe and Judgment, and laid aſide all Decency of Behaviour and Chriſtian Modeſty. Yet *Thomas Walſingham*, *Anno* 1387, writes, that at his Death he repented and recanted; but being among the *Lollards*, they obſtructed any Prieſt being brought to him. The firſt Things he writ are Orthodox and approv'd of, the latter Heretical and prohibited. His Catholick Writings, according to *Geſner* and his Abridger, are, *Comments on Holy Writ: Sermons to the People and to the Clergy: On the Maſter of the Sentences: Theological Reſolutions: A Tract againſt Hereticks.* He liv'd in the Year 1390.

25. JOHN WALDEBY, born in *Yorkſhire*, *Frier Eremite of St. Auguſtin*, and Doctor of Divinity of *Oxford*, highly commended by *Leland*, and not undeſervedly; for by the unanimous Conſent of his Order, he was choſen their Provincial in *England*, and much belov'd by the Clergy and People; whereupon, when *Alexander Nevill*, Archbiſhop of *York* dy'd, he was appointed his Succeſſor, but never confirm'd, for the Pope conferr'd the Archbiſhoprich of *York* on *Thomas Arundel*, and tranſlated *Waldeby* to the Archbiſhoprick of *Dublin* in *Ireland*. His Zeal for the Faith may appear, in that coming with the King to the Synod of *Stanford*, in the Year 1392, he ſolidly confuted *Wickcliff*'s Errors. He writ much both in *Engliſh* and *Latin*, under the following Titles, *Moral Expoſitions on the Apo-*

ſtles

ſtles Creed: *On the Lord's Prayer: Five Homilies on the 5 Words of the Angelical Salutation: Scripture Lectures: Twelve Sermons: Sermons to the Clergy: Sermons to the People: Of the Sacrament of the Euchariſt: On the Maſter of the Sentences: Theological Decrees: Againſt the 7 Mortal Sins*; *Ordinary Queſtions: Oxford Reſolutions: Itinerary of Health.* He is thought to have dy'd and been bury'd at *York* among his Brethren, in the Year 1393.

26. THOMAS EDWARDSTON, *Frier Eremite of St. Auguſtin*, and Prior of *Clare* Monaſtery in *Suffolk*, Doctor of Divinity of *Oxford*. Much in Favour for his Piety and Virtue, with *Lionel* Duke of *Clarence*, and his Confeſſor, and by his Favour, preferr'd to be an Archbiſhop in *Ireland*. He writ, *Solemn Sermons: Theological Reſolutions: Scholaſtick Lectures:* and dy'd and was bury'd in his Monaſtery of *Clare*, in the Year 1396.

27. ROBERT WALDEBY, *Frier Eremite of St. Auguſtin*, famous for Piety and Learning, and much eſteem'd among great Perſons. Having begun his Studies in *England*, he went over into *France* with *Edward* the *Black Prince*, and ſtudy'd long at *Thouloufe*, with ſuch ſucceſs, as to become moſt knowing in Prophane and Sacred Literature, for he was extraordinary knowing both in the Civil and Canon Law, well vers'd in Phyſick, and a good Philoſopher, and Divine, inſomuch that he was Doctor and Profeſſor of Divinity at *Toulouſe*, and gain'd much Fame by his Elegant Sermons. Thus he gain'd the Favour of Kings, and was firſt made Biſhop of *Ayre* in *Aquitaine*, then Archbiſhop of *Dublin* in *Ireland*, then Biſhop of *Cheſter*, and, at laſt, Archbiſhop of *York*. His Works are, *Lectures on the Maſter of the Sentences: Ordinary Queſtions: Quodlibets: Sermons throughout the Year: Againſt the Wickliffites*, and much more. He dy'd in 1399.

28. WILLIAM WELLS, born in that City, *Frier Eremite of St. Auguſtin* at *Lynn*, as *Leland* writes, and ſome ſay Doctor of Divinity of *Cambridge*. His many good Qualities caus'd him to be choſen Provincial of his Order in *England*, which he held for the Term of 20 Years, much of which Time he ſpent in writing very Learnedly, tho' his Style be plain. His Works are, *Diſtinctions on the Pſalter: Commentaries on the 7 Penitential Pſalms: Comments on the Goſpels: Theological Diſputations: Vulgar Declarations: Curſory Acts*, &c. He dy'd at *Lynn*, and was there bury'd in the Year 1421.

29. JOHN LOW, born in *Worceſterſhire*, *Frier Eremite of St. Auguſtin*, in the Monaſtery of *Wich*, afterwards Prior of that in *London*, and, Laſtly, Provincial of *England*; Doctor of Divinity of *Oxford*, who, as *Leland* informs us, was, from his tender Years, educated in Virtue and Literature. He is ſaid to have been an Eloquent and vehement Preacher, a ſubtile Diſputant, and an elegant Writer, and very zealous for God's Glory. In the Year 1428, *William*, Biſhop of *Norwich* preſiding, he ſate with *Thomas Waldenſis* and 16 others, to examin certain Seditious Perſons at *Norwich*, who were more than ſuſpected to err in Point of Faith, whom he convicted of Hereſy, and deliver'd them over to ſuffer Death, as Publick Enemies to the Kingdom and to the Chriſtian Church. He was a wonderful Lover of, and Searcher after Antiquities; added very much to the Libraries of his Order, eſpecially that at *London*, on which he beſtow'd many choice Books, beſides his own moſt valuable Works. We are beholding to him for having preſerv'd Writings of Antient Fathers, which, but for him, might have periſh'd. For theſe Excellencies he at length became ſo well known to King *Henry* the 6th, that he bore him ſingular Affection, made him a Privy Counſellor, then Biſhop of St. *Aſaph*, and afterwards of *Rocheſter*. His Works are, *Sermons before the King: Sermons throughout the Year: Theological Diſpenſations: Ordinary Lectures: Hiſtories of the Times*, and much more. He dy'd and was bury'd in his Church at *Rocheſter*, about the Year 1436.

30. JOHN BROME, *Frier Eremite of St. Auguſtin*, Prior and Reader of Divinity in the Monaſtery of *Gorlſton* near *Yarmouth* in *Norfolk*, as *Leland* witneſſes; being equally addicted to Piety and Erudition, erected a noble Library in his Monaſtery, and furniſh'd it with the choiceſt Books, in reading of which he ſpent his Years. He is ſaid to have had there many Books, which were to be found no where elſe in *England*. He writ, *Directories, or Tables: Indexes to Chronicles*, and *Sermons*; and dy'd in his Monaſtery in 1449.

31. JOHN BURY, born at St *Edmund's Bury* in *Suffolk*, *Frier Eremite of St. Auguſtin* in *Clare* Monaſtery, Doctor of Divinity of *Cambridge*, and afterwards Provincial of his Order in *England* and *Ireland*, according to *Leland*, Pious and Learned, a great Preacher, and very zealous againſt Hereticks. In his Time, *Reginald Peacock*, a Man, as his Name imports Vain, Arrogant, Proud, being firſt made Biſhop of St. *Aſaph*, and afterwards of *Chicheſter*, ſcandalouſly deſerted the Faith, writ many pernicious Things, and taught Perverſeneſs, as it were, from the Chair of Peſtilence, Viz. *Of a certain new Liberty of the Goſpel: Of the Power of Lay-Men over the Clergy: Againſt the Clergy's Poſſeſſions: That all Men were equally Miniſters of the Word of God*, and much more of the like Nature. Againſt whoſe impious Doctrines this *John* writ to *Thomas Burcher*, Archbiſhop of *Canterbury*, with ſingular Orthodox Erudition. The Titles of his Works are, *Commentaries on St. Luke: Lectures of the Holy Scriptures: Sermons: Queſtions: Againſt Reginald Peacock*. He liv'd in 1460.

32. THOMAS SLOLEY, *Frier Eremite of St. Auguſtin*, in the Monaſtery of *Norwich*, Doctor of Divinity of *Cambridge*. The Writers of his Order ſay, he was knowing in ſacred and Prophane Literature, and was therefore choſen their Provincial in *England*, and not only govern'd the ſame with Applauſe, but did much Good by his preaching. His Writings are, *Various Queſtions, and Sermons throughout the Year*. He dy'd at *Norwich* on the 4th of *June*, 1477, and was there bury'd.

33. JOHN CAPGRAVE, born in *Kent*, *Frier Eremite of St. Auguſtin*, Doctor of Divinity of *Oxford*, and at length Provincial of his Order in *England*, renowned for Piety and Erudition, and according to *Joſeph Pamphilus*, with whom many others agree, the moſt Learned of all that ever were of that Order in *England*. His moſt ſingular Patron was *Humphrey*, Duke of *Glouceſter*, an excellent Prince, with whom he was in great

Favour, for he was his Confeſſor, and publiſh'd many Things under his Patronage. But his Works will ſhew how great a Man he was. Some ſay, he writ Commentaries on all the ſeveral Books of holy Writ; but if not on all, it is certain, he did on many of both Teſtaments. The Titles of his other Works are theſe, *Of the Creeds: Epiſtle to* William, *Biſhop of* Ely: *Manual of Chriſtian Doctrine: On the Maſter of the Sentences: Theological Reſolutions: Ordinary Diſputations: Scholaſtick Lectures: Sermons throughout the Year: Orations to the Clergy: On erroneous Poſſitions: Of the Followers of St.* Auguſtin; *Of the illuſtrious Men of the Order of St.* Auguſtin: *Catalogue of Engliſh Saints: Of the noble Henries: The Life of* Humphrey *Duke of* Glouceſter: *Chronicles: Epiſtles*: &c. He dy'd at *Lynn*, and was bury'd on the 12th, of *Auguſt*, 1484.

34. THOMAS PEMCHET, *Frier Eremite of St. Auguſtin*, of the Monaſtery of *Warrington*, born in the Weſt of *England*, and Doctor of Divinity of *Oxford*, cloſely follow'd the Subtilties of *Scotus*, inſomuch, that *Ambroſe Coriolanus* in his Commentaries, ſays, he was ſo fond of that Doctor, that if all his Works had been loſt, they might have been retriev'd out of his Memory. The Fame of his wonderful Wit, was ſo ſpread abroad, that he was call'd into *Italy*, and had a great Salary for teaching Divinity at *Pavia*. In which City, *Pemchet*, at the Requeſt of his Scholars, had all *Scotus*'s Works printed. Returning at length into *England*, he was choſen Provincial of his Order there, and in *Ireland*. But in the Year 1483, he joyn'd in a wicked Device with one *Randal Shaw*, Doctor of Divinity, to ſlander the Line of King *Edward* with Baſtardy, in Order to drive them from the Throne, and ſet up the wicked *Richard* the 3d; which, tho' it took Effect, yet it was ſo vile an Action, as he could never wipe off the Stain. However, his Works gain'd him Fame, and were, *Annotations on St.* Auguſtin: *On the Maſter of the Sentences: Theological Decrees: Sermons to both States: Ordinary Diſputations: Lectures on* Scotus: *Corrections on* Scotus: *Quodlibets: Magiſterial Acts: Of the Art of Preaching: On* Ariſtotle's *Metaphyſicks: Elucidations of Naturals: Preceptions of Phyloſophers: Sum of Logick*: &c. He dy'd in his Monaſtery in *London*, and was there bury'd on the 20th of *May*, 1487.

35. JOHN TONNEY, *Frier Eremite of St. Auguſtin*, Doctor and Profeſſor of Divinity of *Cambridge*, according to *Leland*, and afterwards Provincial of his Order in *England*. He then apply'd himſelf to all ſorts of human and divine Literature, and writ ſomething in every ſort, both in Verſe and Proſe, beſides many Things he began and left unfiniſh'd. Several Pieces of his, were afterwards printed by *Richard Pinſon*, the King's Printer. The Titles we have of his Works are, *Magiſterial Lectures at* Cambridge: *Scholaſtick Controverſies: Collectanea: Sermons to the People: Orations to the Clergy: Epiſtles: Of the Quantity of Syllables: Of making Verſes: Wit and Rhimes: Rudiments of Grammar*: &c. He dy'd and was bury'd in *London*, in the Year 1490.

36. GEORGE RIPLAY, *Frier Eremite of St. Auguſtin*, at *Bridlington* in *York-ſhire*, ſpent the moſt of his Life in Diſcovering the occult and abſtruſe Cauſes and Effects of natural Things; to which Purpoſe, *Leland* ſays, he travell'd through *France*, *Italy* and *Germany*, and was there acquainted with the moſt learned Men, and always either writ or taught, or learn'd ſomething. He was well vers'd in all human and divine Literature, and appointed Profeſſor of Divinity in the Year 1489, by the general Chapter of his Order held at *Aylesford*. At laſt, that he might wholly devote himſelf to God and the Study of divine Things, he was, by Pope *Innocent* the 8th, abſolv'd from the Duty of the regular Obſervance of his Order, and obtain'd an Order to be diſmiſs'd by his Brethren. This done, he ſpent the reſt of his Days like an Anchorite, ſhut up in a Cell, at the *Carmelite* Monaſtery of St. *Botolph*. The Titles of his Works are, *Of the Compaſſion of St.* Mary: *The Life of St.* Botolph, *Abbat*: *The Life of St.* John Bridlington: *Theory: Dialogues: Dictates of a ſick Man: Ceremonial Practice: Concord of* Guido *and* Raymund: *Of the Philoſopher's Stone: Myſteries of Chymiſts: Compendium of Alchimy: Secrets of Philoſophers: Marrow of Philoſophy: Caſtle of* 12 *Gates: Of natural Magick: The Apple of the Eye of Alchimy: Short Art, or Trumpet ſound: The Land of Lands: Poems and Epiſtles: Philoſophical Experiments: Of the Temperatures of Things*: &c. He dy'd and was bury'd at St. *Botolph's*, about the Year 1490.

37. JOHN ERGHOM, or ERGHON, born in *York-ſhire*, *Frier Eremite of St. Auguſtin*, in the Monaſtery of *York*, Doctor and Profeſſor of Divinity of *Oxford*. Having paſſed thoſe Degrees, he betook himſelf to the Study of the Holy Scripture and Preaching, and was ſucceſful in expounding the figurative Senſe and Allegories of holy Writ, either in his Sermons, or Writers; and took ſuch Delight in this Study, that with incredible Induſtry he perus'd all the *Greek* and *Latin* ancient and modern Interpreters, in that figurative Way, made choice Collections from them, and added much of his own. Of the whole he compos'd a vaſt Work, which he dedicated to the Earl of *Hereford*, under the following Title, *viz. Compilations of Prophecies.* His other Books were entituled, *Sermons: On the Predictions of* John Bridlington: *Of* John *the Canon's Poems: Aſtrological Calculations*: &c. He dy'd and was bury'd at *York*, about the Year 1490.

38. WILLIAM GALEON, born in *Norfolk*, *Frier Eremite of St. Auguſtin*, in *Lynn* Monaſtery, Doctor of Divinity of *Oxford*, and, at length, Provincial of his Order in *England*, pious and learned, and of ſuch Authority among his Brethren, that by his Example he rouz'd many of them from Slothfulneſs to the Study of Virtue and Literature. He left theſe Monuments of his Ability, *viz. Theological Lectures: Diſputations: Sermons throughout the Year*: &c. He dy'd and was buried at *Lynn*, in the Year 1507.

Other Friers Eremites of St. Auguſtin, *Learned Men and Writers leſs known, as is the Time when they liv'd.*

39. JOHN LANGHAM, *Frier Eremite of St. Auguſtin*, born in *Norfolk*, and had his Name from the Place of his Birth. Study'd firſt in his Monaſtery

Monaſtery at *Norwich*, and afterwards at *Cambridge*. His Works were preſerved in the Library at *Norwich* till the Suppreſſion of Monaſteries. The only Titles of them preſerv'd by *Joſeph Pamphilus* and others are, *Logical Inſtitutions: and Scholaſtick Diſputations*; but when he flouriſh'd we find not.

Of the firſt Coming of the Friers Eremites *of St.* AUGUSTIN *into* England.

IN the Year 1252, *Lanfrank* of *Milan*, the firſt General of the *Eremites*, of St. *Auguſtin*, ſent ſome of them into *England*, to ſeek a Dwelling for themſelves, before they had been confirm'd by Pope *Alexander* the 4th, after St. *Auguſtin*'s appearing to him in an Extaſy, as expreſs'd in his *Bull*. Which, tho' it be Ironically ſpoken by fleering *Bale*, yet it is notorious, that St. *Auguſtin* appearing to ſome Perſons by divine Revelation, enjoyn'd them to propagate his Order. The *Auguſtin Friers* had their firſt Houſe given them in *Wales*; at a Place call'd *Wood-Houſe*, which before had belong'd to the noble Family of the *Turbervills*. Afterwards *Humphrey Bohun*, Earl of *Hereford* and *Eſſex*, in the Year of our Lord 1253, gave them a Houſe and beautiful Church, remarkable for a Spire of wonderful Workmanſhip, in *London*; which now is partly a meeting Houſe for the *German* Proteſtants, who have ſettled in *London*.

Anno 1377, the *Auguſtin Friers*, obtain'd Leave to eat Fleſh, upon Condition, that they ſhould keep the Faſt of the *Friers Minors*, before *Chriſtmas*, *Lel. Col. Vol.* 1. *part.* 2. *pag.* 308.

LONDON.

Monaſtery of Friers Eremites *of Saint* AUGUSTIN.

HUmphrey *Bohun*, Earl of *Hereford* and *Eſſex*, the firſt Founder, *Anno* 1253, being the 38th of *Henry* the 3d.

Reginald Cobham, Benefactor, gave them a Meſſuage in *London*, *Anno* 1344, being the 19th of *Edward* the 3d.

Humphrey Bohun, Earl of *Hereford* and *Eſſex*, rebuilt the Church, *Anno* 1354, being the 29th of *Edward* the 3d, and is bury'd in the Choir.

The Spire of the Church was thrown down by a Storm in 1362, being the 37th of *Edward* the 3d, and rebuilt as it now is to be ſeen.

Valu'd at the Time of the Subverſion, being the 30th, of King *Henry* the 8th at 57 *l. per Annum*.

Leland Collect. Vol. 1. *pag.* 109.

Anno 1354, the *Friers Auguſtin*'s Church in *London*, was re-edify'd by *Humphrey Bohun*, Earl of *Hereford* and *Eſſex*, whoſe Body was bury'd in the Choir of the ſame Church. *Stow*'s *Chronicle*, *p.* 255.

Stow, in his Survey of *London*, *p.* 185. gives the ſame Account as above, and adds, that the Spire of the Steeple blown down, as is there ſaid, was rais'd of new, and ſtill might have ſtood, had not private Benefit (the only Devourer of Antiquity) pull'd it down Both that goodly Steeple and all the *Eaſt* Part, of the Church, has lately (*ſays Stow*) been taken down, and Houſes, for one Man's Commodity rais'd in the Place, whereby *London* has loſt ſo goodly an Ornament, and Times hereafter may now talk of it.

Many Noblemen and Perſons of Eminency were bury'd in this Priory-Church, but their Monuments are all defac'd. This Houſe of *Auguſtin Friers*, was ſurrendred *November* 12, 33 *Henry* 8, and then valu'd at 57 *l.* (*ſays Stow*) *Dugdal* makes it 57 *l.* 5 *s.*

After the Diſſolution of this religious Houſe, the Site thereof and the other Buildings, were granted to *Wriothſly*, in 32 *Henry* 8, others of them to *William*, Lord *St. John*, in 33 *Henry* 8, others to Sir *Richard Rich*, 38 *Henry* 8, and ſome to *Laurence Hereward*, and others by Way of Exchange, in 38 *Henry* 8. And laſt of all, the upper Part of the Church, *viz*, the Choir, the croſs Iſles, and other Parts of this religious Houſe, were granted by *Edward* the 6th, in the 4th of his Reign, to the ſaid Lord *St. John*, now Earl of *Wiltſhire*, and to his Heirs in Soccage.

This *William* Lord *St. John*. Earl of *Wiltſhire*, afterwards Lord Treaſurer and Marquiſs of *Wincheſter*, built in the Reign of *Henry* the 8th, and *Edward* the 6th, a large Houſe, in Place of *Auſtin Friers* Houſe, Cloyſter and Gardens, which was call'd *Wincheſter* Houſe. The Church he pull'd not down; but the *Weſt* End thereof inclos'd from the Steeple and Choir, was in the Year 1550, granted to the *Dutch* Nation in *London*, to be their Preaching Place.

Thomas Hamond, Prior of this Houſe, ſurrender'd it to the King, with 12 Brethren, the 12th of *November* 15, 39. 30 *Henry* 8.

ATHERSTON.

Monaſtery of Eremites *of St.* AUGUSTIN *in* Warwickſhire.

WAs founded for them by *Ralph* Lord *Baſſet* of *Draiton*, in 49 *Edward* 3d, over the Gate whereof are ſtill to be ſeen his Arms, cut in a fair Shield of Stone. Touching the Original of this Order, there is no abſolute Certainty, as *Polydore* affirms. Some alledge, that St. *Auguſtin*, Biſhop of *Hippo*, retiring into the Wilderneſs, during the Rage of the *Manichean* Hereticks, then inſtituted it, gathering together into one Convent, thoſe that were deſpers'd in the Deſart; others, that divers devout Perſons, deſiring to imitate the Piety and ſingular Learning of St. *Auguſtin*, even whilſt he liv'd, left all that they had and betook themſelves to the Wilderneſs, whereupon they were call'd *Eremites*. By which of theſe Means it was, I ſhall not further ſtand to enquire; but *Mendicants* they were for certain, and for their Habit did wear in their Cloyſter, a white Garment cloſe girt to them, and when they went out, a *Dugd. Warw: p.* 781.

Black Coul over it, with a broad leathern Girdle, buckled, as is here repreſented, being ſhorn on the Head as the *Dominicans* are.

Theſe firſt began to propagate in *England*, about the Year 1250. 34 *Henry* 3, but in *Warwick-ſhire*, not a long Time after, for as to this in *Atherſton*, which was the only Houſe of them, therein, it was the 49th Year of King *Edward* the 3d, e'er the ſaid Lord *Baſſet* gave the Land, *viz.* 12 Acres whereon it ſtood; at what Time they began to build their Church, and came to an Agreement with the Parſon of *Manceſter*, in the Preſence of the ſaid Lord *Baſſet*, the Abbat of *Leiceſter*, *Thomas Harecourt*, Lord of *Boſworth* and others; *John Combe*, being their *Procurator*, or *Warden* at that Time; which was in Subſtance this, that for the Tithes of thoſe Places, whereupon that Structure was to be made, and for the reſt of the Lands before ſpecify'd, they ſhould pay to the ſaid Parſon and his Succeſſors 20 *s*, *per Annum*, at the Feaſt of St. *Michael* the Archangel, and *Eaſter*, by even Portions; in Default whereof, a Diſtreſs to be taken, and that if they ſhould acquire any more Land, then to pay Tythe in kind for the ſame.

It ſeems the Church and Buildings were not perfected till King *Richard* the 2d's Time, for it appears, that the ſaid Lord *Baſſet*, by his Teſtament, bearing Date at *London*, the 12th of *September*, *Anno* 1383, 7 *Richard* 2, gave them a Legacy of 500 *Marks*, for compleating thereof. But I do not find, that they ever had any more Lands, than what are above expreſs'd; for by the Survey taken 26 *Henry* 8, all that belong'd to them was valu'd at 33 *l.* 3 *s. per Annum*, over and above Repriſes, and came to the Crown by the Act of Diſſolution, in 27 *Henry* 8. After which, *viz.* in 35 *Henry* 8, the King granted the Site and Circuit of the Houſe, with a Dovecoat, Barn, Orchard, and two Meſſuages that ſtood upon the before ſpecify'd Ground, firſt given thereunto, to one *Henry Cartwright*, and his Heirs, to hold by the 30th part of a Knight's Fee; which *Henry*, the ſame Year, ſold it to ——— *Hill.* Since which, by Purchaſe it came to Sir *John Rippington*, who having bought the Manor, built a fair Houſe of Brick upon the Ruins of this Friery.

OXFORD.

Monaſtery of Friers Eremites *of Saint* AUGUSTIN.

A. Wood. Ant. Oxon. lib. 1. *p.* 115.

IN the Year of our Lord 1251, Pope *Innocent* the 4th, granted Power to theſe Friers to go into any Countries whatſoever, to build Monaſteries, and celebrate divine Service ev'ry where; they paſſed over into *England* that ſame Year, and the next Year after obtain'd an Houſe at *London*, which had been built by *Humphrey Bohun* Earl of *Hereford* and *Eſſex*. This is nevertheleſs repugnant to what I find in an old Manuſcript, *viz.* that *Richard Clare*, the Son of *Gilbert Clare*, Earl of *Glouceſter*, firſt furniſh'd theſe Friers with an Houſe in *England*, in the Year of our Lord 1248. But all Writers agree, that at the Time of their Coming into this Kingdom, in the Year 1252, there happen'd ſo great a Plague, that the like hath not been known in the Memory of Man. But to make ſhort, when the *Eremites of St. Auguſtin*, were ſetled at *London*, they had an extraordinary Deſire to be at *Oxford*, and therefore they ſent ſome of their Number thither, who hiring an obſcure Houſe, but near to the publick Shools, thereby had an Opportunity of making known to the Univerſity, their Skill in Philoſophy and Divinity. Nor did they remain there long unregarded, or not endow'd, for they gain'd the good Will of *John Handlove*, Kt; *Kennet* in his *Par. Ant.* calls him Sir *John Handlo* of *Borſtall*, a moſt wealthy Man; who, tho' he had but very ſmall Poſſeſſions in *Oxfordſhire*, had nevertheleſs his principal Seat of *Borſtall*, in the County of *Bucks*, and was ſo great a Favourer of thoſe Friers, that he purchas'd them, with his own Mony, a Piece of Ground to build their Houſe, and procur'd the ſame to be confirm'd to them by King *Henry* the 3d, in the Year 1268, in theſe Words.

The King, to the Archbiſhops, &c, Greeting.

KNow ye, *that we for the Health of our Soul*, &c, *have given, granted*, &c, *to our beloved in* CHRIST *the Friers of St.* Auguſtin, *in* Oxford, *all that Land and its Appurtenances in the Suburbs of* Oxford *in the Pariſh of the* Holy-Croſs, *which we had of the Gift of* Roger Clare, *of* Cumenore, *to be had and held by the aforeſaid Friers and their Succeſſors, of us and our Heirs for ever, paying for the ſame yearly to the aforeſaid* Roger *one Silver Half-penny, at the Feaſt of St.* John Baptiſt, *and to the chief Lord of the Fee, the Service to him due and uſual for the ſame. We have alſo given and granted* &c, *to the ſame Friers all that Ground in the aforeſaid Suburb and Pariſh, which we had of the Gift of Maſter* Martin Bruton, *to be had and held* &c, *together wtth the aforeſaid Ground, which belonged to the aforeſaid* Roger, *for them there to build an Oratory to celebrate the divine Service, paying yearly for the Ground that belong'd to the aforeſaid* Martin, *to the ſame* Martin *and his Heirs, one Silver Half penny, at the Feaſt of St.* John Baptiſt, *and to the chief Lord of that Fee,* 12 d. *and to the Heirs of* Peter Brideporte 6 *d. in Lieu of all Services, Cuſtoms and Demands*, &c.

But becauſe that Ground was too ſcanty for their Houſe and Chapel, the King, at the Requeſt of the aforeſaid Knight, gave his Commands to his Client *Bogo Clare*, Rector of the Church of Saint *Peter in the Eaſt*, to which Church, on that Account, the Manor of the *Holy-Croſs* of *Halywell* belong'd, to deliver to the *Auguſtinians*, a ſmall Piece of Ground adjoyning to the other aforeſaid; who, in Regard that he ſuſtain'd ſome Loſs thereby, as to the yearly Income, receiv'd of *John Coleſhull*, a kind Favourer of thoſe Friers, and deſirous to make amends for that Loſs, the Rent of a certain Tenement in the Pariſh of St. *Aldate*, as will appear by the following Deed.

Be it known to the preſent and thoſe to come, that I Bogo de Clare, *Rector of the Church of St.* Peter *in the* Eaſt *at* Oxford, *at the Inſtance and Command of*

of my moſt excellent Lord and Patron, the Lord Henry, *by the Grace of God, King of* England, *have granted and demiſed to the* Priors *and* Friers *of the Order of St.* Auguſtin *at* Oxford, *and their Succeſſors, a certain Part of my Ground in the Suburbs of* Oxford, *in my Pariſh of the* Holy Croſs *at* Oxford, *which lies between the High-Way that runs out towards* Beaumund, *and the Land of Maſter* Walter Byllingdon, *the which ſaid Land, us'd to yield to me and to my Predeceſſors* 3 *s. and* 2 *d. and one Pound of Pepper, to build on it a Chapel, wherein they may celebrate divine Service, and the neceſſary Houſes for them to inhabit, and of uſe according to their Will and Pleaſure, to have and to hold,* &c. *without any Service, Exaction, or Demand for ever. For this Grant and demiſing* John Coleſhall, *Citizen of* Oxford, *gave to God and to me and my Succeſſors, and to my aforeſaid Church of the* Holy Croſs *at* Oxford, 4 *s. of yearly Revenue, to be received of a certain Meſſuage, held by* Lumbard Crekelade, *the* Jew *which Meſſuage is in the* Jewry *at* Oxford, *in the Pariſh of St.* Aldate, *between the Meſſuage of the Abbat of* Abendon, *on the one ſide, and the Meſſuage of the Abbat of* Oſney *on the other, in free, pure and perpetual Alms, without any Service,* &c. *In Teſtimony whereof, I have affix'd our Seal to this preſent Deed. Witneſs, Mr.* Richard Mapham, *Archdeacon of* Oxford, *Mr.* Henry Stanton, *Vicar of the Church of St.* Peter *in the* Eaſt, *at* Oxford, *&c.*

But the King's Majeſty, in the 54th Year of his Reign, and of our Lord 1269, confirm'd to the *Auguſtinians*, all the aforeſaid Ground, in the Form of Law which they call *Inſpeximus*: *Handlove*, that he might perform the utmoſt Duties of Piety, uſing his Endeavours to procure them a very ſpacious Seat. Among the reſt, he obtain'd ſome Tenements of the Regular Canons of St. *Frideſwyde*, a certain Rubrick of whoſe in their great Regiſter, tho' their other Deeds, I own, take no Notice of it, making the following mention of the ſame. *It is to be obſerv'd, that the Church of St.* Frideſwyde *had certain Tenements in the Suburbs of* Oxford, *and in the Pariſh of the* Holy Croſs, Viz. *The Houſe of* Alexander *the Fiſherman,* Stapleton's *Houſe; the Writer's Houſe, the Houſe of* Thomas *the Maſon, and the Houſe of* John Yeſtele, *which are demiſed to the Friers of St.* Auguſtin *at* Oxford, *in the Time of* John Lewkemore, *late Prior, the Deed of which Demiſe is not to be found with us, for which Tenements they pay us nothing,* &c. The Inſtruments by which thoſe Tenements were made over to the *Auguſtinians* ſeem to be quite loſt, ſince they cannot be found in the Archives of *Chriſt-Church*; but I find one only Copy of the aforeſaid Donation elſewhere, the ſum of which was, That the aforeſaid *John Leukemore*, did let to theſe Friers a certain Piece of Ground, in the Suburbs of *Oxford*, and the Pariſh of the *Holy Croſs*, and bounded and encloſed by the Ground of thoſe ſame *Auguſtinians*, which was once poſſeſs'd by *Walter Noreys*, in the *Eaſt* and *South*; on the *North*, by the Land of *Richard* of *Canterbury*; and on the *Weſt* by *Beaumont-ſtreet*. The *Auguſtinians* having obtain'd theſe Poſſeſſions, and Pope *Gregory* the 10th having confirm'd the ſame to them by his Bull, more particularly thoſe they had from the King and *Handlove*, the ſame *Handlove* built them an Houſe and Chapel, both very beautiful, and of Square-ſtone, which his Neighbouring Quarry afforded, bringing the Timber from *Shotover* Park, where, if I miſtake not, he was the King's Ranger: But he dy'd before the Buildings were finiſh'd, and therefore left it in charge to his Heirs to perfect the ſame.

The Houſe of the Auguſtinians was without the *Smiths Gate*, and fronted to *Holywell-ſtreet* on the *South*, and the great Court in which *Wadham* College now ſtands on the *North*; the ſtreightneſs whereof, at that Time, being uneaſy to them, they every now and then, as will here appear, extended their Boundaries. Thoſe Buildings were not only beautiful, and, as was before ſaid, of their Neighbours the *Carmelites*, in a very wholſome Air, but alſo near the Schools of the Univerſities, and therefore very commodious for all Exerciſes.

The Schools of the Auguſtinians, As has been before ſaid of the other Religious Orders, had their diſtinct Names for Philoſophy and Divinity; the latter whereof was, at firſt, the Church, and afterwards the Chapter-Houſe; the former, as I take it was the Refectory. Hither they drew almoſt all the Univerſity, and ſtudying their own Intereſt in the firſt Place, procur'd all the Acts to be kept there. There are ſome who do not aſcribe this Removal of the Exerciſes, which were wont formerly to be kept with little Conveniency in Ground-floors, and lower Rooms, to the Schools of the *Auguſtinians*, to the ſpaciouſneſs thereof, affirming, That the ſame is to be aſſign'd to the Learning of thoſe Friers, who, they ſay, were moſt famous for ſcholaſtick Divinity, and Philoſophy. I would be glad to know whence they had this Notion, for I am abſolutely of another Opinion, as very well knowing, that the *Auguſtinians*, when they firſt came hither, were the moſt ignorant among the *Mendicants*, and leaſt acquainted with good Literature; and therefore, as was alſo done by the *Benedictines* and the *Carthuſians*, they went over to the *Friers Minors*, to improve themſelves. That was then very notorious among the *French* and *Italians*; but being told to the Archbiſhop of *Canterbury*, he, by his Letters to the Chancellor, dated at *Nutley*, on the 5th of the *Ides* of *November*, 1284, commanded him to prohibit the ſame for the future; which, I ſuppoſe he alſo did for this Reaſon, *Viz.* Becauſe the Jars of the *Auguſtinians*, who did not well agree among themſelves, with the *Friers Minors*, were grown to ſuch an Height, that the latter always oppoſed them in their publick Harangues. (*I muſt here note that* Wood *has certainly committed a Miſtake in this Place; for it is well known, that the* Carthuſians *cannot go over to any other Order, their own being the ſtricteſt and ſevereſt, and none can paſs from a ſtricter Order to another that is eaſier, but only from the eaſieſt to a ſeverer.*) The Divinity Acts were kept at the *Auguſtinians* only till the School, which, to this Day is ſtill dedicated to that Uſe, was finiſh'd; for thither they were then moſtly transferr'd; but the Exerciſes in Arts, us'd to be afterwards perform'd there, which was practis'd from the very building of their Houſe, as appears by many Teſtimonies. A certain Statute in an Antient Book, concerning the Diſputations of Batchelors, runs thus. *It has been ordain'd in the Aſſemblies of the Regents, for the Benefit and Proſperity of Students in the Faculty of Arts, that every*

Batchelor of the ſaid Faculty, ſhall once every Year diſpute, and once Anſwer at the Auguſtinians; *provided that he be Legally warn'd, to diſpute or anſwer, by the Collators, to be aſſign'd for ſuch Diſputations, 15 Days before he is to diſpute or anſwer; and if any one, ſo warn'd, ſhall refuſe to diſpute or anſwer, if he ſhall not diſpute or anſwer, during the precedent half Year, there ſhall no Reading or Hearing be allow'd him in Form for that Year; and for the obſervance of this Regulation, every one that is to anſwer the Queſtion, ſhall take his Corporal Oath before the other Proctor, before he anſwers to the Queſtion.*

Of what Antiquity this is, I believe is not eaſy to determin, but a Conjecture may be made by that which immediately follows, and is dated in the Year 1267, That theſe Exerciſes took Place as ſoon as the *Auguſtinians* came into Credit at *Oxford*; among whom it was a Law, that before a Batchelor were preferr'd to the Degree of Maſter of Arts, he ſhould be oblig'd to hold Diſputations on fix'd Days. *Firſt*, In old Logick. *Secondly*, In new Logick: And, *Thirdly*, In Philoſophy. This very much prevail'd till the Year 1529, at which Time the *Plague* was brought in by the Multitude of Hearers, and rag'd in the Monaſtery, which oblig'd the Univerſity to grant a Diſpenſation, by which the Exerciſes of the Batchelors were transferr'd to the Church of St. *Mary*; which, when the Peſtilence was over, return'd thither: But after the Diſſolution of the Monaſteries, which happened within a few Years, they went back again to St. *Mary*'s, and there thoſe called *Marian* Diſputations, were kept, until the preſent Schools being erected, thoſe of Natural Philoſophy were transferr'd thither. For there, neither the Thing nor the Name being chang'd, the Diſputations at the *Auguſtinians* on *Wedneſdays* and *Saturdays*, in full *Term* time, are held in the ſaid School, in the Afternoon, from One till Three; the Maſter of the Schools, being Moderator, who, on that Account, from the Days of King *Henry* the 7th, receiv'd only 13 *s.* 4 *d.* from the Univerſity.

Many extraordinary Men proceeded from the Schools of the *Auguſtinians*, to mention all whom would be too tedious and needleſs; it ſhall therefore ſuffice briefly to name ſome of them.

1. JOHN WILTON, Profeſſor of Divinity, and publick Reader of that Faculty in theſe Schools; a Man highly commended for his Knowledge in Scholaſtick Divinity, and eſpecially celebrated by *John Baconthorp*, in his firſt and ſecond Book of the *Sentences*. He was living in the Year 1314, for then he was choſen one of the Doctors and Maſters appointed Delegates, by the Univerſity for the examining and condemning of certain pernicious Opinions.

2. ROBERT ELIPHAT, whom *Henry Willot* takes for a *Franciſcan*, but *Joſeph Pamphilus* gives him to this Order, and ſays he was one of the Hearers of *Gregory Ariminenſis*. Be that as it will, he was famous for his Scholaſtick Diſputations, both at *Oxford* and *Paris*.

3. GEFFRY HARDBY, of whom *Leland* writes, 'That he ſtudy'd Philoſophy and Divi-'nity at *Oxford*, and gain'd much Fame there by 'his great Induſtry; for he attain'd to ſuch a 'Degree in the ſublime Knowledge of Divine 'Theology, that he publickly interpreted the 'Books of both Teſtaments; for which Reaſon, 'he was, by the *Oxfordians*, admitted into the 'higheſt Claſs of Learned Men, *&c.*" I find he had frequent Conteſts with the Archbiſhop of *Armagh* about Begging, and that he dy'd in the ſame Year with him, *Viz.* 1360.

4. BAKIN, of *London*, a moſt ſharp Impugner of *Wickliff* and his Followers, and became very famous in Theological Diſputes, and preaching the Word of God. He flouriſh'd in 1382.

5. JOHN GODWYCK, hear what *Bale* ſays of him. 'Being inflam'd with the Deſire of 'Learning, *ſays that Author*, he went to *Oxford*, 'where, within a few Years, he became ſo great 'a Proficient in the Sciences then admir'd, that 'he was ſoon admitted among the greateſt Di-'vines. So that after ſome publick Diſputations 'and reading there, he was much applauded 'throughout his own Country, and, at length, 'made Provincial of his Order, and preach'd 'notable Sermons before the King, and other 'great Men of the Nation, with extraordinary 'Reputation.

6. THOMAS ASHBOURN, a violent Oppoſer of *Wickliff* and his Adherents, as his Writings teſtify.

7. PETER PATESHULL, a great Defender of *Wickliff*, and no leſs Enemy to his own Society. *Leland* is miſtaken in him, and takes him for *Peter Engliſh*, ſometimes call'd *Payne*, mention'd by *Æneas Sylvius*; whom, if *Bale* follow'd, he drew *Pits*, who follows him into the like Error. But neither do I think him to have ſo much favour'd *Wickliff*, and am rather apt to believe, that the ſame is to be attributed to *Peter Engliſh*.

8. THOMAS WINTERTON, a renowned Philoſopher and Divine, as *Leland* teſtifies. Contemporary with *Wickliff*, and familiar with him in his firſt Studies, whom he afterwards vehemently oppoſed.

9. THOMAS EDWARDSTON, whom the Univerſity honour'd with the Degree of Doctor, for his Piety, and his Faculty in Preaching, wherein he excell'd.

10. JOHN WALDBEY, obtain'd all the Degrees (ſays *Leland*) of a Learned Man, deſervedly offer'd, with ſome Solemnity at *Oxford*, and was afterwards Provincial of his Order. He was certainly a very pious and Learned Man, as appears by his Works, of ſingular Eloquence, and a moſt ready Wit, and therefore acceptable to many at that Time. He was Brother to *Robert Waldbey*, who alſo had enter'd himſelf into the Order of St. *Auguſtin*, and dy'd Archbiſhop of *York*, in 1397.

11. JOHN LAWE, Profeſſor of Divinity, according to *Pits*, in this Univerſity, and Provincial of his Order. He writ ſeveral Treatiſes, moſt worthy to be read over and over; and, as *Leland* ſays, was a diligent Collector of choice Books. He dy'd Biſhop of *Rocheſter*, in 1467, and was bury'd in his Cathedral.

12. JOHN BANARD, or BANNARD, *Frier* of this Convent, afterwards Profeſſor of Divinity and Chancellor of the Univerſity. I have read ſome of his Learned Queſtions on the Maſter of Sentences, publiſh'd at the Time when Scholaſtick Divinity was in Eſteem among us; to refuting of which, I find ſome other Divines of that

that Time, apply'd themſelves at their ſolemn Commencements at *Oxford*. This I have collected concerning *Bannard*, from ſome Manuſcript Fragments in the *Corpus Chriſti* College at *Oxford*. He flouriſh'd in 1412.

13. JOHN CAPGRAVE, the moſt Learned of the *Auguſtinians*, if you will believe *Leland*. The Catalogue of the Books he writ is in *Bale*, who, as well as *Pits*, highly extols this Man.

14. THOMAS PENKETH, of whom *Leland* writes thus, 'He was of ſuch Ability in the 'ſharpneſs of Diſputation, that ſcarce any one 'equall'd him; *and in another Place*, after whoſe '(viz. *John Scotus*) Example, he ſo form'd himſelf 'and all his Studies, that one Egg could not be 'more like to another, or Milk to Milk, *&c.* He enjoy'd ſo great, or rather ſo incredible a Memory, that had *Scotus*'s vaſt Volumes been loſt, he ſeem'd capable to have retriev'd them almoſt to a Word. He dy'd in 1487.

15. *Laſtly*, Beſides JOHN ERGHAM and WILLIAM GALION, one WHITEHEAD was of this Convent, a Man profound in all ſorts of Learning, and particularly in the Mathematicks; who at the Diſſolution of all Monaſteries, being kindly entertain'd by *Henry Billingſley*, Alderman of *London*, to repay that great Courteſy, he taught him Geometry, and at his Death, gave him all his Writings, and Comments, particularly thoſe he had made of *Euclid*'s *Elements*, and which being afterwards methodiz'd, *Billingſley* publiſh'd as his own.

That the *Auguſtinians* had a Library very well furniſh'd with Books, ſufficiently appears by the Catalogue not long ſince in being; but ſince neither the Founder, nor the Benefactors to the ſame, are any where to be found, I will leave it, to ſpeak of their Church.

JOHN HANDLOVE, Knight, above mention'd, began it, and the *Auguſtinians* there celebrated his Obſequies with great Pomp; but he left the finiſhing of it to his Heirs and Relations, who, it is likely, were there afterwards buried; and ſome of whom endeavour'd to rob the ſaid *John* of the Title and Honour of having been the Founder; for I find the Controverſy began between his Poſterity, in the Year 1456, decided in theſe Words.

To all the Faithful of CHRIST, *&c. Br. John Stockton*, Prior of the Convent of the *Friers Eremites*, of the Order of St. *Auguſtin*, at *Oxford*, &c.

BE *it known to your Reverences, that the moſt excellent Lord, King* Henry *the* 3*d*, for the Health of his Soul, *and at the Inſtance of his renowned Knight, the Lord* John Handlow, *of* Borſtal, *acquir'd certain Parcels of Land of ſeveral Perſons in the Suburbs of* Oxford, *oppoſite to the Gate commonly call'd* Smithy's Gate, *as appears in the Charter of divers, more fully made thereof, the which Parcels of Land the ſaid Lord the King, gave at the Inſtance of the ſaid Knight, to the* Friers Eremites, *of the Order of St.* AUGUSTIN, *and their Succeſſors for ever, to build a Church there, and other Houſes and Offices for the Benefit of the ſaid Friers; this Will of our ſaid Lord the King, at the Inſtance of the ſaid Knight, our Lord, Pope* Gregory *the* 10*th, Confirm'd and Ratify'd by his gracious Bulls; but after the Death of our ſaid Lord the King, the ſame* John Handlow *contributed much towards the Building of the ſaid Church and Houſes; and as we underſtand by antient Annals, was prevented by Death, before the ſaid Church and Houſes were quite built; but he being deſirous to ſhow to what Place his Soul was moſt inclin'd, whilſt it remain'd in his Body, order'd his Body to be bury'd there, where the Soul was ſo affectionately held. We therefore do take this renowned Knight for our principal Founder, next to our Lord the King; and do judge that he ought to be look'd upon as ſuch, eſpecially ſince, in all Foundations of Monaſteries this is principally eſtabliſh'd, that no Patron do raſhly preſume to give any thing to* Friers, *without the King's Licenſe. But now, in regard there is a Controverſy concerning the Succeſſion of this moſt noble Knight; a certain Reverend Eſquire,* Edmund Rede, *inform'd in part by our Evidences, and partly by his own, does piouſly challenge to himſelf, the Right of the ſaid Knight, as deſcending to him by Right of Inheritance; for from the ſaid Knight deſcended one Son,* Richard Handlow, *Knight, from whom deſcended Lineally, one Daughter, call'd* Elizabeth de la Pole, *and from the ſame* Elizabeth, *deſcended another Gentlewoman call'd* Katherine James, *from* Katherine James, *deſcended* Chriſtiana Rede, *the Mother of the ſaid* Edmund: *By this Right of Deſcent, the ſaid* Edmund *poſſeſs'd many Lands of the aforeſaid* John Handlow, *Knight, and not only the Lands, but the Royalties granted to* John *and his Heirs. And upon this Right, we the ſaid Prior and Convent, conſidering the true Line of Succeſſion, after full and mature Deliberation, do receive and admit the ſame venerable Knight,* Edmund *and his Heirs for the Founder of the ſaid Houſe, upon the Right he has acquir'd by the aforeſaid Lineal Deſcent. And at their Requeſt, the venerable Maſter,* John Capgrage, *Provincial Prior, has been earneſtly mov'd to be preſent at this our Reception, and Recognition of our ſaid Founder, and to teſtify the ſame by his Letters, for perpetuating the Memory thereof; leſt the Children ſhould do any thing new without the conſent of their Father, or the Labour of the Children be the ſooner fruſtrated for want of the Father's Conſent. Done in our Church at* Oxford, April 21, *in the Year of our Lord* 1456, *on which Day the ſaid* Edmund, *was, in Perſon, and with a ſolem Proceſſion, receiv'd as Founder; many, and Venerable Perſons of the Clergy and People being preſent,* Robert, *Prior of St.* Frideſwyde *at* Oxford; Richard, *Maſter of the Hoſpital without the* Eaſt-Gate; *Maſter* Thomas Chandler, *Guardian of* New College; *Maſter* John Brether; *Maſter* Robert Abdy, *Proctors of the Univerſity of* Oxford, Robert Attwood, *Mayor of the Town of* Oxford; Richard Spragot, John Clerke, John Lowe, *&c.*

After the ſaid Charter had been made publick, the Prior of this Convent, with his Brethren, the Provincial alſo approving of the ſame, aſſign'd to the ſaid *Edmund Rede* and to his Son and Heir *William*, for the Term of Life, certain Chambers between their Church on the *South*, and the Refectory on the *North*, with a Garden adjoining to the ſame.

There were bury'd beſides the Progeny of *Handlow*, and many of the *Auguſtinians* themſelves, as appears by Tombs lately found, *Walter Curſon* of *Waterperry* in the County of *Oxford*,

ford, Eſq; with his Conſort *Elizabeth*. He dy'd on the 7th of *April* 1527, and had a Tomb in this Church, adorn'd with an Inſcription and the Arms of his Family; all which, when the Houſe was deſtroy'd, were piouſly remov'd to *Waterperry*, where they are ſtill to be ſeen.

Benefactors, beſides thoſe before-mention'd, were, 1. *Elias Quilter*, Citizen of *Oxford*, who, after an Inquiſition by a Jewry of 12 Men, in the 23d Year of King *Edward* the 1ſt, and of our Lord, 1295, had declar'd, That the ſame would not be prejudicial to our Lord the King, nor to any other Perſon, made over to the *Auguſtinian* Friers, an antient Hall or Seat, which ſtanding in the Pariſh of the *Holy Croſs*, belong'd, as to the Right of the Supreme Lord, to *Merton* College. The ſame, as is mention'd in the Inquiſition itſelf, *was always, till now, inhabited by Clerks, and they ſtill inhabit there*, and paid beſides the Quit-Rent to the College, 40 *s. per Annum*. The next to him is *John Chaſtleton*, Illuminator of *Oxford*, who in the Year 1317, left it in his laſt Will, that his Tenement in the *Shell-fiſh-ſtreet*, ſhould be ſold, and whatſoever Mony it produc'd, given to thoſe Friers, for the eternal Bliſs of his Soul. The next is *William Taylour* of *Heigham*, Chaplain to the Blackſmiths, who deſigning to give ſome Teſtimonies of his Charity, to the End they might come the more ſure to the *Auguſtinians*, gave to them two Meſſuages and one Acre of Land, adjoining to their Houſe, in the 11th Year of King *Edward* the 3d. But thoſe of *Merton* (who being Lords of the Manor of the *Holy Croſs*, by all poſſible means, obſtructed thoſe Friers extending their Bounds, as fearing they might at length exempt themſelves from their Court Leet) perceiving that Fraud, mov'd frequent Law-ſuits on that Account; which nevertheleſs prov'd unſucceſsful, thoſe Friers obtaining the aforeſaid Donation entire, tho' they afterwards paid to the College of *Merton* 21 *s.* 6 *d. per Annum*, either for that, or ſome other Part of their Ground. The laſt I ſhall here mention, for I cannot mention all, is *Richard Gareford*, of *Oxford*, who, in the Year 1395, not only remitted the Mony due to him, but conferr'd other Gifts on them. I may add, that King *Edward* the 4th, in the Year 1476, granted them a Fair before their great Gate, to be kept Yearly for 5 Days; and that theſe *Auguſtinians*, moreover, receiv'd 50 *s. per Annum*, of the Guardian and Monks of *Durham* College; of which Sum, as well as others, which they paid to other *Mendicants*, an Account was given to the King's Commiſſioners a little before the Diſſolution of the aforeſaid College.

The Diſſolution of the Convent of the *Auguſtinians*, falls in the 32d Year of the Reign of King *Henry* the 8th, to mention the which briefly, the Ground and Tenements were, the Year after, left to *Thomas Carwarden*, Eſq; who converting every thing to his own Profit, carry'd off the Stone, Materials, Trees, &c. King *Edward* the 6th, ſold the ſame to *Henry*, Duke of *Suffolk*, and *Thomas Duport*, Gentleman; at length in the Reign of King *James*, after ſome Changes of Owners, the whole deſcended to the Foundreſs of *Wadham* College, who apply'd them to found a College there, with her Husbands Conſent. *Wood.* Hiſt. & *Antiq.* Oxon. *p.* 115.

William Witherall, was the laſt Prior here, we have no Account of the reſt.

The length of their Church was, the Choir 60 Paces; the Nave 66 Paces; the breadth of it 40 Paces. *Hiſt. Abb.* Vol. 2. *p.* 186 and 334.

CANTERBURY.

Monaſtery of Friers Eremites *of St.* AUGUSTIN *in* Kent.

THAT theſe Friers came firſt into *England* from *Italy*, about the Year 1252, has been taken notice of before: They ſettled at *Canterbury*, about the Year 1325, for that Year the then Archbiſhop of *Canterbury* ſent, and directed to his then Commiſſary, his Mandatory Letters concerning them which here follow.

The Archbiſhop's Mandate *concerning the* Auguſtin Friers.

" WALTER, by Divine Permiſſion, &c. " to our beloved Son the Commiſſary of " *Canterbury*, greeting, Grace and Bene- " diction. Notwithſtanding both the Civil and " Canon Laws in general, prohibit any to pre- " ſume to build an Oratory without the Autho- " rity of the Biſhop, and that the See Apoſtolick " has, eſpecially and expreſly, by many Privi- " leges granted, that no one ſhall attempt to " build a Church, Chapel or Oratory within " the Juriſdiction of the Church of *Canterbury*, " without the Authority of the Archbiſhop of " *Canterbury* and the Chapter; nevertheleſs the " *Friers Eremites* of St. *Auguſtin*, have this *Sunday*, " on the Feſtival of the *Nativity* of the Bleſſed " Virgin *Mary*, erected a new Church or Orato- " ry, in a certain Houſe in the City of *Canter-* " *bury*, on the Ground of the Church of *Canter-* " *bury*, without Licenſe from us and our Chap- " ter; and ringing a Bell, have preſum'd, as is " affirm'd, to celebrate ſolemn Maſs, and raſhly " to receive the Oblations due to the Pariſh- " Church. Wherefore we ſtrictly enjoin and " command you, that you make diligent Inqui- " ſition upon full Information of this Matter by " credible Perſons; and in caſe, by the ſaid In- " quiſition, you find what has been ſuggeſted to " be really true, that then in our Name, and by " our Authority, you interdict the Place in " which the ſaid Friers did preſume to celebrate, " and do ſtill, as is ſaid, celebrate Divine Ser- " vice; at the ſame time ſummoning, by Name, " thoſe Friers, whom, by the ſaid Inquiſition, " you ſhall convict of having ſaid Maſs in the " aforeſaid Place, and thoſe Friers that reſide " there, if there be any, to appear before us on " a legal Day to be by you appointed, where- " ſoever we ſhall then be in the City, Dioceſe, " or Province of *Canterbury*; to anſwer to us " for the Injury and Contempt by them offer'd " to us and our Church of *Canterbury*, and far- " ther to do and receive what ſhall be agreeable " to Canonical Inſtitutions. And you ſhall by " your Letters Patent containing the Series of " theſe Preſents, certify to us the ſaid Day and " Place, and the Day on which you ſhall receive

theſe

theſe Preſents, and what you have done in relation to the Premiſes. Given at *Tenham*, the 18th of the *Kalends* of *October*, in the Year of our Lord 1325.

Theſe Friers had purchas'd and gotten Poſſeſſion of an Houſe or Tenement and Appurtenances, in the Pariſh of St. *George* in *Canterbury*, of one *Thomas* of *Bonynton*, bounded out as follows, *viz.* by a certain Lane, ſometime call'd *Lambert's Lane*, afterwards *Brewer's Lane*, that is, between the ſame Lane and another Tenement of the ſaid *Thomas*, towards the *North*, and a certain Place *Ealdgaole*, and the Tenement of *Cicily* at *Gayole*, towards the *Weſt*, and the Tenement of *Thomas Chich*, toward the *Eaſt*, and the Tenement of *Thomas Clement*, and of the Hoſpital of the Prieſts, toward the *South*. The Friers having purchas'd and gotten Poſſeſſion of this Tenement, forthwith built them a Church, and therein erected Altars, and all of their own Authority; ſo buſily beſtirring themſelves, that both the Monks and the Parſon of St. *George's*, were in Danger to be prejudic'd in their ſeveral Intereſts, The Monks to an Annuity of 20 *d. per Annum*, payable to them, that is, the Prior and Convent of *Chriſt-Church*; the Parſon to the Tithes and other Rights Eccleſiaſtical payable to him, out of the ſaid Tenement. At length, within a Year after, or ſuch a Matter, the Monks and they came to aCompoſition for their Annuity, of whom they obtain'd a Remiſſion and Releaſe of all Arrearages thereof paſt, ſo as the Friers ſhould ſee to the due Payment of it, for the Time to come. The Parſon alſo, *John* of *Natyndon*, by Name, after he had, for the Timely Prevention of his own and his Church's Prejudice, by the Friers alteration of the State and Property of that late Houſe, which, beſide firſt Fruits, Tithes and Oblations, yeilded him, and it, other Comodities before the Time of the Friers; brought his Action againſt them before *John Badeſley*, the Chancellor, and *Robert de Weſton*, Auditors of Cauſes under the then Archbiſhop, *Walter Reynolds*, to the End to compel them by Courſe of Law, as but Right and Reaſon requir'd, to ſecure him and his Church againſt Detriment and Deterioration in this behalf. The Parſon came alſo to Compoſition with them, in and by the which, the Houſe was quietly yeilded and confirm'd to the Friers, with Liberty to make their abode therein, and to get their Chapel, Oratory, or Church and Altar already erected upon the Place, and alſo a certain Plat of Ground laid out for a Church-Yard, to be dedicated, and 9*s.* to be yearly paid by them, for, and in lieu of all Dues to the Parſon of St. *George* for the Time being, for ever; whereof the one Moyety at *Midſummer*, and the other at *Michaelmas*; ſubjecting themſelves to the Archbiſhop or any other Judge, Ordinary or Delegate, for Compulſion in Default of Payment. The Parſon being ty'd to obey, under Pain of Excommunication, and the Friers under Pain of Interdict.

The Friers afterwards enlarg'd their Seat by purchaſing of *John Chich*, of *Canterbury*, a certain Place or Court, within the Pariſh of Saint *George* in *Canterbury*, lying upon the High-Way or Street at the *Cloth-Market*, upon Part of which they built their outward Gate. In the Year 1356, they entred into Obligation, and did bind themſelves and their Houſe, to the Prior and Convent of *Chriſt-Church*, of whoſe Fee it ſeems it was Part, to pay them 2*s.* 4 *d. per Annum* for it. Thus we ſee how theſe Friers firſt Hous'd and then ſetled themſelves here.

A great Ornament afterward to this Place, and to the whole Order, was *John Capgrave*, in his Time; that is, *Anno* 1484, or thereabouts; a famous Frier of this Houſe, Provincial of the Order, and a great Writer; the Catalogue of whoſe Works may be ſeen in *Pits*, who is very full in his Commendation, for a Man of moſt excellent Parts.

As for the Benefactors to this Monaſtery of Note; I read but of two, the one a Widow Woman, one *Amabilia Gobyon*, who made Choice of theſe *Auguſtin Friers* Church for her Place of Sepulchre, and gave by her Will 10 *Marks* to the Repair thereof, in the Year 1405. The other one Sir *John Fineux*, who, in *Henry* the 7th's Time, became a moſt Liberal Benefactor to the Place, as appears by the following Inſtrument, tranſlated from the *Latin*.

The Grant of Sir John Fineux, *to the* Auguſtin *Friers.*

"TO all the Sons of our holy Mother the "Church who ſhall ſee or hear theſe Pre- "ſents, *William Mallaham*, Prior of the "Convent of the Houſe of the Friers Eremites, "of the Order of St. *Auguſtin*, ſettled and found- "ded in the City of *Canterbury*, and the Friers "of the ſame Houſe, greeting and true Charity "in our Lord. Whereas we are in the firſt "Place lyable in the Offices of Charity to thoſe "from whom we have receiv'd Benefits, we "muſt not think much of it, but moſt worthy "of us, to refreſh thoſe with ſpiritual Bankets, "who endow'd us with Temporals; and where- "as the Lord *John Fineux*, Kt. and chief Juſtice "of the common Pleas to our Lord King *Henry* "the 7th, as alſo the 8th, a Man of ſingular "Prudence, of renowned Birth, remarkable for "Juſtice, full of Piety, conſpicuous for Cour- "teſy, and fruitful in Charity, out of his Boun- "ty and Goodneſs, has moſt generouſly expen- "ded the Sum of 40 *l.* or more in repairing and "adorning our Church, Refectory, Dormitory "and Walls; therefore we *William*, the Prior "aforeſaid, and the Friers of the ſame Houſe, "conſidering the fruitful Charity, of this moſt "worthy Perſon, in Return for this his moſt "pious Bounty, have, with unanimous Conſent "and Aſſent, granted, given, and by the Deed "of this our preſent Donation confirm'd, and "for ever ratify'd, as by theſe Preſents we do "confirm, to the ſame *John Fineux*, his Heirs "and Succeſſors, one *Chaplain* of our Friers, to "celebrate the Maſs to be call'd the Maſs of St. "*Mary*, for ever, between the Hours of ſeven, "and eight, in Honour of the bleſſed Virgin "*Mary*, on the Altar in the Chapel of the Viſi- "tation of the bleſs'd Virgin *Mary*; and the ſaid "Chaplain celebrating for the Time being, ſhall "every Day after the Offertory, and before the "Waſhing of his Hands, turning to the Corner "of the Altar, recite the underwritten Names "on a Table, as follows. Let the divine Cle- "mency be pray'd to for the Souls of the Lord

" *John Fineux*, Kt. and *Elizabeth* his Conſort; " King *Henry* the 7th, *John Morton*, Cardinal, " late Archbiſhop of *Canterbury*; *William Apple-* " *dorfeld*, and *Mildred* his Conſort; and for the " Souls of all the Faithful departed. And to the " End that this Donation and Conceſſion of ours, " may be firmly and perpetually obſerv'd; We " *William* the Prior aforeſaid and the Friers of " this ſame Place, have confirm'd, and by theſe " Preſents do confirm this preſent our Donation " and Conceſſion, not only by affixing to it of " our Common and Chapter Seal, but alſo by " ſubſcribing the ſame under our Hands. Given " in the Chapter-Houſe of our aforeſaid Houſe " at *Canterbury*, on the 28th day of *November*, in " the Year of our Lord 1522.

" And I Brother *William Wederhal*, Doctor of " Divinity, and Provincial of the ſame Order " of *Friers Eremites*, being very well ſatisfy'd " that all above was worthily and wholſomly " granted and given, for the Confirming of all " and ſingular the Things as above mention'd, " to be granted by the Prior and Friers afore- " ſaid, at the ſpecial Requeſt of the aforeſaid " Prior and Convent, have affix'd my Seal, " which I uſe upon the like Occaſions, to the " above written Grant and Donation. Given " as to the ſealing of this our Confirmation, " the 20th day of *December*, the aforeſaid Year " of our Lord.

Somner's Antiquities of *Canterbury*, *p.* 67, and in the Appendix to the ſame 17 and 18, *Battely* adds nothing concerning them.

STANFORD.

Monaſtery of Friers Eremites *of St.* AUGUSTIN, *in* Lincolnſhire

AT the *Weſt* End of *Stanford*, juſt without St. *Peters* Gate on the left Hand ſtood the Monaſtery of *Auguſtin Friers*, founded by one *Flemming*, a very rich Man of *Stanford*. The Care of finiſhing it was committed to the Archdeacon of *Richmond*, but no Mention of any Date or other Particulars. If anſwerable to the Circumference of enclos'd Ground, it was very large, being above a Quarter of a Mile in Length. The Ruins of it now ſtanding are venerable, and give a good Idea of its former Grandeur, of which the following is an exact Account. From the Manuſcript Collections of the Reverend Mr. *Forſter*, Rector of St. *Clement's-Danes*.

The Friery without St. *Peter's* Gate, on the left Hand, has doubtleſs been a moſt noble Fabrick, as appears by the remaining Ruins which have been carefully inſpected. The *Weſt* Front appears to have been 80 Yards long. The *South* Front 80 Yards long. The Chapel ſtanging on the *North* Side, may eaſily be diſcern'd to have been 40 Yards long and 20 Yards wide; and the End of the Chapel, *Weſtward*, ſeems to have rang'd along the Cloyſters, which are of the ſame Length and Breadth with the Chapel. In which Place lately digging, to make a Saw-Pit, were found the Skulls and Bones of Men. The Chapel ſeems to range even with, and joyn to the *Eaſt* Front, as the Cloyſters do to the *Weſt*. The *Eaſt* Front is alſo 80 Yards; ſo that the whole is an entire Square, and in the Middle thereof, very plainly appears a curious and compleat Court, being exactly 30 Yards every Way. The ſtone Pillars and Windows which have been dug up in the Ruins, render the Structure very magnificent, and ſome of the Rooms, whether for Conveniency or Curioſity, have been pav'd with a fine Sort of glaz'd Tiles of different Colours, 2 Inches thick, and 9 Inches ſquare, and from Corner to Corner 12 Inches; a whole Load of them was found, as they lay on a pav'd Floor, and more might have been taken up, but that they were ſpoil'd, and ſo not thought worth while. On the *Weſt* Front, at a ſmall Diſtance, there yet appears, to have been a very curious Garden, as by the Degrees, which both in Length, Breadth and Aſcent, were very carefully, exactly and proportionably made; and the *South* Front by the riſing of the Ground, aſſures us, it was approached to by a noble and gradual Aſcent, the whole being environ'd with a ſtone Wall, near half a Mile about. The Scituation as ſweet, pleaſant and delightful, as if Nature here wanted no Aſſiſtance from Art. The *South* and *Weſt* Proſpects made agreeable by the ſilver Stream of the River *Welland* and it's moſt rich and fragrant Meadows. A little beyond the *North-Weſt* End of this Friery, is a long Hedge, commonly call'd *Pewterers-Hedge*, where, according to Tradition, was formerly a Street, inhabited by *Pewterers*, for which we have no other Authority, and at the *Weſt* End of this, very fairly appears the *Roman* High-Way. About a Quarter of a Mile *Weſt* of this Friery, ſtood a ſmall Village call'd *Breadcroft*, which ſome are of Opinion, receiv'd it's Name from the ſeveral Bakers inhabiting the ſame, as appears by ſome old Writers in the Evidence-Room of Mr. *William Brown*'s Hoſpital in *Stanford*; and nigh *Breadcroft* was lately found, by a Perſon at Plow, a large ſtone Coffin, which may be ſtill ſeen in a Cloſe call'd *Rock*'s-*Cloſe*, without St. *Clements-Gate*, and is us'd as a Trough to water Horſes. *This Account of theſe Ruins I tranſcribed from the old Manuſcript above quoted, and they might be ſtanding when the ſame was written.* But I am aſſur'd by the aforeſaid Mr. *Forſter*, now reſiding at *Stanford*, that there are no ſuch Remains now, nor any thing but ſome Heaps of Rubbiſh.

I find no Priors of this Monaſtery, but only the laſt of them, which was *Richard Warner*, who with five of his Brethren, ſurrender'd this Convent, *October* the 6th, 30 *Henry* 8. This ſeems to have been a very conſiderable Monaſtery, and conſequently muſt have had at that Time many more than ſix Friers, and therefore it is probable that all the reſt refuſing to ſubmit to the Surrender, were turn'd out, and no Mention made of them to the End that it might look as if the Convent had conſented, which it is well known was practis'd in moſt other Monaſteries.

NEWARK.

Monaſtery of Friers Eremites *of St.* AUGUSTIN, *in* Nottinghamſhire.

HEre was a certain Houſe of Friers, of the Order of St. *Auguſtin*, which was granted from the Crown; 35 *Henry* 8. to *Richard Andrews* Thoroton Notts. p. 190.

Andrews and *Nicholas Temple*, and their Heirs. Sir *John Markham* had it, ſince it was Sir *Francis Leek*'s Dwelling Houſe, and alſo the Lord *Deyncourt*'s Sons; but his Son, afterwards Earl of *Scarſdale*, ſold it to Mr. *Matthew Jenniſon*.

This is all I have been able to find concerning this Friery.

CHERLEY.

Monaſtery of Friers Eremites *of St.* AUGUSTIN *in* Leiceſterſhire.

Burton's Leiceſterſhire, *pag.* 69.

ROBERT *Blanchmaines*, Earl of *Leiceſter*, in the Reign of King *Henry* the 2d, built this ſmall Priory, of which we have no more than what is in *Rot.* 5. *Henry* 8, being theſe Words, *Cherley* of Eremites, the Patron, the Earl of *Winton*; there three Friers uſe to reſide.

ULLESCROFT.

Monaſtery of Friers Eremites *of St.* AUGUSTIN *in* Leiceſterſhire.

Ib. pag. 395.

THIS Place was formerly call'd *Oſolueſcroft*, ſtanding in *Charnewood* Foreſt, very ſolitary, where *Robert Blanchmaines*, Earl of *Leiceſter*, *Temp. Henry* 2. founded a ſmall Priory for *Eremites* of the Order of St. *Auguſtin*, which, at the Suppreſſion thereof, in the Reign of King *Henry* the 8th, was valu'd to diſpend yearly 101 *l.* 3 *s.* 10 *d. Ob.*

Rot. 5. *Henry* 3. The Earl of *Winton*, Patron of *Ulleſcroft* of *Eremites*, there uſually reſide three Prieſts.

This Friery is mention'd in the *Monaſticon*, Vol. 2. p. 362, and in the *Engliſh* Abridgement thereof, p. 155. but it is there plac'd among the Canons of St. *Auguſtin*, as if theſe two had been but one Order, an Error frequently to be met with there. We are there alſo told that *Roger Quyney*, Earl of *Wincheſter*, was the firſt Founder, the Marqueſs of *Dorſet* the Modern.

This Difference of Founders we know not how to reconcile, but that the Monaſtery was of the *Eremites*, and not of the Canons, is certain.

All Mr. *Willis* gives us concerning it is, That EDWARD DALBY, Prior, and 9 others ſubſcrib'd to the King's Supremacy the 17th of *September* 1534, 26 *Henry* 8, and afterwards at the Diſſolution, with 11 Brethren, ſurrender'd this Convent to the King's Viſitors, *September* the 15th, 1539.

WARRINGTON.

Monaſtery of Eremites *of St.* AUGUSTIN, *in* Lancaſhire.

Leiceſter's *Antiquities*, *pag.* 253

ANno *Domini* 1379. 3 *Richard* the 2d, *William Eltonhed*, Prior of the *Hermit Friers* of the Order of St. *Auguſtin*, at *Warrington* in *Lancaſhire*, and the Convent there, granted to Sir *Thomas Dutton*, Knight, a perpetual Chantry, to wit, That a ſufficient Frier of the Convent of *Warrington*, ſhall be eſpecially elected to pray for the Salvation of Sir *Thomas*, his Children, and of *Phillipaa* his Wife, and her Parents; and for the Soul of Dame *Ellen*, late Wife of the ſaid Sir *Thomas*, their Children and Parents, when they ſhall die, at the great Altar of their Church yearly for ever; and that their Names be Written down in their Martyrology; whereunto the Prior and Convent were bound, under a Penalty of 3 *s.* 4 *d.* to be levy'd by the Provincial upon Omiſſion of ſuch form of Service; and if for a Week or a Fortnight it were omitted, then muſt they double the Fine omitted in Manner aforeſaid. If neglected for ſix Months, then upon Pain of Suſpenſion; if for a Year, then upon Excommunication, until the Time omitted be made up. Whereunto are Witneſſes, *Thomas* Abbot of St. *Werburg* of *Cheſter*, *Stephen* Abbot of *Vale-Royal*, *Richard*, Prior of *Norton*, and *Roger*, Prior of *Berkenhead*.

This was confirm'd by *Henry de Townſdale*, Provincial of the *Hermit-Friers* of St. *Auguſtin*, in *England*, with a ſpecial Injunction, that the ſaid Perſons be yearly twice commemorated before the whole Convent; once at the Entrance of the Prior of *Warrington*, into the Convocation-Houſe yearly, the other Time, on the Election Day of a Fellow-Prior, for a Provincial Convocation, dated at *Warrington*, on *Sunday* next after the Feaſt of St. *Martin*, the Year aforeſaid.

No Mention of this Monaſtery in the Hiſtory of Abbies, *&c.*

OF THE Nuns and Friers OF THE ORDER OF Our SAVIOUR, commonly call'd *BRIGITTINES.*

Of the Original, and Progreſs of the Order of the Brigittines, *with the Life of St.* Brigit, *their Foundreſs.*

Hiſt. des Ordres Monaſt. vol. iv. p. 25.

THE Order which St. *Brigit* founded, about the Year 1344, was call'd of the Saviour of the World, becauſe they pretend, that our Divine Redeemer himſelf, preſcrib'd the Rules and Conſtitutions that are to be obſerv'd by thoſe Religious Men and Women, for the maintaining of Regular Diſcipline, and that he dictated them to *St. Brigit*. That Princeſs, who was deſcended from one of the moſt Noble and Illuſtrious Families in the Kingdom of *Sweden*, was born into the World about the Year 1302. Her Father, whoſe Name was *Birger*, imitating the Piety of his Anceſtors, had always bore ſo great Love to JESUS crucify'd, that he undertook a Pilgrimage into the *Holy Land*, to viſit the Places where the Myſteries of our Redemption had been accompliſh'd, and to drop his Tears where our Lord had ſhed his Blood. For the ſame Reaſon, he ſpent all *Fridays* in Works of Penance and Mortification, and being ſtrengthned with the Sacraments of Penance and the Holy Euchariſt, he endeavour'd that Day to put himſelf into ſuch a Diſpoſition, as to be able to endure all the Croſſes that might befall him till the next *Friday*.

Sigride, our Saint's Mother, was no leſs piouſly inclin'd, than her Husband, and gave Proof thereof in building many Churches, which ſhe endow'd with conſiderable Revenues out of a Royal Magnificence, for ſhe was deſcended from the Kings of the *Goths*. Being at Sea when with Child of *Brigit*, the Ship met with ſo violent a Storm, that it was in great Danger of being caſt away; ſeveral Perſons were drowned, and *Sigride* was miraculouſly ſav'd; for the next Night, a Man of much Majeſty appear'd to her in her ſleep, who told her, that the Child ſhe bore in her Womb, had ſav'd her from Shipwreck, adviſing her to take ſpecial Care of its Education, for as much as it would be one of the greateſt Ornaments of *Sweden*; but ſhe dy'd ſoon after ſhe was deliver'd of our Saint, who inherited her Piety and Diſcretion, and improv'd very much under the Government of one of her Aunts, who was a Lady of ſingular Piety.

Three Years being paſs'd before *Brigit* pronounc'd a Word, that it was much apprehended ſhe might always continue Dumb; but ſhe began, all at once, to talk with as much Eaſe, and as diſtinctly as Perſons of ripe Years, which was look'd upon as Miraculous and a Prodigy. From her very tender Years, ſhe apply'd herſelf much to Prayer, and even then receiv'd ſpecial Graces from God. At ten Years of Age, ſhe conceiv'd ſuch ſenſible Grief upon hearing a Sermon upon the Paſſion of our Lord JESUS CHRIST, that ſhe ſhed abundance of Tears. The next Night ſhe thought ſhe ſaw him, as if he

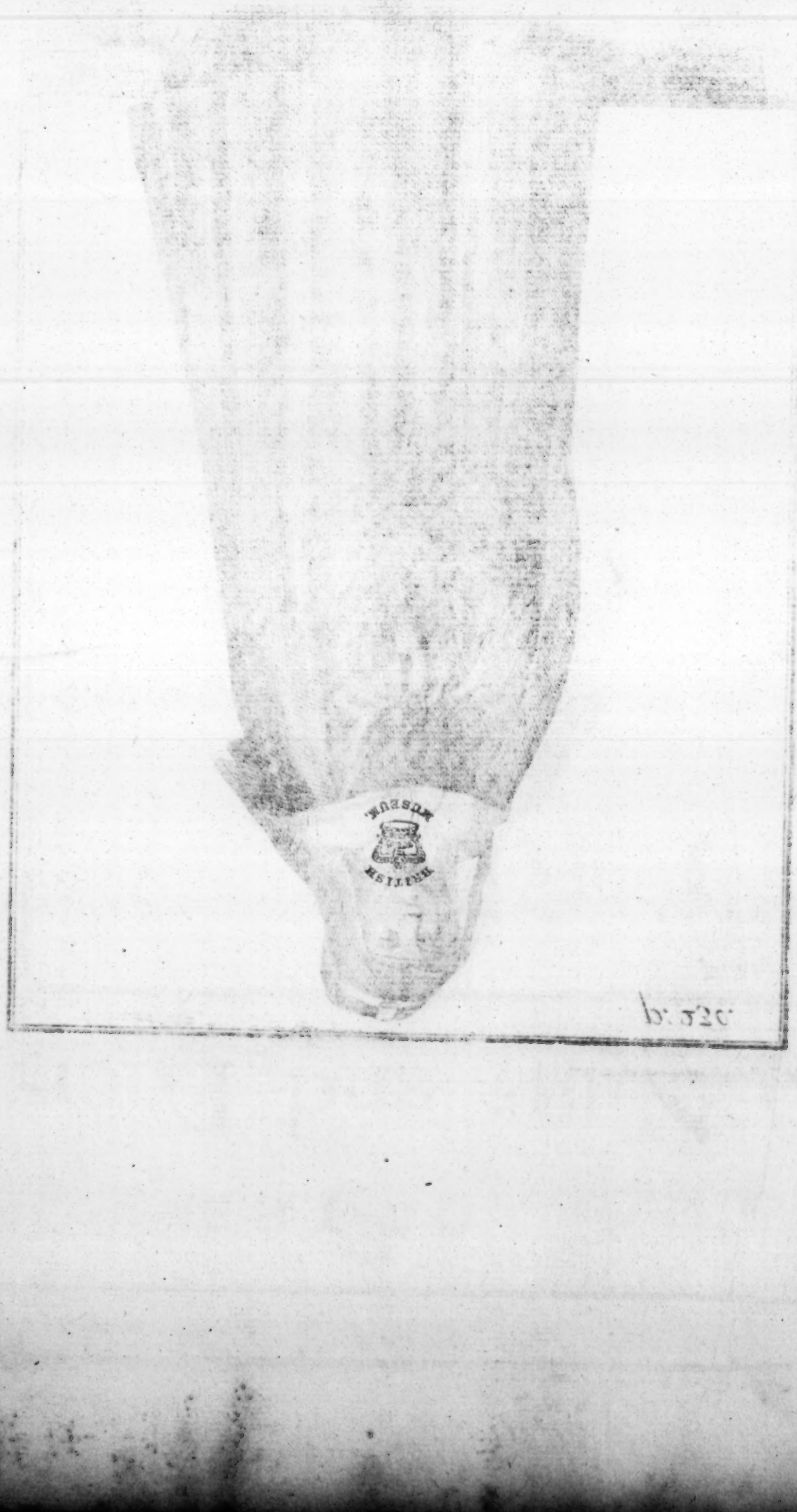
A Frier of the Order of S.t Brigit.

OF THE

Nuns and Friers

A Nun of the Order of St. Clare.

A Nun of the Order of S.t Brigit.


BRITISH MUSEUM

he had been juſt then nail'd to the Croſs. She was much mov'd at that melancholy Object, from that Time bore ſingular Devotion to the Paſſion of the Son of God, and could never think of it without ſhedding Tears.

Tho' ſhe earneſtly deſir'd to remain a Virgin, yet ſhe obey'd her Father, who gave her in Marriage at 13 Years of Age to *Wlpho*, Prince of *Nericia* or *Noricia* in *Sweden*, who was but 18 Years of Age. They ſpent the firſt Year in Continence, by mutual Conſent, and having both of them taken the Habit of the third Order of St. *Francis*, they liv'd in their Houſe, as if it had been in the moſt regular Monaſtery. They afterwards had 8 Children, four Sons and as many Daughters. *Wlpho* being himſelf piouſly inclin'd, his Wife eaſily obtain'd his Conſent to practice Mortification. She lay in her Cloaths on the Ground, or on a Board, ſpending moſt of the Night in Prayer. She re-doubl'd her Auſterities, wore a coarſe Hair Cloth, and viſited the Hoſpitals, ſerving the ſick herſelf, in the Abſence of her Husband, who was often oblig'd to go to Court, where the King advis'd with him upon the moſt important Affairs.

However, *Wlpho* grew ſenſible how little his Employments avail'd him, when compar'd with his Wife's; and being deſirous of the like Grace, pray'd with her very often, and to do it with more Quiet, quitted the Court. They undertook a Pilgrimage to St. *James*'s in *Galicia*, with their 8 Children. *Wlpho*, upon their return, falling dangerouſly ſick at *Arras*, *Brigit*, who ſpar'd no bodily Pains to relieve him, had alſo recourſe to God for his Recovery. St. *Denys* appear'd to her, who fore-told ſeveral Things that were to come to paſs, and, as a Token of the Truth of what he ſaid, promis'd that *Wlpho* ſhould ſoon recover, which happen'd accordingly. No ſooner did he get home, with his whole Family, than, being egg'd on by the Spirit of God, having obtain'd his Wife's conſent, he became a religious Man in the *Ciſtercian* Order. Not long after he dy'd, before the Year of his Noviceſhip was expir'd; but it is likely he made his Profeſſion before his Death, as is the Cuſtom of all Religious Orders, which cauſe their Novices to profeſs, when they are in Danger of Death. It is not therefore to be admir'd, as is by ſome, that the *Ciſterian* Monks have inſerted him among the Bleſſed of their Order, in their Martyrology.

Brigit being now at her own Liberty, thought of nothing but making her Advantage of it, in order to lead a Life of more Perfection than ſhe had done before. She divided what ſhe had among her Children, diſpos'd of all that might divert her from the Service of God, and gave herſelf wholly up to Exerciſes of Piety. She laid aſide her rich Garments, to put on ſuch as were more ſuitable to the penitent Life ſhe deſign'd to lead. This was cenſur'd at Court, and look'd upon as want of good Senſe; but her Deſign being to pleaſe none but God, ſhe rais'd herſelf above the Judgment of Men, and was not afterwards aſham'd to eat with the Poor in the Hoſpitals, or in the Streets, and ſometimes to beg with them. She no longer wore Linnen, cover'd her Body with an harſh Hair-Cloth, girt herſelf with Cords full of Knots, and to theſe Mortifications added another every *Friday*, dropping ſcalding Wax on ſome part of her Body, in order the more lively to reprint in herſelf the Memory of the Sufferings of the Son of God, in his Paſſion. Her Faſts were frequent, and that on *Friday*, beſides the others enjoin'd by the Church, was upon Bread and Water: Nor was her watching leſs Auſtere, ſhe allow'd her Body no Reſt, but only in the utmoſt Neceſſity, and when altogether ſpent for want of Sleep, having no other Bed but a Carpet laid on the Ground, and ſhe always liv'd after this manner for near thirty Years after the Death of her Husband.

It is thought to have been about the Year 1344, ſoon after the Death of her Husband, and whilſt ſhe was yet poſſeſs'd of her Eſtate, that ſhe built the Monaſtery of *Waſtin*, in the Dioceſe of *Lincopen*, in the Kingdom of *Sweden*, which was the Original of the Order, afterwards call'd of our Holy Saviour, or of the *Brigittins*, which ſhe founded in Obedience to the Saviour of the World, who dictated to her, as is pretended, with his own Mouth, the Rules and Conſtitutions thereof, by the Name of the Rule that was to be obſerv'd in that Order, and containing thirty one Chapters, beſides the Preface, which contains three more. There are ſome alſo in the *Revelations* which go under the Name of the Extravagants.

According to the Conſtitutions, this Order is principally founded for Religious Women, who are to pay a particular Honour to the Holy Virgin; and there are alſo to be Religious Men in it, to afford them ſuch Spiritual Aſſiſtance as they ſhall want, and adminiſter the Sacraments to them. The number of Nuns is fix'd at Sixty in each Monaſtery, that of the Religious Prieſts, to Thirteen, anſwerable to the Number of the Apoſtles, of whom St. *Paul* was the Thirteenth. There are to be alſo four Deacons, repreſenting the four Doctors of the Church, St. *Ambroſe*, St. *Auguſtin*, St. *Gregory*, and St. *Jerome*, and eight Lay-Brothers, who, all together, make up the Number of the 13 Apoſtles, and of the Seventy two Diſciples of JESUS CHRIST. The Nuns are not to be admitted before 18 Years of Age, and the Friers till 25. They are to ſue for it a Year before they receive the Habit. The firſt time they ask it, they are to be put off for three Months, and ſo from three to three Months till the End of the Year, to ſee whether they hold their Reſolution. However, if it be ſome grave Perſon, and of ſuch Authority, that there is no Reaſon to ſuſpect any Inconſtancy, ſhe may be receiv'd after ſix Months. After the Year of Noviceſhip, the Biſhop of the Place, where the Monaſtery ſtands, or ſome other deputed by him, comes to the Church Door, where he puts ſeveral Queſtions to the Perſon ſuing, and then cauſes her to go into the Church. A red Banner is carry'd before her, on the one ſide whereof is a Crucifix, and on the other the Picture of the Bleſſed Virgin, to the End that caſting her Eyes on the Crucifix, ſhe learn Patience and Poverty, and looking on the Picture of the holy Virgin, ſhe may learn Humility and Chaſtity. The Petitioner ſtays at the Church Door till the Biſhop has conſecrated a Ring. Two Flambeaus are lighted on the Sides of the Banner, which are to burn all the time of Maſs. After the Bleſſing of the Ring, the Biſhop puts it on her Finger, and

then goes to celebrate the Holy Maſs. At the Offertory ſhe makes her Offering, and returns to her Place, where ſhe continues till the Biſhop has bleſſed the Habit. Then he ſends a Clerk for her, ſhe comes with her Feet bare, puts off her Garments at the corner of the Altar, only keeping a Tunick on. The Biſhop puts on the Habit of the Order, and after having veil'd her, goes on with the Maſs. At the Time where it is uſual to give the Nuptial Bleſſing to Perſons that are marry'd, he turns to the People, calls the Petitioner, and after ſome Prayers, puts on her Head the Crown thoſe Religious Women wear, which he faſtens with a Pin, ſaying other Prayers. Maſs being ended, ſhe is call'd again, proſtrates herſelf on the Ground, whilſt he ſays the Litanies, after which ſhe riſes to communicate. Then four Nuns having open'd the Door, at which ſhe is to enter the Monaſtery, go out to her, and carry her in on a Bier, the Biſhop following, and delivering her to the Abbeſs, and then for the ſpace of eight Days, the Nun is not oblig'd to any regular Obſervance.

This is the Ceremony obſerv'd at the Conſecration of a Nun of this Order, and the ſame is to be done with a Frier, bating that inſtead of giving him a Ring, the Biſhop takes hold of his Hands, inſtead of veiling, he uſes the Impoſition of Hands on his Head; inſtead of giving him a Crown, he makes a Croſs on his Head, ſaying the ſame Prayers that are preſcrib'd for giving the Siſters the Ring, the Veil and the Crown; and after Maſs, the Biſhop conducts the Brother into the Houſe of the Friers, whence he muſt not go out, but only to the Church, which is in common for the Friers and Nuns, and where there are to be thirteen Altars, in Honour of the thirteen Apoſtles, and fourteen Chalices, two whereof for the high Altar. Each Altar is to have two Suits of Furniture, one for *Feſtivals*, and the other for Week-days. The high Altar is to have two pair of Cruits, two pair of Candleſticks, a Croſs and three Cenſers, one of them to ſerve every Day, and the other two on Feſtivals, and a *Ciborium*, to keep the conſecrated Hoſts.

The Choir for the Nuns is above, that for the Friers below. The Nuns are only to ſay the Office of the Bleſſed Virgin, with three Leſſons, as well on Feſtivals as other Days, and to ſing at high Maſs of the holy Virgin, upon every Holyday, after which, they are alſo to ſing the *Salve Regina.* As for the Friers, they are to ſay the Office, according to the Cuſtom of the Dioceſe the Monaſteries are in; and both the Friers and the Nuns, before they begin the Even Song, and after having ſaid an *Ave Maria*, are to beg Pardon of one another, the firſt Choir profoundly bowing to the other, and ſaying, *Forgive us for the Love of God, and of his moſt holy Mother, if we have offended you either by Word or Action or Sign; for, on our Part, if you have fail'd in any Reſpect towards us, we heartily forgive you.* The which the other Choir is alſo to ſay.

As to their Diet, they are allow'd to eat Fleſh four Days in the Week, that is, *Sunday*, *Monday*, *Tueſday* and *Thurſday*, only at Dinner; for, at Night, they are to abſtain, and to eat only Fiſh, Eggs, or Whitemeats. Beſides the general Faſts appointed by the Church, they are oblig'd to faſt from the Feaſt of *All Saints*, till *Chriſtmas*; from the Day after the *Aſcention* till *Whitſuntide*, from the Feaſt of the *Exaltation* of the Holy Croſs till *Michaelmas*, all *Fridays* and *Saturdays* throughout the Year, and all the Eves of the Apoſtles, of the ſolemn Feſtivals of the Bleſſed Virgin; St. *John ad Portam Latinam St. Michael*, the Feaſt of the Holy Sacrament, and Holy *Friday*, with this Diſtinction, that from the *Friday* before *Quadrageſima* till *Eaſter*, from the firſt *Sunday* of *Advent* till *Chriſtmas*, and all *Fridays* throughout the Year, they are to eat only ſuch Proviſions as are allow'd in *Lent*, that is, to abſtain from Butter, Cheeſe, Eggs and Whitemeats. From the Feaſt of *All Saints* till the firſt *Sunday* in *Advent*; from the Day after the *Aſcention* till *Whitſuntide*; from the Feaſt of the *Exaltation* of the Holy Croſs till *Michaelmas*; and all *Saturdays* throughout the Year, they may eat Butter, Eggs and Whitemeats; and, in fine, on the Eves of the Apoſtles, of the Bleſſed Virgin, of St. *John*, *ad Portam Latinam*, of St. *John Baptiſt*, *St. Michael*, *All Saints*, the Feaſt of the Holy Sacrament, and *Good Friday*, they are to faſt upon Bread and Water; but that Rigour has been mitigated, by the 13th Chapter of the Extravagants, by which they are permitted to eat Garden-ſtuff on thoſe Days, and to drink Tiſan, or ſmall Beer.

As for their Garments, the Siſters are to have two Shifts of white coarſe Woollen, one to wear, and the other to waſh; a Tunick of coarſe grey Woollen, a Coul of the ſame, and a Mantle made faſt with a wooden Button, the which Mantle, in Winter, ſhall be lin'd with Lamb-Skins. For their Head attire, they ſhall have a Caul, or Coif covering their Fore head, and coming down cloſe to the Cheeks, which is to be faſtned on the Top of the Head with a Pin; over that Coif or Hood, a Veil of black Cloth faſtned with three Pins, and on the black Veil a Crown or Circle of white Linnen, with five ſmall red Pieces on it, like ſo many Drops of Blood, which Crown is alſo to be pinn'd on. The Friers are alſo to have two Shirts of white coarſe Woollen, a Tunick of coarſe grey Woollen, a Coul of the ſame, to which is made faſt an Hood, and a Mantle, on the left Side whereof, the Prieſts are to wear a red Croſs, in Memory of our Saviour's Paſſion; and in the midſt of the Croſs a Bit of white Cloth in Form of an Hoſt, in Memory of the holy Sacrifice which they daily offer; the Deacons a white Circle, to repreſent the Wiſdom of the Fathers of the Church, and on that Circle, four red Pieces in the Form of fiery Tongues; and the Lay Brothers, a white Croſs to betoken Innocence, on the which there are to be five little red Pieces, ſignifying the five Wounds of our Saviour.

When a Monaſtery is founded, it is to be ſo built at firſt, that the Nuns and Friers may dwell in it without Diſturbance. They muſt not live there, unleſs there be a ſufficient Number of Nuns, and Friers that are Prieſts, to ſing the Office, after which, they are to receive ſuch of both Sexes as offer themſelves. Till ſuch Time as the Number of 60 Nuns, and the 13 Prieſts ſhall be fill'd up, as well as that of the Deacons and Lay-Brothers, who are all to bring a ſufficient Dowry for their Maintenance, as well in a dear, as in a cheap Year; which is to ſerve for the Founda-

tion

tion of the Monaſtery for ever; for thoſe that are afterwards receiv'd, ſhall not be oblig'd to give any thing, and the Monaſtery ſhall not receive any Revenues or Inheritances that ſhall belong to them; and the Abbeſs ſhall furniſh the Nuns and Friers with Habits and other Neceſſaries, out of the Alms given to the Monaſtery, which ſhall alſo ſerve to repair the Buildings.

When a Nun or Frier ſhall happen to die, another ſhall be receiv'd; the Habits of the deceas'd ſhall be given to the Poor, and their Pittance ſhall alſo be daily given to the Poor, till the Vacancy is fill'd up. If any Perſon, when admitted, will voluntarily give any Thing, it ſhall be diſtributed among the Poor, and Churches that are in Want; and, if the Convent ſhall be oblig'd to receive what is given them, it muſt be diligently enquir'd into, whether what is given was lawfully got, which is to be prov'd by Witneſſes, and upon the leaſt Suſpicion conceiv'd, that it does not rightfully belong to the Donor, it ſhall not be receiv'd. Every Year, before the Feaſt of *All Saints*, a Computation muſt be made of the Value of the Proviſions for the next Year, and all that can be found to ſpare, either of Mony or Proviſions for the Year, ſhall be diſtributed among the Poor, on the Day after the Feaſt of *All Saints*; ſo that it ſhall not be lawful to poſſeſs any more than what is barely neceſſary.

On *Thurſday* the Abbeſs is to keep a Chapter, to the End that the Nuns, who have committed any Fault, may be puniſh'd. Any one that ſhall be convicted of having any Property, by the Teſtimony of three Witneſſes, and has not confeſs'd her Fault, ſhall eat upon the Ground on the firſt Chapter-day, having her Pittance like the other Siſters; but on *Friday* is to have only Bread and Water. Theſe two Days ſhe is not to go out of the Church; at the Office-Hours, ſhe is to proſtrate herſelf at the Feet of all the Siſters, as they go out of the Church, without ſpeaking to them. After *Evening-Song*, the Abbeſs attended by all the Nuns, goes to her that is performing Pennance, and proſtrate on the Ground, raiſes and leads her to the Altar in the Nuns Choir, where being abſolv'd, ſhe returns to her Place. If any other be dead, being guilty of having any Property, without having confeſs'd it, after waſhing her Body, it is laid into the Bier, and carry'd to the Church Door, where the Abbeſs, in the Preſence of all the Nuns, ſays, *This Nun, through the Inſtigation of the Devil, has ſinn'd grievouſly in the Caſe of Property, againſt God, and the Order; let us pray for her, that God may pardon her Sin, becauſe he is merciful.* Then having ſaid an *Ave-Maria* ſhe is abſolv'd, and carry'd into the Middle of the Nuns Choir, whence, after the uſual Prayers for the Dead, ſhe is carry'd to the uſual burial Place.

The Biſhop of the Place where the Monaſtery ſtands, is to be the Father and Viſitor. He is to take Care that the Rule be exactly obſerv'd therein, and to judge of all Differences that may ariſe. The Sovereigns of the Country are to be their Upholders and Patrons, and the Pope their Protector, and no Monaſtery of this Order may be built without his Leave. Silence is there to be ſtrictly obſerv'd, from Morning till after the High-Maſs, that is ſaid in Honour of the Bleſſed Virgin. It is alſo obſerv'd at Meals, from Evenſong till after Grace at Supper, and from the End of their Recreation in the Evening till the next Morning. A Grave is always to be kept open, to which the Abbeſs and the Nuns are to go every Day, after Tierce, and after ſome Prayers, the Abbeſs is to throw a little Earth into it, and there is to be a Bier or Coffin at the Church Door, to put thoſe that enter, in Mind that they are to dye. In fine, That Order being particularly inſtituted in Honour of the Bleſſed Virgin, the Abbeſs is to be Superioreſs, not only of the Nuns, but alſo of the Friers, who are oblig'd to obey her, and ſhe appoints one of the 13 Prieſts, who is the general Confeſſor.

This, in ſhort, is the Rule, or rather the Conſtitutions, which, they pretend, our Saviour *JESUS CHRIST* dictated to St. *Brigit*, for the Government of her Order; for the Nuns and Friers of it obſerve St. *Auguſtin*'s Rule, and our Saviour's Conſtitutions, which were firſt approv'd by Pope *Urban* the fifth, and afterwards by his Succeſſors *Urban* the 6th, *John* the 23d, *Martin* the 5th, and *Gregory* the 15th; but the Decay of that Order, occaſion'd by the Change of Religion in ſeveral Places where there were Monaſteries of it, eſpecially in *Sweden*, *Germany*, *England* and the *Netherlands*, obſtructs the Obſervation of a great Part of this Rule in the Monaſteries that are in ſeveral Provinces, and which have been founded by Nuns or Friers that came from thoſe Countries to take Sanctuary, from the Perſecution they ſuffer'd at Home. Thus, in ſome Places, there are Monaſteries that have only four or five Friers or more, and others where there are only Nuns. Hereupon ſeveral Alterations have been made in their Conſtitutions, *but as thoſe Things no way relate to this Hiſtory, I ſhall paſs them by, and proceed to ſpeak of the only Monaſtery there was of this Order in* England.

SYON.

Monaſtery of BRIGITTINE Nuns *and* Friers *in Middleſex.*

IN the Year 1413, King *Henry* the 5th began to found three Monaſteries of Religious, neat his Country-houſe, commonly call'd *Shene*. Reynerus *p.* 166.

One of the Order of *Carthuſians*, another of *Celeſtin* Monks, who profeſſing the Order of St. *Benedict*, which, they ſay, they obſerve to a Tittle, do farther oblige themſelves to be perpetually Recluſe. *Other Authors have not taken Notice of this Monaſtery, but we are of Opinion, it was ſeated in the Village call'd* Iſleworth, *or* Thiſtleworth, *on the Banks of the River of* Thames, *oppoſite to the aforeſaid Monaſtery of* Carthuſians. The third was of *Brigittines*, who profeſs the Rule of St. *Auguſtin*, which, with other additional Ceremonies, is by them call'd the Rule of our Saviour. It is not lawful for them to have any thing they can call their own, not ſo much as an Half-penny, or on any Account to touch Money. In this Monaſtery, according to the Rule, there ought to be 60 Siſters, 13 Prieſts, 4 Deacons, and 8 Lay-Brothers;

thers; all which reckon'd up, the number amounts to as many Perſons as the 13 Apoſtles and the 72 Diſciples of *CHRIST*. Theſe wear no Linnen, but always Woollen. The two Convents are to have one Church in common. The Nuns are to be above, under the Roof, the Brothers below, on the Ground. Both Monaſteries are ſeperately enclos'd; and after being profeſs'd, it ſhall not be lawful for them to go out, unleſs they have the Pope's ſpecial leave. Theſe two Convents are, according to the Rule, to be ſufficiently endow'd for the Maintenance of the ſaid Perſons, and their Servants, to ſupport the Burdens of ſo great a Monaſtery; ſo that they may ſubſiſt quietly and ſufficiently, as well in a barren as a fruitful Year, without Want or Beggary; after which, if all the World ſhould offer them Lands and Poſſeſſions, it would not be lawful to accept of any Thing whatſoever. The Proviſions and Neceſſaries for the following Year, are to be computed and known before the Feaſt of *All Saints*; and whatſoever is then over-plus of the preſent Year, in Victuals or Money, is to be diſtributed to the Poor on the Day after *All Saints*. But if at any Time the Proviſions of the enſuing Year do not ſeem ſufficient, then ſo much of the Proviſions, or Money, of the preſent Year is to be added to it, as is Neceſſary, and no more, if the Abbeſs of the Place, and the General of the ſame will avoid the Danger of their Souls; and, after that, whatſoever Remains is to be given to the Poor. The Abbeſs, with the Conſent of the Siſters and Brothers, is to chuſe one of the Prieſts to be general Confeſſor of the Monaſtery, whom all the Brothers are to obey, and to do nothing whatſoever contrary to his Orders. No Man, either Secular or Religious, is to enter the Encloſure of the Nuns Monaſtery. *Thus far* Walſingham *concerning the* Brigittines.

There was only one Monaſtery of this Order in *England*, not far from the Monaſtery of the *Carthuſians*, on the oppoſite Bank of the River of *Thames*, and it was call'd *Syon*. The holy Inhabitants of which Monaſtery flying out of *England*, are now ſettled at *Lisbon* in *Portugal*; concerning which, ſee *Sanders*, in his excellent Work of the Viſible Monarchy.

See the Foundation Charter of this Monaſtery in the *Monaſticon*, Vol. 2. p. 360, and in the *Engliſh* Abridgement, p. 155, in which laſt obſerve, That it is, through Miſtake, ſaid to be in *Wiltſhire*, which correct as here for *Middleſex*. The ſaid Charter is all the *Monaſticon* has concerning it; and it is there plac'd among the Monaſteries of the Order of St. *Auguſtin*, whereas we ſee here that it was a diſtinct Order from that and all others.

This was one of the firſt that were diſſolv'd by King *Henry* VIII, upon ſeveral frivolous Pretences, not worth the taking notice of, as being contradictory to themſelves in part, and others meer Forgeries, extorted from ſome mean Wretches by Threats and Rewards. King *Edward* the 6th, in the firſt Year of his Reign, granted this Houſe, and the Site thereof, to *Edward* Duke of *Somerſet*, who did not long enjoy it, being ſoon after attainted, by which means it again devolv'd to the Crown, and was by the ſame King again given to *John* Duke of *Northumberland*, who, as his Predeceſſor had done before, ſoon after loſt his Head for Treaſon, and then coming again to the Crown, Queen *Mary* reſtor'd it to the former Owners, new founding the Monaſtery, and giving it to *Katherine* the Abbeſs thereof, in the 4th and 5th Years of her Reign. Queen *Elizabeth* being advanc'd to the Throne, the Monaſtery was again diſſolv'd, but moſt of, if not all the Nuns, adhering to their Profeſſion, tranſported themſelves, with what little they could ſave from Rapine, firſt to *Zurickzee* in *Zealand*, which being no Place for them to harbour in, they immediately remov'd to *Mecklin* in *Brabant*, and thence to *Roan* in *Normandy*, where, having no ſupport, they, at laſt, paſs'd over to *Lisbon* in *Portugal*, which Place being then ſubject to *Philip* the 2d, King of *Spain*; he, in compaſſion to thoſe diſtreſſed Ladies, ſettled on them a Penſion of 5 Crowns a Day, with an Allowance of Wheat. Afterwards ſeveral charitable Perſons contributed to their Support, and a *Portuguezo* Lady becoming a Nun among them, convey'd to their Houſe ſome Eſtate ſhe was Heireſs too. *Fuller* in his *Church Hiſtory*, pretends to tell us the value of what they poſſeſt, but very ignorantly, for among the reſt, he ſays, that *Mil Reis*, is worth 12 *s.* 6 *d*, which is altogether falſe, for the intrinſick Value of *Mil Reis* is no more than 6 *s.* 8 *d.* three *Mil Reis* being one Pound ſterling. The Exchange indeed varies, according to Circumſtances of Trade, as in all Countries; but that the Value is as here ſaid, plainly appears by the many *Moedas* that have been current in *England*, which *Moedas* in *Portugal*, paſs for 4 *Mil Reis*, and with us for 27 *s*, or 27 *s.* 6 *d.* according as Gold falls or riſes. This ſhews that there is nothing in what he ſays, and particularly in the Fiction of their laying up 600 *l.* a-Year, which, if they did, they muſt, at this Day, have been one of the richeſt Monaſteries in the World, whereas they are but in a good living Condition.

Their Revenues were valu'd at the Suppreſſion to be worth 1944 *l.* 11 *s.* 8 *d.* ¾ *per Annum*, according to *Speed*. *Dugdale* ſays, 1731 *l.* 8 *s.* 4 *d.* ¾.

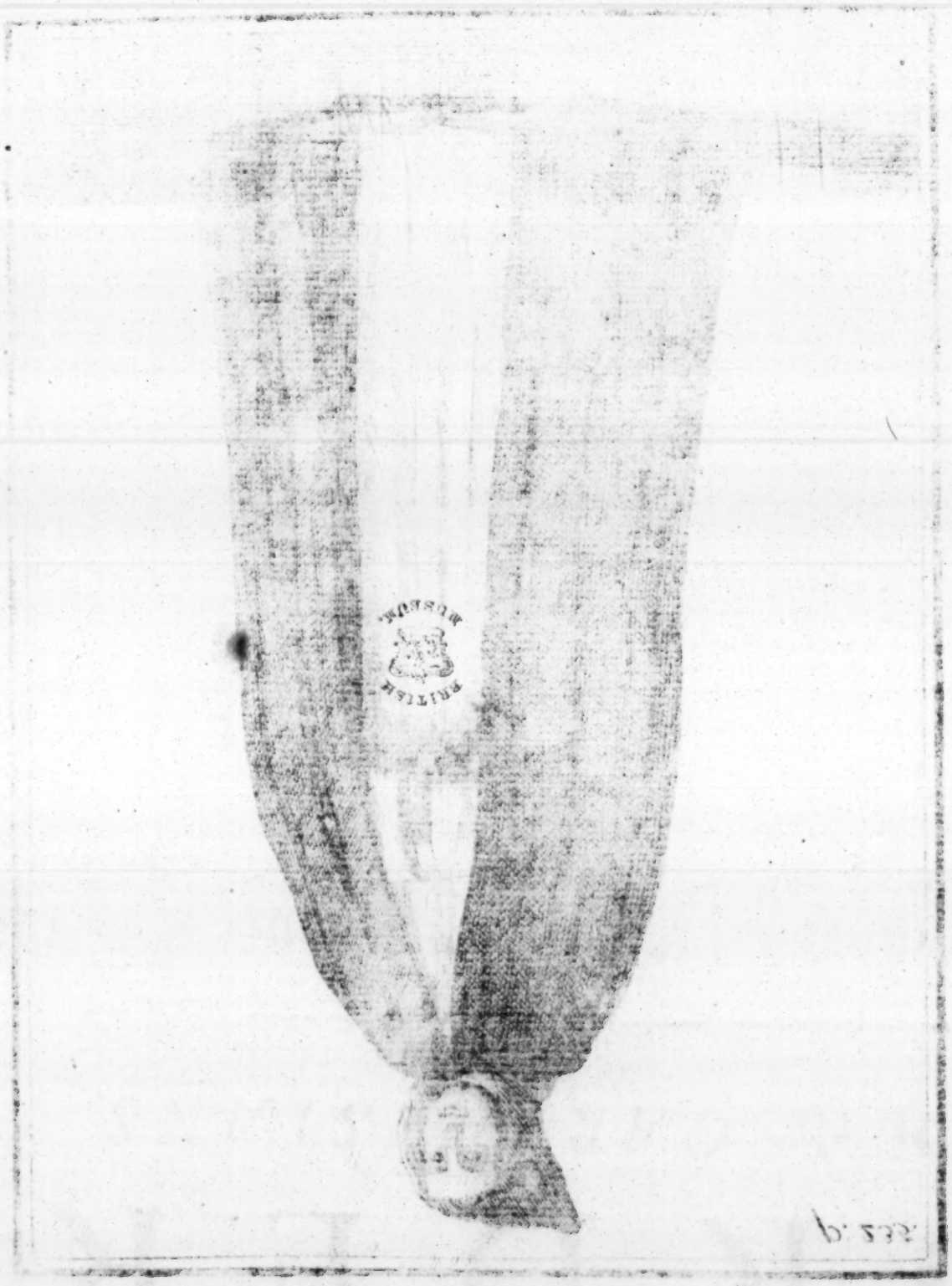
Of this ſo noted Abby, Mr. *Willis* ſays no more than that,

CONSTANCE occurs Abbeſs, *Anno.* 1521.

And then Names 9 Religious Men, and thirty two Nuns which had Penſions allow'd them at the Suppreſſion, by King *Hen.* VIII.

As the *Monaſticon* gives us the Foundation Charter, I have added the Bull of Pope *Martin* the 5th, approving of the ſaid Foundation, and the Appropriating of two Churches to it, which ſee in the *Appendix*, NUM. ~~ccccl~~ cccclxxi.

OF


BRITISH MUSEUM

p: 235.

A Carthusian Frier with his Mantle or Cloak.

See him without it in the Monasticon.

OF THE ORDER Of the CARTHUSIANS.

Of the Original and Progreſs of the ORDER *of the* Carthuſians, *and the Life of* St. Bruno *their Founder.*

Hiſt. des Ordres Mon. Vol. 2. p. 366.

NO Man queſtions but that St. *Bruno*, with ſix of his Friends, who, after his Example, had reſolv'd to live in Solitude, repair'd to St. *Hugh*, Biſhop of *Grenoble*; and that the ſaid Biſhop granted them the Deſert of *Chartreuſe* in his Dioceſe, where, in the Year 1086, he laid the Foundation of his Order, and where, with his Companions, he led that penitent and auſtere Life, which has been to this Day practis'd by his Followers, with ſo much Zeal and Fervour, that they have refus'd to admit of any Diſpenſation, or Mitigation. But Authors do not agree about the Motive of his withdrawing himſelf from the World. If we may believe the Antient Tradition of the Order, that which made him reſolve to lead a ſolitary Life, was a moſt remarkable Accident which happen'd in his Preſence, at the Funeral of a noted Doctor of *Paris*, his particular Friend, who dy'd in the Year 1082, with the Reputation of having led an holy and exemplary Life. That Doctor's Body being carry'd to the Church, as they were ſinging the Office of the Dead over it, when they came to that part of the Leſſon out of *Job*, *Reſponde mihi*, (*Job* 13. 22, *Anſwer thou me*, *How many are mine Iniquities*, &c.) he lifted up his Head, ſaying, with a dreadful Voice, *That by the juſt Judgment of God he was accus'd*; for which Reaſon the interring of him was put off till the next Day. The Office of the dead being then begun, at the ſame Words of the Leſſons, he rais'd his Voice higher than the Day before, and ſaid, *That by the juſt Judgment of God he was judg'd. Laſtly*, The third Day, to which the Burial had on that Account been put off, he added, in the preſence of an infinite number of People, drawn together by the Strangeneſs of the Accident, *That by the juſt Judgment of God he had been condemn'd.*

This Story, which had been incerted into the *Roman* Breviary, and which was afterwards left out when the ſaid Breviary was reform'd by Order of Pope *Urban* the 8th, gave occaſion to ſeveral Learned Men of the laſt Century, to publiſh ſeveral Writings, ſome of them to maintain the Reality of that Relation, and others to oppoſe it. The firſt that undertook to defend it, was Father *Theophilus Raynaud*, of the Society of Jeſus, in a Preface which he calls, *The firſt Wall againſt obdurate Minds*, which is at the Head of his Diſſertation on St. *John Benoit*, whom the People of *Avignon*, do believe to have been ſent by God at twelve Years of Age, to build their Bridge. *Theophilus Raynaud* being ſomewhat Satyrical, and Mr. *de Launoy* finding himſelf reflected on in that Preface, wherein that Father aſſerted ſome Hiſtories which the other had impugn'd; *Launoy*, in the Year 1646, publiſh'd a Diſſertation under this Title, *Defenſa Breviarii Romani Correctio, circa Hiſtoriam Sancti* Brunonis, *ſeu de vera Cauſa receſſus, Sancti* Brunonis *in Eremum*; that is, the Correction of the *Roman* Breviary, in Relation to the Hiſtory of St. *Bruno*, defended, or of the true Cauſe why St. *Bruno* retir'd into the Deſert; wherein, to overthrow the Credit of the Relation of that Doctor's ſpeaking after Death, and at the ſame time to ſhew the Motive of St. *Bruno*'s Converſion, he produces a Letter that Saint writ from *Calabria*, to *Raoul* Provoſt of *Reims*, wherein to exhort him to follow his Example in retiring from the World, he puts him in mind of the Diſcourſe they had with *Fulcius*, in one *Adam*'s Garden, wherein talking of the falſe Pleaſures of the World, and of the Delights of the eternal Life, they promis'd one another, and even made a Vow to forſake the World, and to take upon them a Religious Habit, without taking any notice of that Spectacle, which, according to *Monſieur Launoy*, he would not have omitted to mention, in order the more effectually to move him to forſake the World, if that Story had been true, and the occaſion of his withdrawing himſelf. He further urges, that *Guignes*, the firſt Prior of the great *Chartreuſe*, ſays nothing of it, when he treats of the Original of his Order in the Life of St. *Hugh*, which he writ; and the ſame of other Writers till the Year 1322. He likewiſe brings the Teſtimony of *Guibert*, Abbat

of *Nogent*, near *Coucy en Lannois*, who aſcribes the Retreat of St. *Bruno* to the ſcandalous Life of *Manaſſes*, Archbiſhop of *Reims*, which ſtruck him with Horror, and oblig'd him to quit that City in order to retire. At length he concludes with quoting an Antient Manuſcript of the Statutes of that Order, wherein are written the Lives of St. *Bruno*, and of the four firſt Priors of *la Chartreuſe*, without making any mention of that Prodigy. He grants, that *Gerſon*, Chancellor of the Univerſity of *Paris*, and St. *Antoninus*, Archbiſhop of *Florence*, have made mention of it; but beſides that thoſe Authors liv'd but in the 15th Century, he affirms that *Gerſon* ſpoke of it only upon a vulgar Report; and ſays, that St. *Antoninus*, who has deliver'd it in a more poſitive manner, is an Author not to be credited. In ſhort, for a farther Proof of the Falſhood of that Story, he pretends that at the Time ſpoken of, only Pſalms were read at the Office of the Dead, without adding any Leſſon out of Holy Writ.

Father *Colombi*, another of the *Society of Jeſus*, anſwer'd that Diſſertation by another entitled, *Diſſertatio de Carthuſianorum initiis, ſeu quod* Bruno *adactus fuerit in Eremum vocibus hominis redivivi Pariſiis, qui ſe accuſatum, judicatum & damnatum exclamabat.* That is, a Diſſertation of the Original of the *Carthuſians*, or that *Bruno* was drove into the Deſert by the Voice of a Man riſing from the dead at *Paris*, who cry'd out, that he was accus'd, judg'd and condemn'd. He there quotes ſome Hiſtorians, who ſpoke of that Wonder before the Year 1400, and particularly the Author, that in 1150, writ concerning the Original of the *Carthuſians*; a religious Man of the ſame *Carthuſian* Order of *Meyria en Bugei*, in a Charter of the Year 1298; *William d'Erbura*, or *Yporegia*, who writ in 1313; the Author of the Chronicle of the *Carthuſian* Priors, who flouriſh'd from 1283 to 1391. And, *Laſtly*, *Henry de Kalkar*, who in the Year 1398, compos'd a Treatiſe of the Original of the *Carthuſians*.

F. *Innocent Maſſon*, General of that Order, who had began the Annals thereof, and publiſh'd the firſt Volume in the Year 1687, under the Title of *Annales Ordinis Carthuſienſis*, and which was afterwards chang'd in the Year 1703, into that of *Diſciplina ſeu Statuta & Conſtitutiones Ordinis Carthuſienſis*, owns that the Hiſtory of the Doctor's reviving, is the Antient Tradition, bating ſome Circumſtances that are to be cut off; as for inſtance, that of the Place where the Thing happened, which, according to a Relation that is before the Antient Statutes, was the Houſe of the Deceas'd, and not in the Church, as the common Tradition has it. *But when all things were made ready and ſet in order, the Funeral proceeded towards the Grave. Then on a ſudden the dead Man, the third Time, in a moſt loud and dreadful manner, cry'd out, ſaying*, &c. Whence that Father concludes, that all the Objections rais'd to oppoſe the Truth, fall to the Ground of themſelves, becauſe ſaying that this Prodigy hapned in the Doctor's Houſe, whilſt St. *Bruno* and his Companions ſaid the Office of the Dead about his Body, it is to be imagin'd, that but few having been preſent, it might either for Friendſhip, or out of principle of Conſcience, be kept private, for the Honour of a Perſon of ſuch Diſtinction, and that therefore, tho' the Hiſtorians, who were Contemporaries with that Saint have not taken notice of that diſmal Event, it is not the leſs true; not to take notice of the Difficulty there was at that Time, to know what hapned in diſtant Places, for want of Poſts, which were not then ſettled.

Theſe Reaſons being grounded only upon Probability, are not ſufficient to make out the Truth of that Hiſtory; and accordingly F. *Maſſon* does not inſiſt much on them, but rather ſeems to give them over, as well as the Teſtimony of St. *Antoninus* and *Gerſon*, to apply himſelf altogether to enquire how it could be tranſmitted down from St. *Bruno* to us; which is not the difficult Point, nor ſufficient to overthrow the Opinion of thoſe who oppoſe the Truth thereof; beſides, all thoſe Arguments are only grounded on Suppoſitions; for, after endeavouring to undeceive thoſe, who believe that the Abſtinence from Fleſh, even in Sickneſs, and the other Auſterities of the *Carthuſians*, ſhorten their Days, proving the contrary by the Experience of ſeveral decrepit Perſons, that live Fourſcore and Fourſcore and ten Years, whereof they have ſpent above Threeſcore in the Order, ſtrictly obſerving the ſame; he deduces it as a Conſequence, that it is very poſſible this Tradition might deſcend from St. *Bruno*'s Companions to us, making many Suppoſitions to that effect, which I paſs over in ſilence, as not leſs tireſome than uſeleſs, thinking it enough to mention this that follows, to which all the others are referr'd. *Suppoſing*, ſays he, *that ſome of St.* Bruno's *Companions liv'd Thirty Years after their Arrival in the Deſert of* Chartreux, *and that they receiv'd any one that liv'd Threeſcore and ten Years in the Order*; here you have already almoſt an Hundred Years paſt to the Year 1184, to which if we add the Age of four old Men, of Threeſcore and ten Years each in the Order, who ſucceeded one another, making together two Hundred and Fourſcore Years, this brings us to the Year 1474, when *Don Francis du Puy*, a Doctor of Fame, and Perſon of great Erudition, liv'd, who being General of the Order, printed the Antient Statutes thereof, in the Year 1510, before the which, is the Hiſtory of that Doctor's riſing from the dead, with a Cut repreſenting that Prodigy; *whence he concludes*, That had it been a Fable, a Man of ſo clear a Judgment as *Don Francis de Puy*, would not have permitted it to be engrav'd; and that it is incredible, that it ſhould have been invented by Perſons of ſuch ſingular Piety as the firſt *Carthuſians* were.

This Saint was born at *Cologn*, much about the middle of the 11th Century, of noble Parentage, but more commendable for their Piety. Even in his Childhood, nothing appear'd in him that was Boyiſh: He always bore himſelf above the common Frailties of others of his Age; and ſo much Diſcretion and Modeſty appear'd in him, even at that Time, that it was eaſy to Judge, that our Lord had furniſh'd him with all the Qualifications fit for the Eſtate he deſign'd him to undertake. Authors vary about the Place where he was inſtructed in Grammar. Some ſay it was at *Laon*, others at *Bec* in *Normandy*. Some pretend he was afterwards ſent to the Univerſity of *Paris* to render himſelf perfect in that Univerſity, and that he taught Philoſophy there. Certain it is, that he apply'd himſelf to Divi-

nity,

nity, and, particularly, ſtudy'd the Holy Fathers and the Canons.

Being call'd back to *Cologn* by St. *Aimon* his Biſhop, he had a Canonry given him by that Prelate, in the Church of St. *Cunibert*, and there receiv'd the firſt Orders. St. *Aimon* dying ſome Time after, he was made a Canon of the Church of *Reims*, and it is thought that he was alſo appointed to inſtruct the Clerks. At length, his ſerious and frequent Reflections, raiſing in him an Abhorrence of the falſe Pleaſures of this World, and giving him a true Senſe of the ſolid Happineſs of Eternity; he reſign'd his Benefice, quitted his Friends, and renounc'd all that might have held him to the World, reſolving to live in Solitude. He perſwaded ſome of his Friends to follow him, *viz.* *Landwin*, who was afterwards Prior of the great *Chartreuſe*; *Stephen du Bourg* and *Stephen de Die*, both of them Canons of St. *Rufus* in *Dauphine*; a Prieſt then advanc'd in Years, whoſe Name was *Hugh*, whom they call'd the Chaplain, becauſe he was the only Prieſt among them, and two Lay-men, *Andrew* and *Guerin*. As they were conſidering of the Place they ſhould retire to, St. *Bruno* ſignify'd to them, that it was not ſufficient to find a Deſert to receive them, unleſs they had alſo ſome diſcreet and holy Man to direct them. The two Canons of St. *Rufus* ſaid, They knew an holy Biſhop in their Country, whoſe only Care was to ſave all Men by the Means of Penance, and that there were in his Dioceſe many Woods, Rocks and Deſerts, almoſt inacceſſible, affirming that he would certainly favour their Deſign. That Prelate was St. *Hugh*, Biſhop of *Grenoble*, who had again, after three Years reſpite, taken upon him the Epiſcopal Function, which he had quitted in the Year 1082, to retire into the Abby of *la Chaiſe-Dieu*, where he had taken the religious Habit, and led a moſt auſtere Life, during almoſt a Year, 'till Pope *Gregory* the 7th commanded him to return to his Church.

St. *Bruno* well pleas'd with this Information, ſet out with his Companions towards that Holy Prelate; and arriving at *Grenoble* about Midſummer, in the Year 1086, they caſt themſelves at his Feet, begging of him ſome Place in his Dioceſs, where they might ſerve God, without being burthenſome to Men, and remote from Worldly Affairs. St. *Hugh*, ſeeing thoſe ſeven Strangers, call'd to Mind a Viſion he had the Night before in his Sleep, wherein he thought he ſaw God himſelf building a Church in the Deſert of his Dioceſe, call'd *Chartreuſe*, and ſeven Stars riſing from the Ground, and forming a Circle, which went before him to that Place, as it were to ſhow him the Way. As ſoon as he heard *Bruno* and his Companions tell him their Deſign, he apply'd his Viſion to them, and making no queſtion, but that they were the ſeven Myſterious Stars that had gone before him to the Church, built by the Hand of God, in the Deſert of *Chartreuſe*, he embrac'd them very lovingly, thinking he could never ſufficiently commend their generous Reſolution. He therefore appointed them that Deſert for their Retreat, promiſing the utmoſt of his Aſſiſtance to eſtabliſh them there; but to the End they might be fore-arm'd againſt the Difficulties they would meet with, and that they ſhould not enter upon that great Undertaking, without having well conſider'd on it; he, at the ſame Time, repreſented to them the Diſmalneſs of that Solitude, all beſet with craggy Rocks, riſing to the middle Region of the Air, and almoſt all the Year cover'd with Snow and thick Fogs, which render'd them not habitable. This relation did not daunt them, but on the contrary, the Joy on their Faces expreſs'd their ſatisfaction for having found ſuch a convenient place, and ſo remote from the Society of Men. St. *Hugh* having kept them ſome Days in his Palace, went to conduct them to the Place, reſign'd all the Right he had to that Foreſt, as did ſome time after *Siguin*, Abbat of *la Chaize dieu*.

Bruno and his Companions immediately built an Oratory there, and very ſmall Cells, at a little diſtance from one another, like the Antient *Lauri* of *Paleſtine*. At firſt they lodg'd two and two in a Cell, as they thought had been practis'd by the antient *Egyptian* Anchorites. Such was the Original of the Order of the *Carthuſians*, which took its Name from the Deſert of *Chartreuſe*; and which, according to the moſt receiv'd Opinion, and that of many Authors of Note, had its Beginning in the Year 1086, tho' ſome ſay 1084

It is hard to repreſent the wonderful Life of thoſe holy Anchorites, at their firſt coming into that Deſert. They oblig'd themſelves to perpetual Silence, all their Converſation being with God. They ſpent a great Part of the Day in ſinging his Praiſes, and ſeem'd to have no other uſe of their Bodies than to afflict and humble them with Auſterities. Labour ſucceeded to Prayer; their chiefeſt Work being the writing of Godly Books, to earn their Subſiſtence, that they might not be burdenſom to any. St. *Bruno*, being the Perſon that led them into that courſe of Life, was look'd upon as their Superior; and beſides that he was more Learned than the reſt, he excell'd them in Virtue; for which reaſon St. *Hugh*, who had at firſt receiv'd him as his Child, afterwards took him for his Father and Spiritual Director; and, accordingly, without regard to the difficulty of the ways, he often went from *Grenoble* to the *Chartreuſe*, to enjoy the Converſation of St. *Bruno*, and improve by his Example.

Whilſt St. *Bruno* was enjoying his Heavenly Delights, in that holy Place, Pope *Urban* the 2d, order'd him to repair to *Rome*. That Pope had been his Diſciple, and the Remembrance of his extraordinary Merit, together with the Wonders he heard of what was done in the *Chartreuſe*; mov'd him to make him ſome Acknowledgment, and to improve himſelf by his Gifts. St. *Bruno* had not been ſix Years in the Deſert, when he receiv'd this Command to quit it, which was an inexpreſſible Grief to his Diſciples. In vain did the Saint endeavour to comfort them, promiſing he would return to them as ſoon as poſſible; they all proteſted they would never be parted from him, and therefore, he muſt either ſtay in that Deſert, or they would go with him to *Rome*. He underſtanding their Reſolution, conſented that they ſhould go along with him; and before his departure, entreated *Siguin*, Abbat of *la Chaize Dieu*, to take care of his Hermitage, and preſerve it

till his Return. St. *Hugh* gave thoſe Holy Travellers his Bleſſing, and tho' much concern'd at their departure, comforted himſelf with the Hopes, that they would every where ſpread the ſweet Odour of JESUS CHRIST, as they had already done in his Dioceſe.

The Pope received St. *Bruno* with all imaginable Tokens of Eſteem and Affection, keeping him near to his Perſon, and giving him a Place in the Eccleſiaſtical Council, to be conſulted in matters of Religion and Conſcience. His Companions had alſo an Appartment in the City, where they endeavour'd to live as they had done in the Deſert, but they were ſoon ſenſible of the difference between the City of *Rome*, and the Solitary place they came from. They found it not ſo eaſy to devote themſelves to their holy Meditations, pious Reading, ſinging of Pſalms, and fervent Prayer, wherein conſiſted all their Satisfaction. They could not obſerve ſuch Silence as they had done among the Rocks, and which was ſo uſeful for them; all there being Trouble and Diſtraction, occaſion'd by their too frequent Viſits. This alteration drew Tears from their Eyes, and made them ſigh for the Solitude they had quitted. St. *Bruno* ardently deſir'd to conduct them back thither, but not being able to obtain leave to depart *Rome*, he prevail'd, that, at leaſt, his ſix Companions might return to the Deſert of *Chartreux*. He appointed *Landwin* to be their Prior in his own Stead, and writ in Favour of them to the Abbat of *Chaize Dieu*, who, purſuant to a Brief he receiv'd from the Pope, put them again into Poſſeſſion of their firſt Habitation in the Preſence of St. *Hugh*, Biſhop of *Grenoble*, and of *Hugh*, Archbiſhop of *Lyons*, Legate of the Holy See.

Tho' St. *Bruno* ſtaid at *Rome*, yet he did not forſake his Diſciples, but often writ to them, giving them wholſome Advice, and inſtructing them in all the Practices of a ſolitary Life. He ſolv'd all the Difficulties they propos'd to him, comforted them in their Afflictions, and encouraging them to Perſeverance, and Watchfulneſs againſt all the Attacks of the Enemies of their Souls. Tho' this charitable Advice had all imaginable Succeſs, yet were they upon the Point of yielding to a Temptation, which the Devil, envying their ſpiritual Advancement, threw in their Way, making Uſe to that Effect, of ſome Perſons, who being envious of the Sanctity of that new Order, did all they could to perſwade them that they were not in the Way of God, and that it was a Madneſs for them to depart from the known Rules of a religious Life, to raiſe themſelves above the Strength of Nature; leading a Life that deſtroy'd their Health, and ſhortned their Days by indiſcreet Auſterities, repreſenting to them the Diſmalneſs of Solitude; the length of their Faſts; how remote they were from any human Aſſiſtance; and many other Things which made them very uneaſy; but God reſtor'd their Peace of Mind, and ſtrengthen'd them in their holy Reſolutions by an heavenly Viſion, the which diſcovering to them the Malice of the Devil, encourag'd them to continue until Death, in the Deſert, and in the Obſervance of their Rule.

In the mean Time, St. *Bruno*, who ſtaid at *Rome* in Obedience to the Pope, wiſhing to return to the Deſert, and groaning under the Weight of the Buſineſs committed to him, preſs'd ſo earneſtly to be diſmiſs'd, that, at laſt, he prevail'd. The Inhabitants of *Reggio* in *Calabria* having loſt their Archbiſhop, came to ask him for their Paſtor, mov'd by the Reputation of his Virtue, which had ſpread itſelf into their Country. The Pope conſented, but the Saint oppos'd it, and fearing to be again employ'd by the Pope, who was going into *France*, he reſolv'd to find out ſome Deſert in *Calabria*, where he might have nothing to attend but the Care of his Salvation.

Setting out with ſome Diſciples he had got at *Rome*, he ſtaid in the Deſert of *la Torre*, in the Dioceſe of *Squillacio*, where he betook himſelf to the Exerciſes of a ſolitary Life, with more Joy and Fervour than ever. That Place, by reaſon of extraordinary Solitarineſs, was very ſuitable to his Deſign of living unknown to Men; but, as retir'd as he was, *Roger*, Earl of *Sicily* and *Calabria*, diſcover'd him one Day as he was a Hunting. That Prince having convers'd with him, was ſo much mov'd by his Virtue, that he reſolv'd to teſtify, by his Favour, how great an Eſteem he had for him. He caus'd his Hermitage to be enlarg'd, and gave him ſome Demeſnes, and built him a double Church, which was Dedicated under the Invocation of the Bleſſed Virgin and St. *Stephen*, and which was afterwards call'd St. *Stephen in Boſco*, or in the Wood. *Roger*'s Generoſity did not go unrewarded, for ſoon after, as he was beſieging the City of *Capua*, one of his Commanders, call'd *Sergius*, having engag'd, for a Sum of Money, to betray him, and all his Army to the Beſieg'd; on the Night when that Treaſon was to be put in Execution, St. *Bruno* appear'd to the Earl, adviſing him to get up immediately, to arm and prevent his Enemies. He obey'd that Warning, and his Readineſs met with all imaginable Succeſs. *Sergius* perceiving his Deſign was diſcover'd, fled with all the Conſpirators; many of the Beſieg'd were kill'd and wounded, the Town was taken, and the Earl return'd Victorious to his Caſtle of *Squilacio*. At his Return, he offer'd St. *Bruno* all that belong'd to him in the Territory of *Squilacio*; but the Love of Poverty would not permit the holy Man to take Advantage of that Prince's Generoſity.

St. *Bruno* finding himſelf ſufficiently provided, with all Neceſſaries for the Maintenance of his Monaſtery, through the Generoſity of Count *Roger*, wholly apply'd himſelf to acquire the ſpiritual Gifts of Grace, to enrich the Souls of his Diſciples. He eſtabliſh'd in this Houſe the ſame Spirit of Humility, of Contempt of the World, of Retirement and of Mortification, as he had done among thoſe of *Chartreuſe*, who, notwithſtanding the Prudence and Wiſdom of the Perſons that govern'd them, did not, nevertheleſs, omit to have Recourſe to the Inſtructions and wiſe Counſel of that Founder, in all ſpiritual and temporal Emmergencies. At Length, the Time being come when God had decreed to reward the Labours of that holy Founder, he ſent him a Sickneſs about the latter End of *September* 1101.

When

When *Bruno* perceiv'd Death to draw near, he gather'd his religious Men about his Bed, and in their Preſence made, as it were, a publick Confeſſion of all his Life, and then declar'd to them his Opinion in relation to all Myſteries of Religion, proteſting he believ'd them with a pure and unſhaken Faith. He enlarg'd particularly upon that of the Euchariſt, by reaſon of the Troubles that had been rais'd in his Time by *Berengarius*; and the next *Sunday*, being the 6th of *October*, he reſign'd his Soul to God, being not yet fifty Years of Age.

His Body was honourably bury'd by his Religious Men, in St. *Stephen*'s Church, behind the high Altar. God teſtify'd his Sanctity by very many Miracles, one of the moſt remarkable whereof was a Spring, which began to appear near his Tomb, the healing Water whereof cur'd many Diſeaſes. After his Death, his Monaſtery in *Calabria* declin'd ſo much, that it was at laſt given to the *Ciſtercians*, but in 1513, Pope *Leo* the 10th, reſtord it to the *Carthuſians*, and at the ſame Time commanded his Feſtival to be kept on the ſixth of *October*.

To tranſcribe all the Auſterities of this Order, would be too tedious, we ſhall therefore only mention ſome Heads thereof. They never eat Fleſh, not in the moſt dangerous Diſtempers. All the Bed they have is, at beſt, but a long Piece of Cork and a Blanket. They riſe at Midnight to ſing *Mattins*. They never ſpeak to one another, or any Perſon whatſoever but only upon Feſtivals and Chapter-Days, and are only allow'd to walk about their own Grounds once a Week, but never to go abroad, excepting the Prior and Procurator, upon the neceſſary Affairs of the Houſe. All are oblig'd to faſt upon only Bread, Water and Salt, at leaſt one Day in the Week.

The Monaſteries of this Order have generally two Cloiſters, the one larger than the other, the ſmalleſt is generally next to the Church, the greater next to it, and about this great Cloiſter are the Houſes of the Religious Men, for they are not Cells as in other Orders, but every one has a ſeperate little Houſe to himſelf, furniſh'd with all that is requiſite for a Perſon that has entirely renounc'd the World, having a Chamber with a Chimney in it, another to lie in, a Cloſet to ſtudy in, a Refectory, a little Gallery, a Cloſet to lay Things out of the Way, a Place for Proviſions and a Garden. Some divert themſelves in working in that Garden, others in Turning, or any other Curious Handicraft or Art, they are inclin'd to, being furniſh'd with all Sorts of Tools to work, and Books to ſtudy. They go out of their Houſes only thrice a Day to the Choir, that is, to *Mattins* at Midnight, to *High-Maſs* in the Morning, and to *Veſpers* in the Afternoon, continuing ſhut up all the reſt of the Time, and dining in their Houſes, their Diet being, carry'd to them and put in at a little Window, without ſpeaking one Word. On Holy-Days, they go to the Choir at all the Hours of the Office, and eat together in the common Refectory. Women are not only excluded their Encloſure, but even their Church and Court; and therefore their Church is generally within their Houſe.

It is computed, that there are an Hundred and Seventy two Houſes of *Carthuſians*, whereof five are of Nuns, and they are divided into ſixteen Provinces, each of which has two Viſitors. There have been ſeveral canoniz'd Saints of this Order; four Cardinals, ſeventy Archbiſhops and Biſhops, and many very Learned Writers.

I ſhall not ſpeak of the Nuns of this Order, in Regard that they never were in England, *and there are, as has been ſaid above, only five Houſes of them in the World. Their Auſterities are much the ſame as are practis'd by the Men.*

A Catalogue *of the moſt Learned Men of* Engliſh *Birth, that were writers of the Order of the* CARTHUSIANS.

1. THEOBALD ENGLISH, of the *Carthuſian* Order, renowned for notable natural Endowments and much Knowledge. He ſpent all the Time he could ſpare from ſinging by Day and Night in the Choir, from Meditation and divine Contemplation, in reading ſacred Hiſtory. With indefatigable Induſtry, he perus'd the Bible, read the Lives of the Primitive Saints of the Church, and ſearch'd the Eccleſiaſtical Hiſtories of the ſucceeding Times. *Laſtly*, He collected and reduc'd into one Volume the Lives of almoſt all the holy Men, from the Beginning of the World to his own Time, and entitul'd it, *Of the Progreſs of the holy Fathers: Alſo Of the contemplative Life*; and flouriſh'd in 1320.

2. ADAM, a *Carthuſian*, and Doctor of Divinity, of whom I find in *John Molanus*, and *Theodore Petreius*, in his *Carthuſian* Library, that he was a Man of an Holy and Religious Life and conſiderable Learning, converſing little among Men, and entirely devoted himſelf to divine Contemplation Day and Night, to a decrepid old Age. However he writ not only for himſelf but for the Benefit of Poſterity, *The Ladder to aſcend to Heaven: Of receiving the holy Euchariſt: Of ſuffering Tribulation*: The Life of St. *Hugh*, Biſhop of *Lincoln*, and flouriſh'd in 1340.

3. JOHN OLVEY, born near *Glouceſter*, of the Order of the *Carthuſians*, which he cordially embrac'd in his Youth, flying the Honours and Pleaſures of this World, and applying himſelf to divine Contemplation, yet left ſomething in Writing for the Benefit of Poſterity, as *Solitary Meditations*; and a Book *Of the Miracles of the bleſſed Virgin Mary*: He flouriſh'd about the Year 1350.

4. WALTER HILTON, *Carthuſian* Frier of *Bethlehem* Monaſtery, founded by King *Henry* the 5th, on the River *Thames*, oppoſite to *Sion* Monaſtery, ſuppos'd to have been Doctor of Divinity, becauſe in his Writings honour'd with the Title of Maſter, was famous for Virtue and Erudition; and purſuant to the Rule he piouſly follow'd, always intent upon divivine Contemplation, which, were it not teſtify'd by many Authors, would be ſufficiently atteſted by his Works, being *Of the Original of Religion: Of the Advantage of it: Of the Prerogative of the ſame: Of Contemplation in Engliſh: The Staff of Contemplation: The Ladder of ſpiritual Perfection: Of ſpiritual Aſcenſions: In Defenſe of ſacred Images againſt Hereticks: Of Comforts under Temptation:*

Remedies againſt Temptations of the Fleſh: The Method of holy Living: Of the Chaſtity and Purity of Prieſts: Of the common way of living, to a Lay-Man: Of the Idol of the Heart: Of Church Muſick; and much more of this Nature, ſaid to be in the publick Library at *Oxford*. He flouriſh'd in 1433.

5. OSWALD the CARTHUSIAN, being at *Paris* in his Youth, contracted ſingular Friendſhip with that holy Man and excellent Divine *John Gerſon*, and mov'd by his pious Example and godly Perſuaſions, reſolv'd to alter his Courſe of Life, and became a *Carthuſian Frier*, wherein he advanc'd ſo much in Piety and Mortification, as to gain the Favour of Princes and Noblemen, and by that Means, he much encreas'd the Number and Poſſeſſions of the Monaſteries of his Order in *England*, *Scotland* and *Ireland*, to the End that thoſe who were contemplating on heavenly Things, might not be deſtitute of Food and Raiment. King *James* the firſt of *Scotland*, took Care to have this *Oſwald* made the firſt Prior of the Monaſtery of *Carthuſians*, which he founded at *Perth*, which I ſuppoſe is the Occaſion why *Hector Boetius* declares ſo much in the Praiſe of this Holy Man, eſpecially in the 17th Book of his Hiſtory of *Scotland*. The Works he compos'd were, *Solitary Meditations: The Remedies againſt Temptation: Portiforium: Epiſtles: and he tranſlated ſeveral Books of* Gerſon's *out of French into Latin*: and flouriſh'd in 1450.

6. ROCK a *Carthuſian*, the Son of a good Citizen of *London*, bred up to Piety and Literature by his Parent, having himſelf an excellent Diſpoſition. He was ſent young to the Univerſity of *Paris*, where applying himſelf to Humanity, he became moſt polite in the *Latin* Tongue, and writ excellently both in Verſe and Proſe. He was then very familiar, with *John Shirwood*, being both of them alike in Age, Piety and Studies. At length, this *Carthuſian*, was made Prior of a Monaſtery of his Order, as *Leland* and *Theodore Petreius*, in his *Carthuſian* Library, writes, and was Author of *Dialogues: Epiſtles: Epigrams: Poems of ſeveral Sorts*, &c. and flouriſh'd in 1470.

7. JOHN PARCEVAL, being bred to Learning from his tender Years, had ſo ready a Wit, that he outſtripp'd all his Companions, and was no leſs remarkable for Virtue, always aſpiring to greater Perfection both in Piety and Literature. At length, being arriv'd to riper Years, he became a *Carthuſian Frier*, and in Proceſs of Time, was choſen Prior of the Monaſtery at *Paris*, where he ſpent his Life in divine Contemplation, and writ, *a Compendium of Divine Love, and Epiſtles to ſolitary Perſons*. Other Titles of Works *I* have not found, but he flouriſh'd in the Year 1500.

8. THOMAS SPENSER, born in *Norfolk*, became a *Carthuſian Frier* in the Monaſtery of *Hinton*, in *Somerſetſhire*. A Man purſuant to the Profeſſion he had made Choice of, very ſolitary, and much addicted to divine Contemplation, yet not omitting to read and write. He diligently ſtudy'd the Scripture, and particularly St. *Paul*'s Epiſtles, writing Commentaries on them, as *Theodore Petreius* teſtifies. He alſo writ many other Books, the very Titles whereof are not to be found, thoſe we have are, *A Trialogue between* Bilney, Latimer *and* Repſus, *and on St.* Paul *to the* Galatians: He dy'd in his Monaſtery above-mention'd, in the Year 1529.

9. JOHN BATMANSON, *Carthuſian Frier*, in the Monaſtery at *London*, and Prior of the ſame, of a clear and piercing Wit, and no leſs Zeal than Erudition, led an Angelical Life among Men. Being much belov'd by *Edward Lee*, Archbiſhop of *York*, by whoſe Encouragement he writ againſt *Eraſmus*, as alſo againſt *Martin Luther*. His Works were, *On the Canticles: On the Proverbs: On the Words He was ſent: One Homily of Chriſt at 12 Years of Age: Inſtitutions of Novices; Of the Contempt of the World; Of the only Magdalen againſt* Faber Stabulenſis: *Againſt* Eraſmus's *Annotations: Againſt certain Writings of* Martin Luther: *A Retractation of ſome of his own Writings*, &c. He dy'd, and was bury'd in his Monaſtery in *London*, in the Year 1531.

10. JOHN HOUGHTON, born of a good Family in *Eſſex*, *Carthuſian Frier*, in the Monaſtery of the Annunciation of the Bleſſed Virgin *Mary*, Doctor of Civil and Canon Law at *Cambridge*; but looking upon all human Learning as Vanity, he became a Prieſt, and about the 28th Year of his Age, enter'd into the aforeſaid *Carthuſian* Monaſtery at *London*, where he led a moſt holy Life. Afterward he was made Sacriſt of the Church, and 5 Years after that, Procurator of the Monaſtry; and when he had been three Years in that Office, Prior of *Beauval*; and again, ſix Months after *John Batman*, Prior of his Monaſtery at *London* dy'd, he was call'd thither, and ſucceeded him. Before two Years more were quite paſs'd, he was appointed Viſitor-General of his Order in *England*. He had a ſingular Gift of Preaching, and reſolutely exhorted thoſe of his Order, not to ſubmit to the Proceedings of King *Henry* the 8th. His Writings were, *Sermons*, and *Epiſtles moſtly to* Theodorick Loer, *a Carthuſian*. He was put to Death by King *Henry* the 8th, in the Year 1535.

11. MAURICE CHAMNEY, *Carthuſian Frier* in the Monaſtery of the Annunciation of the Bleſſed Virgin *Mary*, at *London*, now call'd the *Chartreux*, or *Charter-houſe*: A Man, ſays *Petreus*, in his *Carthuſian Library*, of ſignal Piety, and ſincerely Learned; and, as became his Profeſſion, wholly addicted to divine Contemplation. When King *Henry* the 8th declar'd himſelf Head of the Church, he, and the reſt of his Brethren, being examin'd by that King's Commiſſioners, poſitively refus'd to acknowlege any ſuch Eccleſiaſtical Authority to be in him. His Companions being put to Death for the ſame, and he not, he grievouſly bemoans himſelf on that Account, in the Preface of the Book he writ concerning them. Yet he is ſaid to have ſomewhat waver'd afterwards, in Hopes of ſaving his Monaſtery at *London*, tho' he ſucceeded not, which gave him the more Cauſe to repent. At length, he fled, and was Prior of his Order abroad, leading a moſt holy Life. He writ, *The Martyrdom of* 18 *Carthuſians*: *The Martyrdom of* John Fiſher, *Biſhop of* Rocheſter, *and Sir* Thomas More: *The Martyrdom of* Reginald Brigittine: And an *Epiſtle Dedicatory to the Work of* Peter Sutor, *of the Carthuſian Life*. He dy'd in 1581.

CARTHUSIANS.

The CHARTER-HOUSE, *or rather* CHARTREUX *Monastery of* Carthusians, London.

WAS founded by Sir *Walter Manny*, a Stranger born, Lord of the Town of *Manny*, in the Diocese of *Cambray*, in the *Netherlands*, who, for Service done to King *Edward* the 3d, was made Knight of the Garter.

This House he founded upon this Occasion. A great Pestilence entring this Island, began first in *Dorsetshire*, then proceeded into *Devonshire*, *Somersetshire*, *Gloucestershire* and *Oxfordshire*, and, at length, came to *London*, and spread over all *England*, making such Havock, that scarce the tenth Person, of all Sorts, was left alive, and Church-yards were not sufficient to receive the Dead, but Men were forc'd to appoint certain Fields for Burials. Hereupon *Ralph Stratford*, Bishop of *London*, in the Year 1348, bought a Piece of Ground, call'd *no Man's Land*, which he enclos'd with a Brick Wall, and Dedicated for Burial of the Dead, building thereon a proper Chapel, which was afterwards enlarg'd, and made a Dwelling-house, and the burying Plot a fair Garden, retaining the old Name of *Pardon Church-yard*.

About this Time, in the Year 1349, the aforesaid Sir *Walter Manny*, in respect of the Danger that might befal in a Time of so great a Plague and Infection, purchas'd 13 Acres and a Rod of Ground, adjoining to the said *no Man's Land*, and lying in a Place call'd *Spittle-Croft*, because it belong'd to St. *Bartholomew's* Hospital, since that call'd the *new Church Haw*, and caus'd it to be consecrated by the said Bishop of *London* to the Use of Burials.

In this Plot of Ground there were in that Year more than 50000 Persons bury'd, as I have read in the Charters of *Edward* the 3d.

I have also seen, and read, an Inscription fix'd on a Stone Cross, sometime standing in the same Church-yard, which was in *Latin*, the *English* whereof was to this Effect.

In the Year of our Lord 1349, *a great Pestilence then prevailing, this Church-yard was consecrated, in which, and within the Enclosure of this Monastery, there were bury'd above* 50000 *Bodies of the Dead, besides many others from that Time to this, to whose Souls God be propitious.* Amen.

In Consideration of the Number of Christian People here bury'd, the said *Walter Manny* caus'd first a Chapel to be built, where, for the Space of 23 Years, Offerings were made, and it is to be noted, that above 100000 Bodies of Christian People had been bury'd in that Church-yard, for the said Knight had purchas'd that Place for the Burial of Poor People, Travellers, and others, that were diseas'd, to remain for ever. Whereupon an Order was taken for the avoiding of Contention between the Parsons of Churches and that House, *viz.* That the Bodies should be carry'd to the Church where they were Parishioners, or dy'd, and after the funeral Service done, had to the Place where they should be bury'd.

And in the Year 1371, he caus'd there to be founded an House of *Charterhouse Monks*, which he Will'd to be call'd the *Salutation*, and that one of the Monks should be call'd Prior; and he gave them the said Place of 13 Acres and a Rod of Land, with the Chapel and Houses there built for their Habitation. He also gave them the 3 Acres of Land, lying without the Walls, on the *North* Part, betwixt the Lands of the Abbat of *Westminster*, and the Lands of the Prior of St. *John*; which 3 Acres being purchas'd, inclos'd, and dedicated by *Ralph Stratford*, Bishop of *London*, remain'd a long Time by the Name of *Pardon Church-yard*, and serv'd for burying of such as were executed for Felonies, who were usually fetch'd thither in a close Cart, bal'd over, and cover'd with black, having a plain white Cross thwarting, and at the fore-end a St. *John's* Cross without, and within a Bell ringing by the Shaking of the Cart, whereby the same might be heard when it pass'd, and this was call'd the Friery-Cart, which belong'd to St. *John's*, and had the Privilege of Sanctuary.

This Monastery at the Suppression, in 29 *Hen.* 8. was valu'd at 642 *l.* 0 *s.* 4 *d. halfpenny per Annum.*

This dissolv'd *Charter-House*, by *West Smithfield*, coming after the said Dissolution to the Possession of *Thomas*, Earl of *Suffolk*, being spacious, and having good Gardens, and many Appurtenances belonging to it, Mr. *Thomas Sutton* thought a proper Place to build an Hospital. He had before resolv'd to build the same at *Hallingbury Bouchers*, in *Essex*, for poor Men and Children, a School-master and Usher to teach the said Children to read and write, as also the *Latin* and *Greek* Grammar, with a Preacher and a Master to govern the whole. To this purpose he had already procur'd an Act of Parliament for empowering of him to do the same.

Afterwards finding this *Charter-House* to be much more convenient for his purpose than the before intended Place at *Hallingbury*, he prevail'd with the Earl to sell the said *Charter-House*, for which he paid him down 13000 *l.* in Hand. Next he obtain'd the King's Letters Patents for performing the same at the *Charter-House*, which had been before granted by Act of Parliament for *Hallingbury*.

For the Maintenance of this Hospital, the said Mr. *Sutton* gave his Manors and Lordships of *Southminster*, *Norton*, *Little-Hallingbury*, alias *Hallingbury Bouchers* and *Much Stanbridge* in the County of *Essex*. The Manors and Lordships of *Bastingthorpe*, alias *Bustingthorpe* and *Dunnesby*, in the County of *Lincoln*. The Manors and Lordships of *Salthorp*, alias *Saltrop*, alias *Haltrop Chilton* and *Blackgrave*, in the County of *Wilts*; and also his Lands and Pasture-Grounds, call'd *Blackgrave*, containing, by Estimation, 200 *Acres* of Pasture, with the Appurtenances in *Blackgrove* and *Wroughton*, in the said County of *Wilts*; and also in his Manor of *Missenden*, otherwise *Missunden*, in the Parishes of *Wroughton Lidieride* and *Tregose*, in the said County. All his Manor of *Elcomb*, and a Park call'd *Elcomb Park* in the said County. All his Manor of *Watelescote*, alias

Wigleſcete, alias *Wigleskete*, in the ſame County. All his Manor of *Weſtcote*, alias *Weſtcete*, with the Appurtenances, and all thoſe his Lands and Paſtures, containing, by Eſtimation 100 Acres of Land, and 60 Acres of Paſture, with the Appurtenances in *Wigleſcote* and *Wroughton*; and all his Manor of *Uſcote*, with the Appurtenances; and alſo his two Meſſuages and 1000 Acres of Land, 2000 Acres of Paſture, 300 Acres of Meadow, and 300 Acres of Wood, with the Appurtenances, in *Brodehinton*, in the ſaid County of *Wilts*. All the Manors and Lordſhips of *Camps*, alias *Campes Caſtel*, otherwiſe call'd *Caſtel Campes*, with the Appurtenances, ſituate, lying, being and extending in the Counties of *Cambridge* and *Eſſex*, or in either of them, or elſewhere within the Realm of *England*. His Manor of *Balſham* in the County of *Cambridge*. And all his Meſſuages and Lands, which are in the Pariſhes of *Hackney* and *Tottenham*, in the County of *Middleſex*, or in either of them. And all and ſingular the Manors, Lordſhips, Meſſuages, Lands, Tenements, Reverſions, Services, Meadows, Paſtures, Woods, Advowſons, Patronages of Churches and Hereditaments of the ſaid *Thomas Sutton* whatſoever; ſituate, lying, or being within the ſaid Counties of *Eſſex*, *Lincoln*, *Wilts*, *Cambridge* and *Middleſex*; or in any of them, with all and every their Rights, Members and Appurtenances whatſoever.

Except all his Manors and Lordſhips of *Littlebury* and *Haddeſtock*, with their Appurtenances in the County of *Eſſex*.

By Legacy, he left towards the building of his intended Hoſpital, Chapel and School-houſe, 5000 *l.* if he liv'd not to ſee it perform'd in his Life-time. Beſides, he gave into the Treaſury or Storehouſe of the ſame intended Hoſpital, to begin their Stock with, and to defend the Rights of the Houſe 1090 *l.* To every one of his Feoffees, put in Truſt about his intended Hoſpital, 26 *l.* 13 *s.* 4 *d.* To other pious Uſes he left many Legacies, which do not belong to this Place.

His Hoſpital conſiſting of a Maſter, Governours, a Preacher, a Free-School, with a Maſter and Uſher, eighty poor People and 40 Scholars, maintain'd with ſufficient Cloathing, Meat, Drink, Lodging and Wages; beſide Officers and Miniſters to attend on them, and the Number to increaſe, according as the Revenues upon the Expiration of the Leaſes increas'd.

This Hoſpital was finiſh'd, and Poſſeſſion taken of it by the Perſons intended on the 3d of *October*, 1614. *Stow's Survey* of *London*, p. 47, *Concerning the* Charter-houſe *Monaſtery*; *more may be ſeen in the* Monaſticon, *p.* 961. *And in the* Engliſh *Abridgement*, p. 111. *The Hoſpital into which it was ſince converted, has been here ſpoken of to avoid interrupting the continu'd Hiſtory of one and the ſame Place.*

To what has been ſaid above from *Stow*, we will here add what follows from *Newcourt*, Vol. 1. p. 578.

It is to be noted, That the Bull which was obtain'd of Pope *Urban* the 5th, at the Petition of the Prior and Convent of this Houſe, for the uniting ſome Eccleſiaſtical Benefices to it, to the value of 200 *l. per Annum*, bears date at *Rome*, on the Day before the *Ides* of *December*, in the firſt Year of his Pontificate, which was in the Year 1362, ſo that, tho' it be generally ſaid, by *Stow* and others, who have written of this Houſe, that it was founded by Sir *Walter de Manny*, in the Year 1371, it appears plainly by the ſaid Bull, that this Houſe of *Carthuſians* was founded by the ſaid Sir *Walter Manny*, and *Michael de Northburg*, Biſhop of *London*, and not by the ſaid *Walter* alone; and that it was founded, and a Prior and Convent there ſettled, before the Date of the ſaid Bull, which muſt be in or before the Year 1362, tho' the Letters Patents above mention'd, of *Edward* the 3d, whereby he granted Licenſe to the ſaid *Walter de Manny*, to found the Houſe of *Cartuſian* Monks, and to give and aſſign to the Prior and Monks there, 20 Acres of Land, *&c.* together with the Chapel and other Houſes built upon the ſame, bear date in the 45th Year of his Reign, on the 6th of *February*, which was the Year 1371, from whence, I ſuppoſe, they have dated the Foundation of this Houſe.

This Biſhop *Michael*, who dy'd in 1361, by his Will gave 2000 *l.* for the founding, building and finiſhing of his Houſe of *Carthuſians*, according to the Form and Faſhion proper for that Order, in a certain Place call'd *New-Church-Haw*, where then ſtood a Church dedicated to the *Annunciation* of the Bleſſed Virgin; which Place, with the Patronage thereof, he purchas'd of Sir *Walter Manny*, as it is ſaid; and to the ſaid Houſe, when fully perfected, he appointed that his two beſt Silver Baſons ſhould be deliver'd, to ſerve at the Altar there, with a Veſſel of Silver enamell'd, in which the Hoſt us'd to be put, as alſo another Veſſel of Silver for Holy Water, and a Silver Bell. Hill. Paul. 34.

To the better accompliſhing of this pious Work, and moſt ample Endowment of this Houſe, he likewiſe devis'd all his Leaſes whatſoever, for the Term of four Years, after his Deceaſe; and moreover all his Rents and Tenements, which he poſſeſs'd within the City of *London*, with whatſoever Reverſions he had likewiſe in that City, he likewiſe gave thereunto for ever, ſome few excepted. Hereunto he alſo added the total Number of all his Divinity Books, not otherwiſe diſpos'd of, with the two beſt Veſtments he had, bequeathing the perpetual Patronage thereof to his Succeſſors, Biſhops of *London*; and deſiring, with all Humility, that they would have a ſpecial Regard to the building and compleating of this eminent Work. *Ibid.*

Harpsfield tells us, That this Houſe was endow'd with great Privileges and Immunities, by King *Edward* III. *Richard* II. and other ſucceeding Princes, by which the Religious Men were exempted from all Publick Rates and Taxes to the King. Hop. Hiſt. Eccl. Ang. 544.

Sir *Walter Manny*, who had a Summons to Parliament among the Barons of this Realm, from 21 *Edw.* III. till 44 of that King's Reign incluſive, by his Teſtament, bearing date at *London*, upon St. *Andrew's* Day, *Anno* 1371, bequeath'd his Body to be bury'd in the midſt of the Choir of the *Carthuſians* near *Weſt-Smithfield*, and ordain'd that a Tomb of Alabaſter, with his Image, as a Knight, and his Arms thereon, ſhould be made for him like that of Sir *John Beauchamp*, in the Cathedral of St. *Paul's*, *London*, as a Remembrance of him, and that Men might pray for his Soul; and, among other Debts, in his ſaid Will, he appointed Dugd. Bar. Vol. 1. p. 150.

appointed an old Debt, which the King ow'd him, by Bills of his Wardrobe, to be given to the Prior and Monks of this Houſe, if it could be had; and whereas there was due to him from the Prince, from the Time he had been Prince of *Wales*, the Sum of 100 Marks *per Annum*, for his Salary, as Governor of *Hardelagh* Caſtle, he bequeathed the one half thereof to the ſaid Prior and Monks of the *Charter-houſe*, and departing this Life upon the *Thurſday* following the Feaſt of St. *Hilary*, in 46 *Edward* III. 1371, was bury'd here in his own Church, much lamented, ſays *Weaver*, by the King and Nobility, and Commons of *England*; and his Obſequies were perform'd with great Solemnity, notwithſtanding, by his Will, he had order'd his Burial to be without any great Pomp, King *Edward* the 3d himſelf, and all his Children, with the greateſt Prelates and Barons of *England* being preſent.

After the Diſſolution, King *Henry* VIII. beſtow'd this Monaſtery and that of the *Holy Trinity*, now call'd *Duke's Place*, in *London*, upon Sir *Thomas Audley*, Speaker of that Parliament which diſſolv'd the Religious Houſes. It paſſed from him to his ſole Daughter and Heireſs, by Marriage to *Thomas Howard*, Duke of *Norfolk*, and ſo by Deſcent to *Thomas* Earl of *Suffolk*, of whom *Thomas Sutton*, Eſq; purchas'd it, by the Name of *Howard-Houſe*, otherwiſe call'd, the late diſſolv'd *Charter-Houſe*, near *Smithfield* in *Middleſex*, conſiſting of four or five Courts, a Wilderneſs, Gardens, Orchards and Walks thereunto belonging, with *Pardon Church-Yard*, and the two Meſſuages adjoining, call'd *Willbeck*, with all Buildings, *&c.* known to belong to the ſaid Houſe, or other mention'd Premiſſes, paying down for the ſame, 13000 *l. May* 9. *Jac.* 9. 1611; and on the 22d of *June* following, ſettled an Hoſpital here, which he deſign'd before, to have founded in the Pariſh of *Hallingbury Bouchers* in *Eſſex*, for which he had gotten an Act of Parliament.

After the Death of the ſaid *Thomas Sutton*, there being an Attempt made by *Simon Baxter*, the ſaid Mr. *Sutton*'s only Siſter's Son, as next Heir of the Founder, to overthrow the Incorporation and Foundation of this Hoſpital; the Caſe, after it had been pleaded by Counſel Learned in the Law, on both ſides, was ſolemnly argu'd in the *Exchequer-Chamber*, by all the Judges of the Land, except the Lord Chief Juſtice of the *King*'s *Bench*, who was then ſick, and judg'd for the Defendants, the Governors of the Hoſpital; and after this, there was an Act of Parliament procur'd in the 3d of King *Charles* the Firſt, for the Confirmation of the Settlement thereof, to put it beyond all Queſtion.

Of this Hoſpital there are 16 Governors, of which the Maſter is always to be one, which are incorporated by the Name of *The Governors of the Lands, Poſſeſſions, Revenues and Goods of the Hoſpital of King* James, *founded in the* Charter-Houſe, *within the County of* Middleſex, *at the humble Petition, and only Coſt and Charges of* Thomas Sutton, *Eſquire*. Theſe Governors are uſually prime Miniſters of State, and Prelates of the Church; and when any one happens to die, another is to be choſen within two Months, by the Voices of the major Part.

The Hoſpital conſiſts of a Maſter, a Preacher, a Free-School, with an Head Maſter, and a Second Maſter, and Eighty decay'd Gentlemen, who have been Soldiers. *So it was intended at firſt, but there are more of a meaner ſort of decay'd Perſons put in*: Theſe Perſons are choſen by particular Governors, every one in their Turn, only the King puts in two in his Courſe, the Queen and the Duke of *York* one each.

There are alſo 44 Boys at School, choſen by the ſame Perſons, and after the ſame manner as the Penſioners; they are only capable of Admiſſion between the Years of 10 and 15, and are to continue in the Houſe but 8 Years at moſt. *This alſo was intended for the Sons of poor Gentlemen, but that alſo is as it happens.*

Such as go from Hence to the Univerſities, of which they allow to the Number of 29, have 20 *l.* a-piece *per Annum*, duly paid quarterly, which continues 8 Years; ſuch as go out Apprentices have 40 *l.*

The Number kept in the Year 1677, was 185 Perſons, beſides the 29 Scholars at the Univerſities, and the ſtanding Council of the Houſe, and ſeveral other Perſons, who are mention'd in the firſt Eſtabliſhment, as Phyſician, Regiſter, Receiver, *&c.*

	l.	*s.*	*d.*
The Total Sum of yearly Expences of this Hoſpital, for Diets, Liveries, Stipends, Wages, and other ordinary Allowances, is	3706	09	10

Beſides EXTRAORDINARIES.

This Eſtabliſhment was made 49 Years before, ſince which Time there have been conſiderable Alterations, chiefly upon the Account of the Increaſe of the Revenue.

	l.	*s.*	*d.*
The Antient Revenues of this Hoſpital came yearly to	4493	19	10½
The new purchas'd Lands to	0897	13	09½
Both together amount to	5391	13	08

Thus much of this Hoſpital and its Founder, from the Hiſtory of the ſame, call'd *Domus Carthuſiana*, publiſh'd by Mr. *Samuel Herne*, Fellow of *Clare-Hall*, who had his Education in this Houſe, *Anno Domini* 1677.

For the Honour of this Convent of *Carthuſians*, and to do Juſtice to the Dead, as well as to ſet the Readers of this Hiſtory right; it is requiſite here to inſert the following Obſervation.

In the 14th Vol. of *Rymer*'s *Fœdera*, is the Prior and Convent of *London*'s Renunciation of the Pope's Authority, and owning of King *Henry* the 8th, as Head of the Church, ſign'd by *William Trafford* the Prior and 19 of his Convent, nine others poſſitively refuſing to ſign: The Names of thoſe here ſaid to have ſign'd, were *William Trafford*, Prior, *Edmund Sterne*, Vicar, *John Revel*, *Bartholomew Burgoyn*, each of theſe three diſtinguiſh'd with the Title of *Dominus*, *Thomas Clay*, *Robert Cardyn*, D. *Thomas Barringham*, *John Boleyn*, *William Wayte* Procurator; *Richard Byllingſley*, *John Thompſon*, *John Huſe*, *Evererd Dygby*, *Thomas Baker*, *John Nicholſon*, *William Broke*, *John Enys*, *Thomas Owen*, *Robert*

Robert Howell, Oliver Babmanson. Those that refus'd to sign were, *D. Thomas Johnson, D. Richard Bere, D. Thomas Grene*; here stil'd Monks profes'd; *John Davy* Referendary, *Robert Salt, William Greenwood, Thomas Redyng, Thomas Shryne, Walter Pierson, William Horne*, call'd here, *Converse*. Now, with all possible Deference to a worthy Author, for whom I have the greatest Respect, I must, for the sake of Truth observe, he has been led into a Mistake, I suppose, by relying on the Collections of others. His History of Abbies, Vol. 2. p. 126, tells us, that *John Houghton*, Prior of the *Carthusians, London*, subscrib'd to the King's Supremacy, on the 29th of *May*, 26 *Hen.* VIII whereas it is evident, that this very Prior was Hang'd and Quarter'd at *Tyburn*, on the 27th of *April* 1535, 27 *Hen.* VIII and one of his Quarters set up at his own Gate, for opposing the King's Supremacy. *Humphrey Middlemore*, whom he makes to have sign'd at the same Time, as also *William Exmewe*, and *Sebastian Newdigate*, to have sign'd on the 6th of *June* 1634, suffer'd the same Death as the Prior had done, and for the same Cause, on the 18th of *June* 1535, as may be seen in *Stow*, p. 571 and 572. *Richard Bere, John Davy, Thomas Johnson, Thomas Green, Thomas Shryne, Walter Pierson, Robert Salt*, and *Thomas Redyng*, nam'd also by him among those that subscrib'd, dy'd all of them in Prison, for denying the Supremacy, in *June* and *July* the same Year aforesaid; and *William Horn*, another of them, was Executed on the 4th of *August* following. That these were Recusants may be seen in *Rymer*, Vol. 14. p. 589. Nor is it to be wonder'd, that so able an Antiquary should be led into an Error, for in those Days, when these Things happen'd, many Forgeries were spread abroad, to delude the Multitude, as has been often practis'd since, and as will be made appear in several Parts of this Work. The Commissioners or Visitors appointed to carry on the Work King *Henry* the VIIIth had in hand, were not chosen for their Piety, but for their Subtilty and Time-serving Temper, being proper Tools to advance that Prince's Designs, as wholly intent upon their own Interest, without the least regard to Justice. But I shall say no more of them in this Place, because they are spoken of elsewhere. As for the Prior *William Trafford*, he had seen his Predecessor *Houghton* suffer Death in defence of his Principle, and perhaps his Quarter was still over the *Charterhouse* Gate. *Trafford*, it is likely, valu'd his Life more than an Oath, and accordingly comply'd, which same Motive might induce others to follow his Example; yet we see the Ten resolute Persons above-mention'd were not of his Mind, but contemn'd Life, to save their Consciences.

HINTON.

Monastery of Carthusians *in* Somersetshire.

THIS Monastery, in the *Monasticon, Vol.* 1. *pag.* 968, and in the *English* Abridgement, *pag.* 111, is call'd *Henton*, and wrong plac'd in *Wiltshire*, whereas it should be *Somersetshire*; concerning which I have nothing considerable to add, but that it was surrender'd by the Prior and Convent, whereupon King *Henry* granted Pensions for their Lives, to the said Prior, and the rest of the Resigners, as follows.

Edmund Hord, Prior, his Pension 44 *l.* His Gratuities, or Money in Hand 11 *l.*

Monks.	Pensions. *l.*	*s.*	*d.*	Gratuities *l.*	*s.*	*d.*
Thomas Fletcher,	06	13	04	01	13	04
William Burford,	06	13	04	01	13	03
Hugh Laycock,	08	00	00	02	00	00
Robert Frye,	06	13	04	01	13	04
John Bachcroft,	08	00	00	02	00	00
Robert Russell,	02	00	00	00	10	00
Robert Lightfoot,	02	00	00	00	10	00
Robert Nolinge,	06	13	04	01	13	04
Henry Gurney,	06	13	04	01	14	04
Nicholas Baland,	06	13	04	01	13	04
Thomas Hellyer,	06	13	04	01	13	04
William Reynold,	06	13	08	01	13	04
Robert Savage,	06	13	04	01	13	03
William Robinson,	02	00	00	00	10	00
John Chamberlaine,	06	13	04	01	13	04
William Coke,	06	13	04	01	13	04
James Marble,	06	13	04	01	13	04
John Legge,	02	00	00	00	10	00
Henry Bourman,	06	13	04	01	13	04
John Calert,	02	00	00	00	10	00
Robert Stamardon.	06	13	04	01	13	04

The Total Sum of Pensions 163 *l.* 06 *s.* 8 *d.* Total Sum of Gratuities 40 *l.* 16 *s.* 09 *d.*

The Priory, at the Dissolution, was valu'd at 262 *l.* 12 *s.* 00 *d.* but these Valuations were made at the Will of those who, expecting to beg them for themselves, scarce ever rated them at the fourth Part of the real Value. We see the Difference that was made between the Monks, as to their Pensions, which was not according to any Worth or Merit, but the backwardest at surrendering were sure to have the least, as very many who would not consent had nothing, and those who stood it out resolute, receiv'd their Reward at the Gallows, as several Abbats and others had, as may be seen in the proper Places in this Work.

Mr. *Willis* in his Hist. of Abb. Vol. 2. p. 198. calls this Monastery *Henton*, and the last Prior *Edward*; but in King *Henry* the Eighth's Letters Patents for his Pension, the Monastery is writ, *Hinton*, and the Prior *Edmund*.

King

King Henry *the 8th's Letters Patents for the Penſion granted to* Edmund Horde, *laſt Prior of* Hinton, *tranſlated from the* Latin.

" HENRY the VIIIth, by the Grace of " God King of *England* and *France*, De- " fender of the Faith, Lord of *Ireland*, " and Supreme Head of the Church of *England* " upon Earth: To all to whom theſe preſents " ſhall come, Greeting. Whereas the late Mo- " naſtery of *Carthuſians* of *Hinton*, is now diſ- " ſolv'd, whereof *Edmund Horde* was Prior, at " the Time of the Diſſolution, and long before. " We being willing that a reaſonable yearly " Penſion, or ſuitable Promotion ſhould be pro- " vided for the ſame *Edmund*, for his better Ex- " hibition, Maintenance and Support. Be it " therefore known to you, that We in Conſi- " deration of the Premiſes, of our ſpecial Grace, " and of our certain Knowledge, and meer pro- " per Motion, by the Advice and Conſent of the " Chancellor and Council of the Court of Aug- " mentations, of the Revenues of our Crown, " have given and granted, and by theſe Pre- " ſents do give and grant, to the ſame *Ed-* " *mund* a certain Annuity, or yearly Penſion " of Forty four Pounds Sterling, to be had, " enjoy'd and Yearly receiv'd, the ſame Forty " four Pounds, by the ſaid *Edmund* and his " Aſſigns, from the Feaſt of the *Aſſumption* of " the Bleſſed Virgin *Mary* laſt paſt, to and for " the Term of the ſaid *Edmund*'s Life, or till " ſuch Time as the ſaid *Edmund* ſhall by us be " preferr'd to one or more Eccleſiaſtical Benefi- " ces, or other ſuitable Promotion of the full " value of forty four Pounds, or better, as " well by the Hands of the Treaſurer of the " Revenues of the Augmentations of our Crown, " for the Time being, out of our Treaſure, " which ſhall chance to be in his Hands of the " ſaid Revenues; as by the Hands of the Re- " ceivers of the Profits and Revenues of the " ſaid late Monaſtery, for the Time being, out " of the ſame Profits and Revenues, at the " Feaſt of St. *Michael* the Archangel and the " *Annunciation* of the Bleſſed Virgin *Mary*, by " equal Portions. And farther of our more am- " ple Grace, we have given, and for the afore- " ſaid Conſideration by theſe Preſents, do Grant " to the aforeſaid *Edmund Horde* Eleven Pounds " Sterling, to be had by the ſame *Edmund* of " our Gift, to be paid by the Hands of the " Treaſurer aforeſaid, out of the Treaſure a- " foreſaid, or by the Hands of the ſaid Receiver " out of the Profits and Revenues of the Manors, " Lands and Tenements of the ſaid late Mona- " ſtery. There being no expreſs mention made " in theſe Preſents, of the true Yearly value, " or of the certainty of the Premiſes, or of any " one of them, or of other Gifts or Grants by us " made to the ſaid *Edmund* before theſe Times; " or any Statute, Act, Ordinance, Proviſo, or " Reſtriction to the contrary had, made, or " dained, or provided, or any other Thing, " Cauſe, or Matter whatſoever in any wiſe " notwithſtanding. In Teſtimony whereof, we " have caus'd theſe our Letters Patents to be " made. Witneſs *Richard Riche*, Knight, at *Weſt-* " *minſter*, the twenty ſeventh Day of *April*, in " the thirty firſt Year of our Reign.

Duke

By the Chancellor and Council of the Court of Augmentations of the Revenues of the King's Crown, by Virtue of the King's Warrant.

BEAUVAL.

Monaſtery of Carthuſians *in* Nottinghamſhire.

NICHOLAS *de Cantelupe*, Lord of *Ilkeſ-* Thoroton's Nottingh. p. 240.
ton in *Derbyſhire*, having obtain'd Licence of King *Edward* the 3d, dated 22 *Septem-* *ber*, in the 16th Year of his Reign, founded a Monaſtery in his Park of *Greyſeley*, for a Prior and 12 Monks of the Order of the *Carthuſians*, to which he gave ten Pounds *per Annum*, of Land and Rent in the Towns of *Greyſely* and *Selleſton*, together with the Park of *Greyſeley*, and the Advowſons of the Churches of both the ſaid Towns, which he got appropriated. And this he devoutly did for the Glory of Almighty God, and the Increaſe of Religion and the divine Worſhip, and for the good or healthful State of the ſaid King *Edward* the 3d, and of *William la Zouch*, the Lord Archbiſhop of *York*, his moſt dear Lord and Couſin, and of the Lord *Henry de Lancaſter*, Earl of *Derby*, and of himſelf and *Joan* his Wife, and *William* his Son and Heir, while they ſhould live, and for the Souls of the ſaid King, and of all the reſt, when they ſhould dye, and of his Father and Mother, and all his Progenitors and Heirs; wherefore he, by ſpecial Deed, gave to God, and to the Bleſſed Trinity, Father, and Son, and Holy Ghoſt, and the Prior and Monks of the *Carthuſian* Order, in the Monaſtery call'd (the fair Vale) *Bella Vallis*, which he had builded for them in his ſaid Park of *Greyſeley*, and their Succeſſors, there ſerving God, according to the Cuſtom, Order, and Rule of the Mother-Church of the *Carthuſians*; the ſaid Monaſtery and Park of *Greyſeley* adjoining, and 300 Acres of Land, ten Meſſuages, twelve Bovats, with the Appurtenances in *Greyſeley*, which *Richard le Carter*, *John Pygot*, *Robert Neubell*, *John le Carter*, *Thomas Dey*, *Roger Pygot*, *Hugh*, Son of *Agnes*, *John le Maiſterman*, *Henry le Cartre*, *Richard Sareſon*, *Roger Dey*, *Thomas de Fulwode* and *Hugh Rynkeſton*, his Natives, or Villains, held of him in the ſaid Town in Villainage, together with the ſaid Villains, their Chattels, Sequels, and Sects; and alſo 3 *s.* Rent of *John Whitteberne*, in the Town of *Selleſton*, and 4 *s.* 4 *d.* of like yearly Rent of *John Arnold*, in the ſame Town; as alſo thirteen Meſſuages, and ſeventeen Bovats and an half, with their Appurtenances, in the ſaid Town of *Selleſton*, which *Robert le Coke*, *John above the Kirke*, *Nicholas le Schipherd*, *William le Taillour*, *William* Son of *Richard le Wright*, *Thomas le Mough*, *Nicola* who had been Wife of *Richard le Wright*, *John* Son

of *Richard le Wright*, *Robert* Son of *William Coke*, and *Thomas Cubild*, his Natives, held in that Town in Villainage, together with those Natives, and all that were born of them, and their Suits and Services (here also call'd Sects and Sequels) and likewise the said Advowsons of the Churches of the said Town of *Greyseley* and *Selleston*, with all their Rights and Appurtenances. He also granted, That the said Prior and Monks, and their Successors, should have Common of Pasture for all manner of Cattle whatsoever, wheresoever they couch'd, or from whencesoever they came, through his whole Dominion, or Lordship, and Demesnes of *Greyseley* and *Selleston*, in all Places and Times where his other Freeholders had; and that they should have Stone for all the Work of the Church, and their Houses, and Marle to marle their Lands in all the said Places, except his Park of *Kirkestall*. To this Deed were Witnesses his said Cousin the Archbishop of *York*, *Richard*, Bishop of *Durham*, *Thomas* of *Lincoln*, *Roger* of *Coventry* and *Lichfield*, *Henry de Lancaster*, Earl of *Derby*, *William*, Earl of *Northampton*, and *William*, Earl of *Huntingdon*, *John de Grey*, *William Dencourt*, *William de Grey* of *Sundiacre*, Knights, *William*, his own Son and Heir, and *Nicholas* Son of that *William*, *Robert Barnak*, *William Faunbrige*, and Others. This was dated at *Greyseley*, *December*, 9. 1343. 17 *Edward* 3. as was also another of his, partly to this Purpose, but something shorter, which had other Witnesses, *viz.* Sir *Richard de Wyleby*, *Robert de Stremley*, *William de Grey*, *John de Annesly*, Knights, *Hugh Martell*, *John Atrecurt*, *William Danvers*, and others; by which it appears, very probable, at least, that in those Days they were not less precise in the Date of their Deeds, in reference to their Time or Place of Sealing, than they are now.

In the Year 1347, 21 *Edward* 3. By another Deed, dated at *Greyseley*, the 20th of *October*, before the same Witnesses, saving that *Thomas* was then instead of *Richard*, Bishop of *Durham*, and *John* instead of *Thomas* of *Lincoln*, and *William Grey* of *Sundiacre* was wanting, the said *Nicholas de Cantelupe*, his Son and Heir *William*, having by his instant Supplication, obtain'd Licence of the King for 20 *l. per Annum* of Lands and Rents in the Towns of *Greyseley*, *Selleston*, *Watnowe*, *Kymmarle* and *Neuthorpe*, to be given to the said Prior and Convent, and their Successors, did, for the same Reasons, and as before is express'd, give five Messuages, one Mill, and forty Acres of Land, with the Appurtenances in *Greyseley* and *Watnowe*, and all his Demesne of the said Town of *Selleston*, and a great Company of his Villains, with the Messuages and Bovats of Land which they held in *Watnowe*, with all their Chattels, Suits and Sequels, and 16 *s.* 6 *d.* yearly Rent, out of the Lands which *Thomas de Gratton* held of him in *Selleston*, and as much out of the Lands and Tenements, which *Joane*, who had been the Wife of *William le Cressy*, held in the same Town, and divers small Rents in *Greyseley*, and the Reversions of 21 Acres, which *Thomas le Purchaceour* held of him, for Life, in *Watnowe*, and of a Messuage and six Acres of Land on the *North* Side of the Castle of *Greyseley*, which *William de Beaurepair* held for Life, and of another and five Acres and one Rood of Land, which *William de Worthington*, and *Agnes* his Wife held for Life, on the *North* side also of the Castle, &c.

King *Richard* the 2d. granted Licence to *Elizabeth*, who had been the Wife of Sir *Brian Stapleton*, the younger, Knight, and to *William de Rither* Chr. and *Sibyl* his Wife, to give to the Prior and Convent of *Beauval*, each of them forty Shillings a Year out of their respective Moieties of the Manors of *Kirkby Orblawers* and *Kereby*, for two Monks more especially, to celebrate in the Church of *Beauval*, for the Souls of *William de Aldburgh* the Elder. *Chivaler*, and *Elizabeth* his Wife, and *William de Aldburgh* his Son and Heir, (Brother of the said *Elizabeth* and *Sibyl*) and *Margery* his Wife, and of *Edward Bald* Chr. which they did accordingly; and *William Rither*, and *Sybyl* his Wife, *Mich.* 18. *R.* 2. levy'd a Fine; which Rents, after some Time of Intermission of Payment, *William Rither* Knight, their Son, and *Robert de Rither*, his Son and Heir, restor'd to *Thomas Metheley*, the Prior and his Successors, he forgiving them all the Arrears, except 40*s.* of Silver, which they were to satisfie to the Noble and Reverend *Guy Fairfax*, which he had paid to the said Prior and Convent, for which the said *William* and *Sibyl*, and *William* and *Robert*, their Wives and Children in their Lives and after their Deaths, were to have full Participation, of all the Masses, Prayers, Psalms, Watchings, Disciplines, Fastings, Alms and other Spiritual Exercises of the said House of *Beauval*.

William de Aldburgh. Chr. for the Soul of his Lord *Edward de Baliol* King of *Scotland*, and *Elizabeth* his own Wife, and that himself might be as one of the Founders, and the King of *Scotland* as a principal Benefactor, in the Participation of the Spiritual Benefits of that House, with some others also of his near Kindred, did by his Deed bearing Date at *Willey Haye*, *Feb.* 10. 1362, 37 *Edw.* 3. give and confirm the said *Hay* of *Willey*, to the said Prior and Convent of *Beauval*, which he had of Sir *Thomas Metham*, Knt. Heir to his Great Grandfather *Adam*, Son of *Adam de Hamelton*, to whom King *Edward* the 1st. granted it in the Ninth Year of his Reign, reserving 10 *l. per Annum* Rent to be paid Yearly into the Exchequer, which said Fee Farm Rent of 10 *l.* King *Edward* the 3d, *January* 1st, in the 32d Year of his Reign, granted to his belov'd Servant *John Attewode* for the Term of his Life, and the Reversion of it. *May* 26th, in the 37th Year of his Reign, to his Beloved Cousin *Edward de Baliol* King of *Scotland*, and *William de Aldburgh* Chr. with Licence likewise for them to give it to this Priory, which they did the same Year, having obtain'd of *John Attewode* the Possession also, so that the said *Edward Baliol*, King of *Scotland*, might from thenceforward, likewise enjoy all the Benefits of this House, as one of the Founders.

They had the Rectory of *Ferneham*, at the first Foundation, which Sir *William Malbis*, Sir *William de Plumpton*, and Sir *Robert de Roos* of *Ingmangthorp*, pass'd to *Robert de Barnak*, *Hugh de Cressy* and *Hugh Martell*, as they to the Founder *Nicholas de Cantelupe*.

John of *Gaunt*, granted License to Sir *William de Finchenden*, Knight, *Richard de Ravenser*, Archdeacon

deacon of *Lincoln*, Mr. *Nicholas de Chaddeſden*, *Richard de Cheſterfield*, and *Richard de Tyſtington*, Clerks, to give the Manor of *Etwelle* in *Derbyſhire*, to this Priory, to pray for him while he liv'd, and for his Soul, and the Soul of his Wife *Blanch*, when dead, which *John de Ryboef* alſo releas'd to the Prior and Convent.

All they got was valu'd to 136 *l.* 6 *s.* *per Annum*; and after the Diſſolution, moſt of it, *July* 8, 33 *Henry* VIII. was granted to Sir *William Huſſy*, and the Heirs Males of his Body, at 21 *l.* 11 *s.* 9 *d. ob.* Rent, *Viz.* the Site of the Priory of *Beauval* and divers lands of *Greſley*, *Hucknall*, *Bagthorpe*, *Weſtwood*, *Watnow Countcliff*, *Watnow Chaworth*, *Brokebreſting*, *Bullwell*, *Moregreen*, *Kymberley* and *Etwell*, and the Rectories of *Ferneham*, and Lands in *Underwood* and *Newthorp*, 37 *Hen.* 8.

But all theſe, and the Manor of *Selſton*, were, *November* 22, 4 *Edward* 6, granted to *Richard Moriſon*, and *Brigit* his Wife, and the Heirs of *Richard*, at the Value of 168 *l.* 10 *s.* 7 *d.* Yearly. The Lord *Capel* marry'd the Heir of *Moriſon*, and with his Poſterity, the Earl of *Eſſex*, they ſtill continue.

Thus *Thoroton*; the *Monaſticon*, Vol. 1. p. 962, has, of this Houſe, the Foundation Charter, by King *Edward* the 3d; the Genealogy of *Nicholas de Cantilupe*, the Founder; the Foundation of a Chantry of two Monks in the Church of this Monaſtery, to celebrate for the Souls of *William de Aldeburgh* and *Edward Baliol*, King of *Scotland*, with King *Richard*'s Licenſe for founding of the ſame; an Account whereof may be alſo ſeen in the *Engliſh* Abridgement of the ſaid *Monaſticon*, *p.* 111. To what has been ſaid, Mr. *Willis* in his Hiſtory of Abbies, Vol. 2. *p.* 167, adds as follows,

Names of ſome of the Priors.

JOHN SWIFT.

Occurs Prior, *Anno* 1478; as does

THOMAS WYDDER,

Anno 1482. His Succeſſor, as I gueſs, was

AUGUSTIN WEBSTER.

Who being hang'd for oppoſing King *Henry* the 8th's Meaſures, *May* 4. 1535, was ſucceeded by

ROBERT LAURENCE, and he by

THOMAS WOODCOCK.

The laſt Prior, who with 7 Monks, ſurrender'd this Convent, *July* 18. 1154. 31 *Hen.* VIII, for which he had a Penſion of 26 *l.* 13 *s.* 4 *d.* *Alexander Louthe* 5 *l.* 6 *s.* 8 *d.* *Thomas Walles*, *Nicholas Dockmere* and *Thomas Leyton*, 5 *l.* each. *Ralph Burde* and *Richard Wakefeld*, 2 *l.* each.

Thus we ſee by what Means theſe Surrenders were brought about, ſtanding for their Houſes, was rewarded with an Halter, ſurrendring with Liberty and a good Penſion. Such were the Crimes of thoſe poor People, if their Conſciences would not ſubmit to Impoſitions never before heard of, there was certain Death, if they could readily comply to give up that [illegible] had no Right to diſpoſe of, a Diſcharge from all the of Vows, and a Penſion to live lewdly,

OF THE ORDER OF FONTEVRAUD.

Of the Original of the Order of Fontevraud, *and the Life of the Bleſſed* Robert d'Arbriſſel *Founder thereof.*

Hiſt. des Ordres Monaſt. Vol. 6. p. 83.

THE Order of *Fontevraud* is look'd upon as a Singularity in the Church, and ſome think it ſtrange to ſee an Abbeſs exerciſing equal Authority over Religious Men and Women; but the ſame may be ſeen in the Order of St. *Brigit*, Princeſs of *Sweden*, in which the Men belonging to the double Monaſteries are ſubject to the Abbeſſes, as well as the Nuns. The like is alſo practis'd in the Monaſtery of St. *Sulpice* in *Britany*. The Religious Men of *Fontevraud*, in defence of their Inſtitute, bring Inſtances of ſeveral double Monaſteries, in which they ſay, the Men were ſubject to the Women, and particularly they inſtance that of *Sempringham*; but the Women had no Power over the Men, either in the Monaſtery of *Sempringham*, or others they mention, except only that of St. *Sulpice* in *Britany*, which is, in that Particular, like to *Fontevraud*.

It is very ſingular in the Order of *Fontevraud*, that its Monaſteries are exempt from the Juriſdiction of the Ordinaries, and all the Authority is veſted in the Perſon of the Abbeſs of *Fontevraud*, as General and Head of the Order.

The Founder of this Order was the Bleſſed *Robert d'Arbriſſel*, about the latter End of the 11th Century. He was born of poor Parents about the Year 1045 or 1047, in a Village in *Britany*, then call'd *Albriſſel*, whence he had his Name, and which is now call'd *Albreſec*, in the Dioceſe of *Rennes*, near *Guirche*. *Damalioc* his Father, who afterwards embrac'd the Eccleſiaſtical State, and his Mother *Owende*, being good People and ſerving God, gave him a pious Education, till being of Age, to apply himſelf to his Studies, they gave him leave to go look out for Maſters whereſoever he thought fit, hoping that God would not forſake him. In ſhort, he found Means to live and follow his Studies in ſome Towns of *Britany*, without being burdenſome to his Parents; which encourag'd him to go to *Paris*, where he advanc'd ſo far in Learning, that after having ſignaliz'd himſelf in Philoſophy and Divinity, of a poor Scholar, he became a renown'd Doctor of the Univerſity of that Capital City, where he took that Degree after having gone through all the others.

At that Time *Silveſter de la Guierche*, who had been marry'd, and was then Chancellor to *Conon* the 2d Duke of *Britany*, was made Biſhop of *Rennes*, and reſolving to eaſe himſelf of part of the Burden of his Biſhoprick, by committing the ſame to ſome Clergy-man of great worth, he caſt his Eyes upon *Robert*, whom he appointed his great Vicar, granting him an abſolute Power in his Dioceſe. He made uſe of that Authority for reſtoring of Eccleſiaſtical Diſcipline, rooting out of Vice, making Peace where there was Diſcord, recovering the Poſſeſſions of the Church from the Laity, aboliſhing the infamous Practice of Simony, which was become publick, diſſolving inceſtuous Marriages there were then among the Laity, and breaking off the ſcandalous Liberty of Clergy-men keeping of Concubines.

His Biſhop ſupported him in theſe painful Labours, and by his Power and Authority protected him againſt the Deſigns of wicked Men; but that Prelate dying four Years after, *Robert* having loſt his Protector, lay at the Mercy of thoſe Enemies his Zeal had rais'd him; therefore to prevent the Scandal that might enſue on his Account, he departed out of *Britany*, and repair'd to the City of *Angers*, where he taught Divinity for ſome Time; but deſigning to give himſelf up intirely to God, he reſolv'd to leave the World, and retir'd into a Deſert.

Accordingly he left the City of *Angers*, and went away to hide himſelf in the Foreſt of *Craon* in *Anjou*, towards the Frontiers of *Maine*. The Life

A Nun of the Order of Fonterraud.

BRITISH
MUSEUM

Life he led in that Solitude was altogether wonderful; he fed only on Herbs and wild Roots, and never upon any Account whatsoever would eat Flesh, or drink Wine. He did not, like other Anchorites wear a Tunick or Garment of Goats or Lambskins; but his was wove of Hogs-Hair, that it might be the more uneasy to his Body. The bare Earth was his Bed, nor did he ever take any Rest, till quite overcome with Sleep.

This extraordinary Course of Life was reported about in the Neighbourhood, tho' he had taken Care to hide himself in the Forrest, People flock'd thither from all Parts to see that new Prodigy, and the Penance he, like another St. *John Baptist*, preach'd to those that came to see him, made so great an Impression on them, that most of them forsook the Disorders of their past Life, and put themselves under his Direction; so that the Forest of *Craon*, was soon fill'd with Anchorites. The Number of them grew so great that *Robert* was necessitated to disperse them into the neighbouring Forests, *viz.* those of *Nidde-Merle*, of *Fougeres*, of *Savigni*, of *Concize*, and of *Mayenne*. Being no longer able to take charge of so great a Number of Anchorites, he divided them into three Colonies, one whereof he retain'd for himself, and committed the other two, to two of his Disciples, whom he found arriv'd at the greatest Perfection. One of them was the blessed *Vitalis* of *Mortain*, who afterwards instituted the Order of *Savigni*, which took it's Name from the Abby of *Savigni* in *Normandy*, of which we shall speak in it's Place. The other was the blessed *Raoul de la Futaye*, Founder of the Abby of St. *Sulpice* at *Rennes* in *Britanny*.

All those solitary Persons that were under the Direction of the blessed *Robert*, *Vitalis*, and *Raoul* did not at first live in Common, but liv'd in separate little Cells; but *Robert* perceiving that many among them were inclin'd to the Cenobitical Life, in the Year 1094, caus'd a Monastery to be built in that same Forrest of *Craon*, at a Place call'd *la Roe* towards the *Guirche*, and gave them the Rule of St. *Augustin*. He was for some Time their Superiour, and at first they liv'd only upon Alms, and did eat nothing but Roots; but after his Time, that House which was reckned the poorest, and the holiest in the Kingdom, forsook that Spirit of Poverty and Mortification, and altogether suited itself to the Customs of the Regular Canons, whose Rule they profess'd.

Robert was oblig'd to leave them to go preach up the Croisade, by the Order of Pope *Urban* the 2d, to stir up the People to take Arms for the Recovery of the *Holy-Land*, for which Reason he resign'd the Abbey of *la Roe*, to the Bishop of *Angers*, in whose Diocese it was. He provided for his Hermitages in the Forrest of *Craon*, and taking some of his Disciples along with him, he began to preach, not only in Cities, but even in the meanest Towns and Villages, a new Baptism of Penance, the which exciting some to sacrifice their Lives for the Conquest of those Places where JESUS CHRIST had shed his Blood, engag'd others who were not fit for so noble an Undertaking to forsake all to follow him, and serve God under his Direction. The Number of the Latter was so great, that his Charity not permitting him to dismiss them, he procur'd them a Place of Retreat, where they might work out their Salvation.

On the Borders of *Anjou* and *Poitou*, a little League from the Town of *Candes*, renowned for the Death of St. *Martin*, there are vast Plains, then cover'd with Thorns and Bushes, and divided into two Parts by an hollow Ground through which a Brook runs. That Place call'd *Fontevraud* he thought proper for his Design. In the Year 1099, he began there to build some Cells or Cottages, only to cover his Disciples from the Hardships of the Weather: However to avoid the Scandal that might ensue from both Sexes living together, he parted them into distinct Dwellings, adding a sort of Enclosure to that of the Women, which was no other than a Ditch with a Hedge about it. He made two Oratories, one for the Men and the other for the Women, to which they repair'd at the proper Time. The Womens Employment was continually to sing God's Praises. The Men after their spiritual Exercises clear'd the Ground, and wrought at some Handicrafts to supply the Wants of those Communities. It was wonderful to see the Regularity, observ'd by so great a Number of People. Charity, Unity, Modesty and Meekness were inviolably observ'd. They fed only on what the Earth produc'd, or the Alms sent them, and therefore the blessed *Robert* gave them the Name of the *Poor of Jesus Christ*.

The Example of these new Anchorites attracted many more. Whole Families came to desire to be admitted to live under the Direction of that holy Founder, and he rejected none, when he perceiv'd that they were mov'd by the spirit of God. He admitted Persons of all Ages and Conditions, without excluding the Maim'd, the the Sick or Lepers. This Concourse from all Parts daily increasing, he was oblig'd to build several Monasteries, within one and the same Enclosure. He appointed three for Women, one for Virgins and Widows, which was call'd *Grand Moutier*, or great Minster, and dedicated to the Honour of the blessed Virgin, in which he shut up three Hundred religious Women. Another for Lepers and sick or disabled Persons, being an hundred and twenty in Number, call'd *St. Lazare*, the third was for Women who had been lewd Livers, to which he gave the Name of the *Magdalen*. The Men had also their separate Habitation, having built them a Monastery near to that of the Women, which he dedicated to St. *John Evangelist*. Afterwards a large Church was built in Common for all the Monasteries, which was not finish'd till the Year 1119. This was the Original of the famous Abby of *Fontevraud*, the Foundation whereof was laid soon after the holding of the Counsel of *Poitiers*, which was in the Year 1100.

Till then the Founder had not prescrib'd his Congregation any peculiar Form of Life; but Charity pressing him to quit the Desert, to go preach, he resolv'd before his Departure to make known the Spirit of his Institute, which he had put under the particular Protection of the *Holy Virgin* and St. *John Evangelist*, intending that *Jesus Christ*'s recommending them to one another before his Death, should be the Model of the Relation he appointed between the Men and the Women of his Congregation, and that the Respect which

the Men who repreſented St. *John*, ſhould pay to the general Superioreſs of the Women ſhould be attended by a real Submiſſion to her Authority, declaring her their Superior, as well in Spirituals as in Temporals. The firſt to whom he committed the Government of that new choſen People, was *Herlande de Champagne*, near Kinſwoman to the Earl of *Anjou*, Widow of the Lord of *Monſoreau*. For her Aſſiſtant and Coadjutrix he appointed *Petronilla de Craon*, Widow of the Baron of *Chemille*. He then continu'd his Evangelical Miſſions, and having aſſociated his old Diſciples, *Vitalis de Mortain*, *Raoul de la Futaye*, and *Bernard d'Abbeville*, whom he had before left in the Hermitage of the Town of *Craon*, when they had all of them gain'd many Souls to God, and gather'd many Diſciples, they conducted them to that ſame Deſert of *Craon*. Having equally labour'd for their Converſion, they divided them among themſelves. *Robert d'Arbriſſel*, who was own'd as Maſter and Chief of them all, made choice of one Part of that holy Company, whom he carry'd to *Fontevraud*. *Raoul de la Futaye*, took another part, and conducted them to the Foreſt of *Nid de Merle*, the reſt went along with *Vitalis*, to the Forreſt of *Savigni*. As for *Bernard*, the Orders he receiv'd from the Biſhop of *Poitiers*, to go to the Aſſiſtance of the religious Men of St. *Cyprian*, on Account of ſome Controverſy they had with thoſe of *Cluni*, caus'd him to retard the Eſtabliſhing of his Congregation of *Tyron*.

Robert, after having made ſome Stay, in the Monaſtery of *Fontevraud*, went away into *Poitou* to continue his Miſſions. *Peter* Biſhop of *Poitiers*, who knew his Worth, receiv'd him as an Apoſtle, gave him full Power in his Dioceſe, and ſeeing what Progreſs he made in the Places he paſs'd through, as well by his Preaching as other Works of Piety, to which he inceſſantly apply'd himſelf, he reſolv'd in Return to uſe his Endeavours with Pope *Paſchal* the 2d to approve his Order of *Fontevraud*, which he obtain'd in the Year 1106. *Robert* return'd to his Monaſtery to carry his Nuns that Pope's Bull. That Monaſtery, tho' extraordinary large, not ſufficing to entertain all Perſons that offer'd themſelves to receive the Habit of that Order, the holy Founder thought of making new Settlements. Some pious Perſons having given him the Foreſt of *Loges*, and ſome Lands in the Dioceſe of *Angers*, he there built a little Monaſtery, to which he gave the Name of that Foreſt; and the Revenue that had been given for that Foundation not ſufficing to maintain the Nuns he had ſhut up there, he ordain'd that the Monaſtery of *Fontevraud* ſhall yearly give ſome Alms to that little Houſe. Going then to preach in *Tourain*, another Monaſtery was procur'd him at a Place call'd *Chaufournois*, and now *Chauſtenois*, and another was offer'd him at *Relay* in the ſame Province. Returning to *Poitou*, *Peter*, Biſhop of *Poitiers*, gave him a deſert Place call'd *le Puye*, where he built a Monaſtery, which became ſo conſiderable through the Donations made to it, that it was fit to entertain above an Hundred Nuns. No ſooner was that Houſe begun, than, the Fame of it being ſpread abroad, the holy Man was invited to go, found two others in the ſame Dioceſe, the one in the Foreſt of *Gironde*, which is ſtill call'd *l'Encloitre*, and which was founded by the Viſcount de *Chatelerault*; the other in a remote Solitude, call'd *Gaiſne*, two Leagues from *Lodun*. Leaving *Poitou*, he went away into *Berry*, where he receiv'd the Monaſtery of *Orſon*, procur'd for him by the Archbiſhop of *Bourges*. He ſtill founded two more in the Dioceſe of *Poitiers*, the one in the wild Plains of *Gamache*, whence that Monaſtery took the Name of *la Lande*; and the other in the Foreſt of *Tuzon*, and *John* the 2d Biſhop of *Orleans* having call'd him into his Dioceſe, procur'd him the Monaſtery of the *Magdalen*, of *Orleans*, which was built in a pleaſant ſolitary Place, on the River *Loire*.

But at the ſame Time that God ſo plentifully ſhower'd down his Bleſſings on his Labours, he permitted him to be humbled by horrid Slanders, which his Enemies invented, and which were too eaſily credited by *Marbodius* Biſhop of *Rennes*, and *Geffry* Abbat of *Vendome*. The firſt of them writ a Letter to him full of ſharp Expreſſions, and Reproaches, wherein he told him, that he had left the Order of the *Regular Canons*, to run after Women, upbraiding him, as a Token of Incontinency of his Followers, with the lying in of Women, and the Cries of new born Infants, and reproving him for giving the religious Habit to all that ask'd it, without making Tryal of them, not regarding whether they were throughly converted, provided that the Number of his Diſciples increas'd; and that when they had once given in their Names, he took no Care of them; but permitted them to live as they would. *Geffry* of *Vendome* writ, that there was a Talk of him in the World, which was not for his Honour, and which he ought quickly to amend, if it were true; *viz*: that he entertain'd ſuch great Familiarity with the Women, that he permitted them to live with him; that he had private Entertainments with them, and even that he was not aſham'd to lye with them, under Colour of mortifying himſelf by bearing with the Efforts of the Fleſh, which was a new unheard of ſort of Martyrdom, very dangerous, and of ill Example. Theſe Letters are in Reality look'd upon by ſome as Fictions. F. *Mainferme*, a religious Man of that Order, in his *Buckler of the Order of Fontevraud*, rejects them both. One of his Brethren, in a Diſſertation he printed at *Antwerp*, in the Year 1701, owns that of *Godfry* to be genuine; but *Bollandus* rejects it; F. *Sirmond* maintains it, as does F. *Alexander*, who rejects that of *Marbodius*. But tho' they had been really writ by *Marbodius* and *Geffry*, that does not derogate from the Sanctity of the bleſſed *Robert d'Arbriſſel*; they only give us to underſtand, that *Marbodius* and *Geffry*, too eaſily gave Credit to that holy Founder's Enemies. *Geffry* afterwards acknowledg'd the Falſhood of that Slander, and became a Friend to *Robert* and the Abbey of *Fontevraud*. He made conſiderable Foundations there, and to prevent being chargeable to them by the frequent Viſits he made, he caus'd, as is reported, an Houſe to be there built for himſelf, which was afterwards call'd the *Hotel de Vendome*.

After this Servant of God had made ſo many Foundations, he thought it requiſite to obtain the Confirmation thereof of the Holy See, and to cauſe the Abby of *Fontevraud* to be excepted from the Biſhop's Juriſdiction; which was granted him by a Bull of the Year 1113, directed to the Nuns of

of *Fontevraud*, whom he had perſuaded to requeſt the ſame of the Pope. Proceeding in his Apoſtolical Miſſions in the Province of *Limoſin*, he there made two new Settlements, the one call'd *Boubou*, and the other the Priory of *la Gaſconiere*. Paſſing from the Province of *Limoſin* into that of *Perigord*, he founded the Monaſtery of *Cadouin*, which he afterwards reſign'd to the bleſſed *Gerard de Sales*. To conclude, the laſt Settlement he made, and one of the moſt renowned of his Order, was that of *Haute-Bruyere*, eight Leagues from *Paris*, in the Dioceſe of *Chartres*, which was given him by *Bertrade de Montfort*, Wife to *Fulk de Rechin* Earl of *Anjou*. King *Philip* the firſt having ſcandalouſly marry'd that Woman, whilſt her Husband was ſtill living, ſhe was at length converted by *Robert*'s Exhortations, and thinking herſelf oblig'd to make amends for the Scandal ſhe had given, ſhe retir'd into that Temple ſhe had preſented to our Lord, where having not only taken upon her the Habit of *Fontevraud*, but likewiſe all the Auſterities of that Order, which was then in the Height of it's Fervour, ſhe no leſs edify'd the Church by her penitent and mortify'd Life, than ſhe had before ſcandaliz'd it, by her luxurious and diſorderly Behaviour. Her firſt Care was to furniſh that new Monaſtery with all that was Neceſſary for the Maintenance of the Nuns, to the End that Poverty, which generally ruins Regularity, might not obſtruct their offering to their divine Spouſe the Sacrifice of Praiſe, or Meditating on his Greatneſs during the whole Courſe of their Lives. Therefore fearing leſt the Revenue belonging to the Houſe might not be ſufficient for the Maintenance of the Nuns, ſhe added to it what the King had given her in Part of her Dower in the Province of *Touraine*, to which ſhe procur'd the Conſent of that Prince.

Robert, after having made all theſe Foundations, foreſeeing that he had not long to live, reſolv'd to compleat the Deſign God had inſpir'd him for his Inſtitute. He caus'd *Petronilla de Craon Chemille*, to be ſettled as Head and Chief of his Order, wherefore ſhe is look'd upon as the firſt Abbeſs of *Fontevraud*; and then he drew up the Statutes of this Order, which he put under the Rule of St. *Benedict*. He enjoyn'd perpetual Abſtinence from Fleſh, without allowing the Uſe of it to the Sick. The Nuns, among other Things, were to keep Silence at all Times, to go all together to the Church, and return from thence in the ſame Manner. Their Veils were always to hang down and cover all their Face. They were to be clad in Tunicks, or long Garments made of the meaneſt Stuffs in the Country, of the natural Colour of the Wool, without being ſhorn. White Surplices were forbidden them, as well as Gloves. A Nun was not to go out of the Cloyſter upon any Account whatſoever, without the Abbeſs's Leave. When the Prioreſſes went out, they were not to take along with them any other Nun, but to be attended by a religious Man and a Lay-Man. None but the Abbeſs, or the Prioreſs might ſpeak by the Way, till they were come to the Lodging Place. The Dormitory was continually guarded all the Day by a Lay-Siſter, and at Night by two or four. The Sick were not to receive the *Viaticum*, nor extream Unction any where but in the Church, and when carry'd to be bury'd they were to be cover'd with an Hair Cloth.

As for the religious Men, they were to ſay the Canonical Office all together, and to live in Common, without having any Property. They wore neither Cloaks nor black Waſtcoats; they wore a leathern Girdle, at which hung a Knife of the Value of two *Deniers*, and a Sheath worth one *Denier*. That which was left at their Table was to be reſtor'd to the Nuns, to be afterwards diſtributed among the Poor. On all *Sundays* and Holy days they were to go to the Habit, ſo they call the Monaſtery of the Nuns, there to hear Maſs and be preſent at the Chapter, whence they were not to depart without the Prior's Leave. They were not to receive Pariſh Churches, nor their Tithes, nor to let their Lands to farm to Lay-Men. They were not permitted to admit any Women into their Monaſtery to work there. They were forbid taking any Oaths, undertaking the Tryal of Ordeal, being Sureties, and Farmers. The Stores of Wine, Fleſh, Mony, and other Neceſſaries for Life, were in the Cuſtody of the Cellereſs, and diſtributed by Order of the Abbeſs or the Prioreſs. Nor could the Men admit any into their Order, that Priviledge appertaining to the Abbeſs.

The bleſſed Founder was the firſt that ſubmitted himſelf to the Abbeſs, and to ſet an Example to his Religious Men, he liv'd under her Obedience till his Death, which happen'd on the 25th of *February*, 1117. He was then in his Monaſtery of *Orſon*, whence his Body was carry'd to *Fontevraud*, with extraordinary Pomp, by *Leger* Archbiſhop of *Bourges*, who pronounc'd his Funeral Oration, and was attended in that Solemnity, by the Archbiſhop of *Tours*, the Biſhop of *Angers*, the Earl of *Anjou*, and many Perſons of Diſtinction, only his Heart was left with his Nuns of *Orſon*.

The bleſſed *Robert d'Arbriſſel* had in his Life Time ſeen above 3000 Nuns in the Monaſtery of *Fontevraud* alone; but that Number increas'd after his Death; for as the Abbat *Suger* informs us, in one of his Letters to Pope *Eugenius* the 3d, concerning the Biſhop of *Poitiers*, who diſturb'd that Monaſtery, there were between four and five Thouſand Nuns at *Fontevraud*. Tho' that Number afterwards very much declin'd, it ſtill continu'd very conſiderable in the Year 1248, when Pope *Innocent* the 4th having impos'd a Subſidy of ten *Livres Tournois* on that Houſe, as well as on the Benefices of *Anjou* and *Poitou*, for the Maintenance of a Biſhop of *Tiberias*; that Monaſtery excus'd it ſelf, on Account that it had 700 Perſons to maintain. That Number was ſtill diminiſh'd in 1297, for Pope *Boniface* the 8th upon Complaint made to him that the Poſſeſſions of that Monaſtery had been ſquander'd, having commiſſion'd *Giles* Biſhop of *Nevers*, to regulate the Number of the Nuns in the ſame, that Prelate finding 360, reduc'd them to 300, without including the religious Men, as well Prieſts as Lay-Brothers. But it is likely that Ordinance, of the Biſhop of *Nevers* was not put in Execution, for in the Year 1360, that Monaſtery having been again tax'd for the ſame Subſidy, the Abbeſs to excuſe herſelf from the Payment thereof, alledg'd that there were 500 Nuns in her Monaſtery, nor was it only in the Monaſtery of *Fon-*

tevraud, that there was so great a Number of Nuns of that Order, for there have been 900 at *Blessac*, in the Diocese of *Limoges*.

This Order gain'd so much Reputation, that whole Monasteries, of different Orders, embrac'd that of *Fontevraud*, as the Priory of *Bragerac*, then in the Diocese of *Toulouse*, now call'd of St. *Aignan*, and in the Diocese of *Montauban*, which was of the Congregation of the blessed *Giraud de Sales*, the Prior and Convent whereof in the Year 1122, submitted themselves and all their Possessions to the Abbess *Petronilla de Chemille*. Some of those Nuns were sent for into *Spain*, where they were put into three Houses. The first was call'd St. *Mara de la Vega*, in the Diocese of *Oviedo*, the 2d *Our Lady de la Vega de la Serena*, in the Diocese of *Leon*, and the 3d *la Paramante*, in the Diocese of *Zaragoza*; all under the Direction of *Audeburge*, the 3d Abbess of *Fontevraud*. *Henry* the 2d King of *England*, in the Year 1177, brought some Nuns of this Order into his Kingdom, to restore regular Discipline in that of *Ambresbury*, which he gave to them after removing the Nuns that were there before. They had two other Houses in the same Kingdom the one at *Eton*, and the other at *Westwood*.

Thus much may suffice as to this Order in general, all that follows in the French *History of Monastical Orders relating more particularly to it's Monasteries in* France, *and as for the Account it gives of the Relaxation of the same, and the Reformation afterwards introduc'd that no way relates to* England, *where the Order is not known to have considerably deviated from it's Purity, and the Reformation there spoken of, was after the Monasteries here were suppres'd.*

Monasteries of the Order of FONTEVRAUD.

AMBRESBURY.

Nunnery of the Order of Fontevraud *in* Wiltshire.

OF this House there is a good Account in the *Monasticon*, Vol. 1. p. 192, and Vol. 2. p. 368. and in the *English* Abridgement p. 29. and 115. but it is plac'd among the *Benedictine* Nunneries, and not without Reason, as having first belong'd to that Order, but afterwards, as is there said, for the ill Lives of the Nuns given to this; for which Reason it is also plac'd here. Sir *William Dugdale*, or Mr. *Dodsworth* were not perhaps so perfectly acquainted with the Difference of these two Orders, and therefore left it to the former, but the Account here given of the latter, clears that Matter, and is a sufficient Motive of it's being here nam'd, tho' nothing more occurs to be said of it. Mr. *Willis* in his Hist. of Abbies Vol. 2, only mentions what remain'd in Charge here Anno 1553, and what Nuns were then living, who receiv'd Pensions, which does not seem very material in this Place. Those Nuns were 16 in Number.

WESTWOOD.

Nunnery of the Order of Fontevraud *in* Worcestershire.

THE *Monasticon*, Vol. 1. p. 574, and the *English* Abridgement, p. 73. place this Monastery among the *Benedictine* Nuns, and yet mention it's being a Cell to *Fontevraud*, of which Sort of Mistake in that Work Notice has been taken above. The Account there is short, but mentions the Founder, and that King *Henry* the 2d confirm'd his Grants.

In Mr. *Willis*'s Hist. of Abbies, Vol. 2. p. 260. this Nunnery is through Mistake writ *Nestwood*. and no more said of it, then that, *Anno*, 1553 there remain'd in Charge this only Pension, *viz.* To *Tousa Acton* 10 *l.* who was probably the last Prioress.

All that I have found to add concerning this Monastery, is a considerable Number of Grants, taken from the *Cotton* Library, *Vespatian*, E 9. Fol. B. 2. for which I am oblig'd to the Generosity of *Richard Grave* of *Mickleton*, in the County of *Glouceſter*, Esq. These Deeds are in the *Appendix*, from NUM. CCCCLXII, to NUM. DVX inclusive.

OF

OF THE ORDER OF SAVIGNI.

Of the Original of the ORDER *of* SAVIGNI, *and the Life of* Vitalis de Mortain, *the Founder thereof.*

Mem. des Ordres Monaſt. Vol. 6. p. 109.

IT has been obſerv'd above, in treating of the Order of *Fontevraud*, that the bleſſed *Robert d'Arbriſſel*, after having founded his Order, reſolving to continue his Apoſtolical Miſſions, had call'd to him his old Diſciples *Vitalis de Mortain*, *Raoul de la Futaye* and *Bernard d'Abbeville*, and that all of them having gain'd many Diſciples, they divided them among themſelves, and each founded a ſeparate Congregation. *Vitalis de Mortain*, retir'd into *Normandy*, where, in the Year 1112, he founded the Abbey of *Savigni*, which took its Name from a Foreſt, where that holy Founder had gather'd ſome Diſciples in the Year 1105. He was born about the middle of the 11th Century, in the Village of *Tierceville*, three Leagues from *Bayeux*. His Father's Name was *Reinfroi*, his Mother's *Roharde*. They had ſome Eſtate, which they improv'd, and ſpent the beſt Part of it in Charity, and, eſpecially in Hoſpitality. As ſoon as *Vitalis* was fit to Study, they found him a Maſter, who inſtructed him in Piety and Literature, and, even at that Age, he was ſo ſerious that his Companions call'd him, *The little Abbat*. When he had learnt his Humanity, he left his Parents, to get other Maſters, and made an extraordinary Progreſs in Sciences. Then returning home, he was ordain'd Prieſt, and became Chaplain to *Robert*, Earl of *Mortain*, Brother, by the Mother's ſide, to King *William* the Conqueror. The Earl gave *Robert* a Prebend in the Collegiate Church he had newly founded in his own Town, *Anno* 1082.

About ten Years after, *Vitalis* being covinc'd of the Vanity of this World, and deſiring to obey JESUS CHRIST, who, in his Goſpel, places Perfection in renouncing of all Things, quitted his Benefices, ſold his Patrimony, gave all to the Poor, and retir'd among the Rocks of *Mortain*, where he was ſoon join'd by other Anchorites, that deſir'd to follow his Example; but he ſtay'd not long there, for in the Year 1093, he repair'd to *Robert d'Arbriſſel* in the Foreſt of *Craon* in *Anjou*, where the Number of that Founder of *Fontevraud*'s Diſciples daily increaſing, he was oblig'd to diſperſe them in the Neighbouring Foreſt, having divided them into three Colonies, one of which he retain'd to himſelf, the other two he committed to *Vitalis* and *Raoul de la Futaye*. *Vitalis*, and his Colony, retir'd to the Foreſt of *Fougeres* on the Borders of *Britany*, where they diſpers'd themſelves into ſeveral Parts, and built Cottages apart from one another, for a Defence againſt the Inclemencies of the Weather. *Raoul*, who was Lord of the Place, conniv'd at it for ſome Years; but being paſſionately addicted to Hunting, and fearing leſt theſe Eremites might damage the Foreſt, he choſe rather to grant them that of *Savigni* towards *Avranches*. This being accepted off by *Vitalis*, and all his Company, they quitted the Foreſt of *Fougeres*, and ſettled in that of *Savigni*. Theſe new Anchorites, with thoſe that were there before, being above 140 in Number, deſir'd to live in Common, and prevail'd with *Vitalis* to beg of *Raoul de Fougeres* certain Remains of an old Caſtle, near the Town of *Savigni*. That Nobleman, out of a generous Piety, little known in theſe latter Days, granted him, not only the Ruins he ask'd for, but all the Foreſt, wherein to build a Monaſtery under the Invocation of the *Holy Trinity*, and that Donation Deed was dated in *January* 1112. *Turgis*, Biſhop of *Avranches* ſubſcrib'd to it, with the Nobility of the Country. *Henry*, King of *England* being at *Avranches*, which he was then Maſter of, confirm'd the Donation by his Charter of the 2*d* of *March*, as did Pope

Paſchal the 2d, by his Bull of the 23d, wherein he grants that Church the Privilege of not being compris'd in any general Interdict the Dioceſe ſhall happen to lie under. *Vitalis* gave to his Community the Rule of St. *Benedict*, with ſome peculiar Conſtitutions, and they took a Grey Habit. The Number of the Monks ſoon increas'd, and *Savigni* became one of the moſt celebrated Monaſteries in *France*.

Pope *Calixtus* the 2d, having aſſembled a Council at *Reims*, where he preſided in Perſon, *Vitalis* was there, and preach'd with ſuch Energy, that the Pope declar'd, No Man had 'till then, ſo perfectly repreſented to him the Duties of his Office. He made him Preſents, and writ in Favour of him to the Biſhops of *Mans* and *Avranches*, to the Earl of *Mortain*, and to the Lords of *Fougeres* and *Mayenne*. The following Year 1120, *Vitalis* remov'd to a remoter Place the religious Men that were at the Gate of his Monaſtery; for he had, after the Example of *Robert d'Arbriſſel*, made it double, for Men and Women, and that wherein he plac'd his Nuns was afterwards call'd *des Dames Blanches*, that is, of *white Ladies*. The ſame Year he preach'd in *England*, and converted many. To conclude, In the Year 1122, he fell ſick in the Priory of *Dampierre*, which *Henry* the 1ſt, King of *England* and Duke of *Normandy*, had given him three Years before. Having receiv'd the Sacraments of the Church, on the Morrow, being the 16th of *September*, he was the firſt in the Church at *Mattins*, and after having Sung them, and begun the Office of our Lady, he dy'd holily. His Life was written by *Stephen de Fougeres*, Chaplain to *Henry* the 2d, King of *England*, and afterwards Biſhop of *Rennes*. His Succeſſor was *Geffry*, who govern'd the Abbey of *Savigni* 17 Years, and has been canoniz'd for a Saint. He added to the Auſterity of the Order, tho' it was before very great; and founded many Monaſteries, among which were *Vaux de Cernay*, in the Dioceſe of *Paris*, *Anno* 1128; *Foucarmont*, in the Dioceſe of *Roan*, *Anno* 1130; *Aulnay*, in the Dioceſe of *Bayeux*, in 1131, and ſome others in *England*. He dy'd in 1139.

His Succeſſor was *Evan l'Anglois*, born at *Avranches*, who had been one of the firſt Diſciples of St. *Vitalis*; but he rul'd only one Year, and was ſucceeded by *Serlo de Valbodon*, in the Year 1140. He founded four Abbies, and among them that of *la Trape*, in the Dioceſe of *Seez*, which has render'd itſelf ſo Famous for its late Reformation. He regularly aſſembled general Chapters every Year; but obſerving that ſome *Engliſh* Abbats kept away, he, with the *French* Abbats, and ſome *Engliſh*, reſolv'd to give himſelf and his Congregation up to St. *Bernard*, to be incorporated into the Body of *Clairvaux* or the *Ciſtertians*. To that Purpoſe he repair'd to the Council of *Reims*, held in the Year 1148, where Pope *Eugenius* the 3d, who was then in *France*, preſided. St. *Bernard* preſented the Abbats *Serlo* and *Oſmond* to the Pope, and they were, by means of that Saint, admitted into the General Chapter of the *Ciſtertians*. The Congregation of *Savigni*, at that Time conſiſted of 33 Abbies, beſides the Monaſteries of Nuns. Pope *Eugenius* confirm'd that Union by a Bull dated at *Reims* the 11th of *April*, 1148. Some Abbies in *England* oppos'd it; but after much conteſting, they all ſubmitted to *Clairvaux*, and this Union was made upon Condition that the Abbat of *Savigni* ſhould always be immediate Father of thoſe thirty three Monaſteries. Some Authors reckon only thirty.

The Monaſteries of this Order of Savigni *in* England, *as I find them in* Neuſtria pia, *p.* 683, *were theſe that follow*,

FURNES in *Lancaſhire*.
NETHE in *Glamorganſhire*.
QUARRER in the Iſle of *Wight*.
CUMBERMERE in *Cheſhire*.
STRATFORD in *Eſſex*.
BILDEWAS in *Shropſhire*.
BUCKESTRE in *Devonſhire*.
GOKWELL Dr. *Tanner* places it in *Lincolnſhire*, by the Name of *Goykwell*.
BILAND or BELLELAND in *Yorkſhire*.
CALDER in *Cumberland*.
SWINESHED in *Lincolnſhire*.
STANDLEY in *Wiltſhire*.
MAMMA the ſame Author names in *England*, but I have never met with any ſuch elſewhere.
LIELRHEDE he likewiſe mentions in *Ireland*.

This Order having been united and incorporated into that of the *Ciſtertians*, as has been ſaid above. The *Monaſticon* and the *Engliſh* Abridgment treat of them all, except *Gokwell*, and the two laſt, among the *Ciſtertian* Monaſteries, to which it is needleſs here to add any Thing farther, they being always included in that Order into which they were incorporated.

OF

OF THE ORDER Of TIRON.

Of the Original of the Order of Tiron, *and the Life of the Bleſſed* Bernard d'Abbeville *Founder of the ſame.*

Hiſt. des Ordres Monaſt. Vol. 6. 115.

THE Congregation of *Tiron*, which has alſo been look'd upon as a particular Order, was founded by the holy *Bernard*, who was a Diſciple of the bleſſed *Robert d'Arbriſſel*, as may be ſeen in the Account of the Order of *Fontevraud*. He was born in the Year 1046, in the Territory of *Abbeville*, in the Province of *Ponthieu*, of honeſt, pious and charitable Parents, who according to their Ability entertain'd and reliev'd the Poor with extraordinary Goodneſs. They took particular Care to have *Bernard* inſtructed in Virtue and Literature, wherein he advanc'd very faſt. From his tender Years he ſhow'd ſo great an Affection for a Religious Life, that he would imitate Religious Men even in their Habit, which caus'd him to be laugh'd at by his Companions; but he carry'd himſelf above their Raileries, and at Twenty Years of Age left his native Country, and went away into the Province of *Poitou*, with three of his Companions, who being led by the ſame Inclination, deſign'd to put themſelves into ſome Monaſtery, where Regularity was ſtrictiy obſerv'd.

They ſtay'd ſome Time at *Poitiers*, where they inform'd themſelves in the regular Obſervances that were practis'd in the Monaſteries of that Province. There was one in the Neighbourhood of *Poitiers*, under the Name of St. *Cyprian*, vulgarly call'd St. *Cyvran*, where *Renaud*, who had been Diſciple to *Robert*, the Founder of that of *Chaiſe-Dieu* was Abbat. There were alſo in that Monaſtery, ſeveral religious Men of noble Families, who were much more valuable for their Virtue among whom was *Hildebert*, who was afterwasds Abbat of *Bourgh de Deols* on the *Indre*, and Archbiſhop of *Bourges*. as alſo *Gervaſe*, who became Abbat of St. *Savin*, and *Garner* who had been Lord of *Montmorillon*. *Bernard* prevail'd on by their Example, joyn'd them, and receiv'd the Habit at the Hands of the Abbat *Renaud*. *Gervaſe* fore ſpoken of, being choſen Abbat of St. *Savin*, twelve Leagues from *Poitiers*, on the *Gartemble*, would not accept of that Dignity unleſs *Bernard* went with him, that they might jointly endeavour to reſtore regular Diſcipline which the Monks of that Monaſtery had infring'd. This was granted, and *Bernard*, at 30 Years of Age was made Prior of that Monaſtery. He had a great Hand in reſtoring of regular Diſcipline; but before he could bring it about, ſuffer'd much from the Abbat *Gervaſe* and his Monks, who made no Scruple to make uſe of Simoniacal Means to procure to their Monaſtery a Church they had a Mind to bring under it. There was one Monk who had the Boldneſs to ſtrike him; but God reveng'd the Wrong done to his Servant; for the Monk who had preſum'd to lay his Hand on him, dy'd upon the Spot. *Bernard*'s Perſeverance, his Zeal, his Meekneſs, his Humility, his Aſſiduity at Prayer, and his Exactneſs in performing all Duties, at length won the Hearts of the moſt obſtinate Monks; they alter'd their Courſe of Life, and ſubmitted to the Reformation; and this Holy Man, having ſpent twenty Years in attending to, and watching over the ſpiritual Advancement of that Houſe, as Prior, perceiving that the Monks intended to make Choice of him to ſucceed *Gervaſe*, who had dy'd in *Paleſtin*, withdrew, to avoid that Honour, and hid himſelf for ſome Time in a ſolitary Place, in the Province of *Maine*, where ſome Anchorites liv'd, under the Direction of the holy *Robert d'Arbriſſel*, *Vitalis* of *Mortain*, and *Raoul de la Futaye*. Thence he proceeded to the Borders of *Britany*, into the Pininſula of *Chauſſey*, on the *North* ſide of that Province.

Returning afterwards to his firſt Solitude in the Province of *Perche*, he was there found by *Renaud*, Abbat of St. *Cyprian*, who oblig'd him to return in his Company to his Monaſtery, deſigning to have him choſen for his Succeſſor. In ſhort, that Abbat dying four Months after, *Bernard* was choſen Abbat of that Monaſtery, which he left ſome Time after, on Account that the Monks of *Cluni* endeavour'd to bring it under their Juriſdiction. He repair'd again to the holy *Robert d'Arbriſſel*, whom he attended in his Apoſtoli-

cal Miſſions. Afterwards he went to *Rome*, to aſſert the Rights of his Monaſtery of St. *Cyprian*; obtain'd what he deſir'd, and refus'd the Dignity of a Cardinal, offer'd him by Pope *Paſchalis* the 2d. but tho' the Pope had ſettled him in his Dignity, which he had before taken from him, at the Inſtance of the Monks of *Cluni*, he would not return to his Abbey, but rather choſe to retire to his former Solitude in the Province of *Perche*, where the Earl of *Rotrou* gave him a Place call'd *Arciſſes*, to build a Monaſtery. That Place, which is very pleaſant, enclos'd with Woods, and water'd by ſeveral Springs running into large Meadows, was but one Mile from *Nogent le Rotrou*; and the Monks of *Cluni* having a Monaſtery there before; *Beatrix*, Mother to the Earl of *Rotrou*, being apprehenſive leſt the nearneſs of thoſe two Monaſteries ſhould occaſion Strife between thoſe religious Men, perſwaded her Son, rather to ſettle *Bernard* and his Diſciples in the Wood of *Tiron*. There *Bernard*, in the Year 1109, laid the Foundation of the Monaſtery, which has given Name to his Congregation. At firſt it was only a Timber Building. *Ivo* of *Chartres*, Biſhop of that Dioceſe, favour'd this Foundation, and *Bernard* ſaid the firſt Maſs there on *Eaſter*-day following.

That which the Counteſs of *Perche* had endeavour'd to prevent, by obſtructing her Sons giving the Land of *Arciſſes* to *Bernard* and his Diſciples, happen'd nevertheleſs, tho' that Prince had ſettled them in another Place; for the Monks of *Cluni* pretended a Right to the Tithe of that Place, and to Mortuaries; but *Bernard*, who only ſought to ſerve God in the Spirit of Peace, Charity, and the Renunciation of all Things, choſe rather altogether to relinquiſh to them that Monaſtery, and went away to the Biſhop of *Chartres*, of whom he begg'd ſome Land belonging to his Church, whereon to build a Monaſtery. That Prelate, with the Conſent of his Canons, granted him a piece of Ground on the River of *Tiron*. *Souchet*, who gives us the Charter of the Donation, as dated in the Year 1113, which the Continuators of *Bolandus* pretend was but of 1114, believes, nevertheleſs, that the firſt Monaſtery which *Barnard* quitted, had been built in the Pariſh of *Brunelle*, which belong'd to the Monaſtery of *Nogent le Rotrou*, and not to *Tiron*, where thoſe Monks never had any Right. Be that as it will, as ſoon as this holy Man had obtain'd the Ground, he built a Monaſtery thereon, which was in a ſhort Time fill'd with a conſiderable Number of religious Men, who thought themſelves happy in ſerving God there under his Direction. He receiv'd all that were truly deſirous to be converted, and would have all Sorts of Handicrafts practis'd therein, as well to baniſh Idleneſs, the Mother of all Vices, as to get Neceſſaries for the ſupport of Life, whereof there was no Plenty there at firſt. Accordingly there were Painters, Carvers, Joyners, Smiths, Maſons, Vine-dreſſers and Husband Men, who were under the Command of an Elder, and all they earn'd was put into the common Stock for the Maintenance of the religious Men. This being added to the Exerciſes of Piety and Mortification, which are the Soul and Foundation of the religious Life, made this holy Man be look'd upon as the Reviver of the Order of St. *Benedict*, the original Spirit whereof he brought up again; ſo that his Congregation, which retain'd the Name of the firſt Monaſtery it had, was accounted an excellent Reformation of that Order, by Reaſon of the ſingularity of its Obſervances, being much the ſame they had been in the Beginning at *Cluni*, in *Burgundy*; at *Cave*, in *Italy*, in *Sicily*, and at *Sauve Majeur* in *Guienne*. God gave ſo great a Bleſſing to it, that it had above ſixty five Houſes belonging to it; as well Abbies and Priories, and about thirty Pariſh Churches.

Mr. *Baillet* tells us, That the holy *Vitalis de Mortain*, was ſo taken with the Excellency of this new Inſtitute, that he reſolv'd to give up all the Monaſteries and Churches that belong'd to *Savigni*, whereof he was the Founder, to that of *Tiron*, they being then in Number fifty Abbies and Priories. Perhaps the Ground he had for ſo ſaying was, what we read in the Life of St. *Bernard*, written by *Geffry the Groſs*, one of his Diſciples, who tells us, that *Vitalis*, after having built the Abbey of *Savigni* in *Normandy*, yielded it up to *Bernard* with all the Monaſteries appertaining to it. But Mr. *Baillet* is not the only Perſon that has been ſo miſtaken. It is true that, after the Death of *Vitalis*, *Savigni*, and thirty Monaſteries belonging to it, were given up to St. *Bernard* of *Clairvaux*, as has been ſaid in ſpeaking of that Order, but not to St. *Bernard* of *Tiron*; and that Incorporation of the Order of *Savigni* into that of the *Ciſtercians*, was not made 'till the Year 1148, almoſt 30 Years after the Death of the holy *Vitalis*, who founded none but only the Abbey of *Savigni* for Men, and that of the *Dames Blanches*, or *white Ladies* for Women. There are alſo ſome who have pretended that *Savigni* was of the Order of *Tiron*; but they were two diſtinct Congregations. *Souchet* has given us the Catalogue of the Monaſteries of theſe two Congregations, in treating of the Union of *Savigni*, and thirty of its Monaſteries to the Order of the *Ciſtercians*. He ſays that Order was extinct almoſt in its Cradle, and that the two others which were founded at the ſame Time, *viz.* *Tiron* and *Fontevraud* ſtill continu'd in his Time, that is, in the Year 1649. which is the Time when he writ.

To return to the holy *Bernard*, and his Diſciples, they liv'd in univerſal Poverty. They had ſcarce enough, at the firſt, to furniſh Neceſſaries for Life. They were often reduc'd to divide a Pound of Bread between two religious Men, and ſometimes between four. Some Days they had none at all, and liv'd upon Herbs and Roots, They drank no Wine, and practis'd almoſt incredible Auſterities, which yet did not deter very many from reſorting to *Tiron*, to live there under the Direction of the holy *Bernard*, who in leſs than three Years was become Father of above five hundred religious Men. The Sanctity of that Founder was ſoon bruited about into remote Parts; and ſeveral Provinces of *France* deſir'd to have ſome of his Monks; *Henry*, King of *England*, and Duke of *Normandy*, ſent *Theobald*, Earl of *Blois*: and *Rotrou*, Earl of *Perche*, to ask ſome of thoſe religious

Religious Men of him. That Prince, as a Token of the Eſteem he had for his Perſon and Inſtitute, gave fifteen Marks of Silver Yearly for ever to his Monaſtery of *Tiron*, over and above fifty or ſixty more he gave during his Life, after having built them a very magnificent Dormitory.

Lewis the *Groſs*, King of *France*, after a Conference he had with that holy Founder, had no leſs Eſteem for him, and gave him all the Territory of *Covitrey*. *Theobald*, Earl of *Blois*, beſides two Priories he had built, whilſt that Saint was living, after his Death gave to the Monaſtery of *Tiron*, abundance of Church Ornaments, and built the Infirmary. Many other Princes came to ſee *Bernard* in his Solitude, and not only made him great Preſents, but alſo during his Life, and after his Death, built Monaſteries, which they plac'd under that of *Tiron*, as *William*, Duke of *Aquitain*, *Fulk* Earl of *Anjou*, who was afterwards King of *Jeruſalem*, *Guy*, the younger Earl of *Rochefort*, *Robert Morton* and *William de Beaujeu*, *Godfrey*, Viſcount *Chateaudun*, and ſeveral others. *Rotrou* Earl of *Perche*, reſtor'd to the Monks of *Tiron*, the Monaſtery of *Arciſſes*, which was afterwards made an Abby. *Robert*, who is thought to be the ſame that we have now ſpoken of, and to whom the King of *England* had given Lands in that Kingdom, carry'd thither thirteen Monks of *Tiron*, for whom he built the Abby of *our Lady of Cameis*, in the Dioceſe of St. *David*. *David* Duke of *Northumberland*, who was afterwards King of *Scotland*, having heard of the holy *Bernard*, would have ſome of his Monks, for whom he built the Monaſtery of *Kaburk*, in the Dioceſe of St. *Andrew*. That Prince went over into *France*, to ſee the holy Man, but found him dead. He confirm'd the Donations he had made to his Monaſtery, and even increas'd them. He took along with him twelve Monks more, with an Abbat, for whom he built a ſecond Monaſtery, in *Scotland*, which was call'd *Tiron*. The holy *Bernard* dy'd in the Year 1116, according to *Souchet*; but *Henſchenius* places his Death in 1117. The Habit of the Monks of this Order was of a light Grey, for they afterwards took to Black; but tho' *Souchet* tells us, that this Congregation was ſtill in being in the Year 1649, it is certain, that the *Abby* of *Tiron*, which had been given *in Commendam* ever ſince the Year 1550, the Cardinal *de Bellay* having been the firſt Commendatory Abbat, was annex'd to the Congregation of St. *Maur*, in the Year 1629, ſo that at the Time when *Souchet* writ, there might be ſtill ſome Monaſteries in which the Inſtitute of *Tiron* was follow'd; but the Congregation was no longer in Being, having loſt its Head, and ſome of the other Monaſteries having alſo gone over to other Orders, or been ſuppreſs'd.

I muſt here obſerve, that what the Author of the Hiſtory of Monaſtical Orders tells us above, of an Abby of the Order of Tiron, *being founded in* Wales *by the Name of our Lady of* Cameis, *is a miſtake, and that it can be no other than that of St.* Dogmael.,

Monaſteries of the Order of TIRON.

St. DOGMAEL's

Monaſtery of the Order of Tiron *in* Pembrokeſhire.

THIS Monaſtery is to be found in the *Monaſticon*, Vol. 1. p. 454, and in the *Engliſh* Abridgement, p. 55; but the little there ſaid of it is confus'd and erroneous. In the Head or Title, it is there call'd a Cell of *Tyron*, which it was not properly, but an Abbey of that Congregation or Order. In the next Lines it is call'd an Abby of St. *Martin* of *Tours*, wherein is a viſible Error, for having ſaid it was of *Tiron*, it could not be of *Tours*. *Leland* there quoted is no more to be regarded, where he ſays this Monaſtery was founded by *Martin* of *Tours*, whereas the Founder was his Son *Robert*. The Charter of King *Henry* the 1ſt. which follows in the *Monaſticon*, plainly ſhews all thoſe Miſtakes, declaring, *Robert*, the Son of *Martin*, to have been the Founder; and that this Abby was of the Order or Congregation of *Tiron* and not of *Tours*; nor to be call'd a Cell to *Tiron*, any more than all other Abbies are Cells to the Head Abby of their Order; for Cells never had Abbats, nor were they any more than ſmaller Houſes, wholly at the diſpoſal of the Principal, and govern'd by their Authority, having only a Prior appointed by the Houſe the Cell belong'd to. Beſides this Monaſtery is there thrown in among the *Benedictins*, whereas in reality it was of a diſtinct Congregation, or Order, the Rule of St. *Benedict* being indeed, the Ground of their Profeſſion, but having many other Obſervances added to it. Thus we ſee the *Dominicans*, or *Black Friers*, profeſs'd the Rule of St. *Auguſtin*, and yet they are not call'd *Auguſtinians*, in regard that they differ in many Points.

William Abbat of *Tiron*, as appears by the Foundation-Charter, was preſent at the Inſtallment of the firſt Abbat of St. *Dogmael*, about the Year 1126, as was alſo *Bernard*, Biſhop of St. *Davids*, who ſeems to have been of the ſame Order, which had four Abbies in *Scotland*, Viz. of *Kelzo* near *Mailros*, of *Londroſs*, of *Aberbrothoc*, and of *Lunewerim*, and they are call'd in the Royal Charters, *Black Monks of* Tiron. Reyne-rus, *p.* 160.

This is all I have to obſerve concerning this Monaſtery, beſides, what is in Mr. *Willis*'s Hiſt. of Abbies, Vol. 2. *p.* 318, *Viz.* WILLIAM HIRE, Abbat, *Hugh Eryno* and ſeven others ſubſcrib'd to the Supremacy, *July* 30, 1534. *Anno* 1557, here was 3 *l.* 6 *s.* 8 *d.* paid in Fees, beſides a Penſion of 13 *l.* 6 *s.* 8 *d.* to *William Hire* laſt Abbat.

PULLA *or* PILLE.

Priory of the Order of TIRON, *in* Pembrokeſhire.

SEE it in the *Monaſticon*, Vol. 1. *p.* 119, and in the *Engliſh* Abridgement, *p.* 116. It is only nam'd here, to ſhew it was of this Order of *Tiron*, whereas in the aforeſaid Work, it lies promiſcuouſly among the *Benedictins*.

Mr. *Willis*'s Hiſt. of Abbies, Vol. 2. *p.* 319, gives us no more of it than that WILLIAM WATS, Prior, *Morrice Gem*, and *Heliſeus Pecock*, ſubſcrib'd to the Supremacy, *July* 20, 1534.

OF THE ORDER OF THE TRINITARIANS.

The Original of the Order of the Holy Trinity, *or the* Trinitarians, *with the Lives of St.* John de Matha, and *St.* Felix de Valois, *the Founders of the ſame.*

Hiſt. des Ordres Monaſt. Vol. 2. *p.* 310.

OF this Order, inſtituted for the Redemption of Captives, the *Monaſticon*, Vol. 2. p. 830, and the *Engliſh* Abridgement thereof, p. 210, give us the Rule, and the Approbation by Pope *Innocent* the 3d, but having nothing of the Original or Founders, we ſhall here add the beſt Account that is extant, being that of the *French* Hiſtory of *Monaſtical Orders*, conforming ourſelves to what is requiſite to be known of it in general, and what relates to the Kingdoms of *Great Britain*, without launching out into all that may be ſaid of it in other Countries.

This Order had its Beginning in the Year 1198, under the Pontificate of Pope *Innocent* the 3d, St. *John de Matha* and St. *Felix de Valois* were the Founders. The firſt of them was born in the Year 1160, in a ſmall Borough call'd *Faucon*, on the Borders of *Provence*, his Parents being of good Quality, and he was call'd *John*, becauſe born on the Feaſt of St. *John Baptiſt*. He began even in his Cradle, to ſhew ſome Tokens of his future Sanctity; for, at that very Time, he refus'd to take the Breaſt on ſome Days of the Week, nor could he be made to take any other Suſtenance on thoſe Days. No ſooner was he out of his Cradle, than he began to diſpiſe Children's Play, and their common Behaviour, and at twelve Years of Age, he went to School at *Aix la Chapelle*, where he at the ſame Time learnt the other Exerciſes uſual among Perſons of Birth.

When he had gone through his Humanity, and all his Exerciſes, he return'd to his Father's Houſe, fully reſolv'd to live there in the Practice of Devotion. In ſhort, he withdrew to a ſmall Hermitage, to give himſelf wholly up to heavenly Affairs; but finding himſelf too much expos'd to the Viſits of his Relations, who endeavour'd to engage him in the World, he went to *Paris*, and there ſtudy'd Divinity, in order to fit himſelf for the Eccleſiaſtical State, to which he aſpir'd with incredible Zeal. He became ſo remarkable in that renowned Univerſity, that he was oblig'd to take his Degrees; and, laſtly, that of Doctor, notwithſtanding all the Oppoſition made by his Humility to avoid that Honour. Then he was ordain'd Prieſt, and when the Biſhop, at the Time of the Impoſition of Hands, pronounc'd theſe Words, *Receive the Holy Ghoſt*, a Pillar of Fire was ſeen to appear over his Head.

This Wonder was follow'd by another, when he ſaid his firſt Maſs in the Biſhop's Chapel at *Paris*, the Biſhop at that Time being *Maurice de Sully*, was preſent at it, with the Abbat of St. *Victor*, the Abbat of St. *Genevieve*, and the Rector of the Univerſity, who were all Witneſſes of what happen'd. When the new Prieſt elevated the Holy Hoſt, an Angel, in the ſhape of a young Man, appear'd on the Altar. He was clad in a White Garment, with a Red and Blue Croſs on his Breaſt. His Arms were croſs'd, and his Hands laid on two Captives, as if he would have made an exchange. The Biſhop and the others we have nam'd, conferr'd together about this Viſion, and not knowing what it might ſignify, they agreed that *John de Matha*, being furniſh'd with authentick Teſtimonials of that Apparition, ſhould go to *Rome*, to acquaint the Pope with it, and know what he ought to do.

The Saint conſented; but conſidering that the ſame would only ſerve to make him more known to the World, where he deſir'd to be hid; he reſolv'd to retire into ſome Solitude, till it ſhould pleaſe God, more particularly, to make his Will known to him in relation to that Apparition.

There was at that Time an holy *Eremite*, call'd *Felix de Valois*, not of the Royal Family

of

of *Valois*, as ſome have reported; but who perhaps bore that Name as being a Native of *Valois*. He had withdrawn himſelf into a Wood in the Dioceſe of *Meaux*, near the Town of *Gandeleu* in the Province of *Brie*, and there led a Life altogether Angelical. *John de Matha* repair'd thither, to intreat him to receive him into his Company, and inſtruct him in the Way of Perfection. It is not poſſible to expreſs with what Fervour they proceeded together in the Practice of all Virtues, or what Auſterities they practis'd to mortify the Fleſh. Their Watches and Faſts were almoſt continual, their Diſcourſes were only directed to inflame one another in the Love of God, and their conſtant Employment was Prayer and Contemplation.

One Day as they were diſcourſing near a Spring, they ſpy'd an extraordinary white Stag, having a Red and Blue Croſs between his Horns. This Wonder ſuppriz'd them, and having put *John de Matha* in mind of the Viſion he had at his firſt Maſs, he told it to *Felix*. By theſe Miracles, they gueſs'd that God requir'd ſomething peculiar of them. They redoubl'd their Faſts and Prayers, to the End he might vouchſafe to make known his Will to them. Their Prayers prov'd effectual, for an Angel appear'd to them in their Sleep three ſeveral Times, ordaining them to go to *Rome* to the Pope, who would inform them what they were to do.

They immediately ſet out purſuant to that Order from Heaven, and the Zeal with which they undertook that Journey, enabled them to ſurmount all the Difficulties of the Winter, in which Seaſon they travell'd. *Innocent* the 3d, who had been newly inſtall'd in St. *Peter*'s Chair, when they came to *Rome*, in the Year 1198, receiv'd them with much Humanity; and being inform'd by them, and by Letters from the Archbiſhop of *Paris*, which they deliver'd to him, of the Occaſion of their Journey; he caus'd the Cardinals and ſome Biſhops to be aſſembled at St. *John Lateran*, to take their Advice in that Affair. He ordain'd Faſting and Prayers, to obtain of God a fuller Declaration of the ſame, inviting all thoſe Prelates to be preſent at the Maſs he would celebrate the next Day to that Effect.

That Day the Church celebrated the Octave of St. *Agnes*. The Pope attended by all his Clergy, and the two holy *Eremites*, repair'd to the Church, to celebrate the Holy Myſteries. During the Sacrifice, when he elevated the Holy Hoſt, to ſhew it to the People, the Angel appear'd again before that illuſtrious Aſſembly, in the ſame Manner and Poſture as he had done at *Paris*. The Pope, after all theſe Wonders, having no longer Place to doubt, but that *John de Matha* and *Felix de Valois*, were inſpir'd by God, gave them leave to inſtitute a new Religious Order in the Church, whoſe main End ſhould be to procure the Redemption of Captives, that groan'd under the Tyranny of Infidels. To this Effect, on the 2d of *February* following, being the Feaſt of the *Purification* of the Bleſſed Virgin, he gave them the Habit himſelf, which he would have to be of the ſame Colours in which the Angel had appear'd; that is, a white Garment, on which was ſew'd a Red and Blue Croſs, and gave to that new Order, the Title of the *Holy Trinity*, which was alſo call'd, of the *Redemption of Captives*, becauſe of the End for which it was inſtituted.

The Pope ſent back into *France* thoſe two religious Men, loaded with Apoſtolical Bleſſings, and Letters in their Favour to the Archbiſhop of *Paris*, and the Abbat of St. *Victor*, whom he order'd to preſcribe them a Rule, and procure them a Convent. Upon their Arrival they preſented themſelves before King *Philip Auguſtus*, whom they acquainted with what had hapned at *Rome*, praying him to conſent to the eſtabliſhing of their Order in his Kingdom. That Prince did not only grant his Conſent, but much forwarded its Progreſs by his Authority and Bounty. *Gautier*, or *Gaucher de Chatillon*, was the firſt that gave them a Place to build their Monaſtery on his Land; but that Place ſoon proving too ſmall, by Reaſon of the great number of People that embrac'd the new Inſtitute; he granted them, that where they had the Viſion of the Stag, above ſpoken of, which for that Reaſon was call'd *Cerfroy*, between *Gandeleu* and *la Ferte Milon*, on the Borders of *la Brie* and *Valois*, where a Monaſtery was built, which ever ſince has been acknowledg'd the Head of all the Order.

Among thoſe that at the firſt devoted themſelves to this Inſtitute, were many Perſons remarkable for Learning and Worth, ſome of whom had been Diſciples to St. *John de Matha*, Viz. *John Engliſh* of *London*, *William Scot* of *Oxford*, *Peter Corbellin*, afterwards Archbiſhop of *Sens*, and *James Sournier* who was Biſhop of *Todi*. The Pope having directed the holy Founders of this Order to the Biſhop of *Paris*, and the Abbat of St. *Victor*, for them to preſcribe their Rule; as ſoon as it was done, *John de Matha* return'd to *Rome*, to have it confirm'd by his Holineſs, who not only confirm'd, but added to it many Privileges, and moreover gave them the Houſe of St. *Thomas della Navicella*, call'd alſo *In formis*, or *di forma Claudia*, from *Claudius*'s Aqueduct, which was re-built in that Place by *Antoninus*, the Son of *Lucius Septimius Severus*. And to preſerve a Memorial of the Apparition of the Angel and the Captives, the Pope caus'd the ſame to be repreſented over the Portal in *Moſaick* Work, which has continu'd entire to this Day.

John de Matha ſeeing his Order eſtabliſh'd, ſent *John Engliſh* and *William Scot* to *Moroco* in *Africk*, to the *Miramamolin*, to treat with him about the Ranſom of poor Chriſtian Captives, and their Negotiation prov'd ſo ſucceſsful, that in the Year 1200, they brought back an Hundred and eighty ſix Slaves. That ſame Year *William* of *Houſchotte* founded a Monaſtery for theſe Religious Men, on his Lands of *Houſchotte* in *Flanders*, and *John de Matha*, reſolving to go into *Spain*, paſs'd through *Provence*, where he had another Foundation for his Order in the City of *Arles*, from *Imbert d'Arguire*, who was then Biſhop there. Then he proceeded on his Journey, and arriving in *Spain*, ſo zealouſly exhorted the King, the Princes and the People, to take Compaſſion on the poor Chriſtians, that groan'd under the Fetters of the Infidels, that many Perſons contributed towards the founding of ſeveral Monaſteries and Hoſpitals in that Country. Then he went over to *Tunis*, where he ſuffer'd much, and proceeded to *Rome* with ſixſcore Slaves he had ranſom'd. It was not without the viſible

Protection of Heaven, that he escap'd with them out of the cruel Hands of the Infidels; for some having contriv'd to take them from him, they were disappointed of their Design, and being asham'd to embrew their Hands in the Blood of so many innocent Persons, as they had thought to do, they took another Method, which was to expose them to certain Death, at a Distance from them. They took away the Rudder from the Ship that was to transport them into *Europe*, tore the Sails, and so expos'd them to the Mercy of the Winds. In this wretched Condition St. *John* had no other Recourse than in the Confidence he plac'd in God's mercy, and stirr'd up his Company to confide in the same; then taking his Mantle or Cloak, and those of the Brothers that were with him for Sails, he pray'd to God to vouchsafe to steer the Ships, which was putting to Sea under his peculiar Providence. He knelt down on the Deck, with a Crucifix in his Hands, singing Psalms during the whole Voyage, and it pleas'd God that the Wind prov'd so fair, that in a few Days they arriv'd at the Port of *Ostia*, at the Mouth of the River *Tiber*.

Whilst he labour'd so successfully in *Spain* and *Italy*, the Blessed *Felix de Valois* was not less admir'd in *France*, where he procur'd the settling of a Convent at *Paris*, at the Place where there was a Chapel dedicated to St. *Mathurin*, whence these religious Men have had the Name of *Mathurins* given them in *France*; and that holy Founder, having been acquainted with the Day of his Death by Revalation, he assembled all his religious Men, to exhort them to keep God's Commandments, and to observe regular Discipline; then having given them his Blessing, and receiv'd the Sacraments of the Church, he gave up his Soul to God on the 20th of *November* 1212.

St. *John de Matha*, after his Voyage into *Barbary*, spent the two last Years of his Life at *Rome*, in visiting the Prisoners, comforting and assisting the Sick, relieving the Poor in their Distress, and preaching the Word of God; and being worn out with these Labours, and before weakned with Austerities and Travelling; he dy'd in that Capital of the Universe on the 21st of *December* 1213, or 1214 according to some.

Pope *Honorius* the 3d. confirm'd their Rule, the which having been afterwards corrected and mitigated by the Bishop of *Paris*, and the Abbats of St. *Victor* and St. *Genevieve*, commissioned to that Effect by Pope *Urban* the 4th, was approv'd by his Successor *Clement* the 4th, in the Year 1267. By the first Rule they were not permitted to buy any Thing for their Sustenance, but Bread, Pulse, Herbs, Oyl, Eggs, Milk, Cheese and Fruit; but never Flesh or Fish. However they might eat Flesh on *Sundays*, provided that it was given them in Alms. They were not in Travelling to ride any Beasts but Asses, for which Reason they were call'd the *Brothers of the Asses*. But by the second Rule they were permitted to make use of Horses, and to buy Flesh, Fish, and other Necessaries for Life.

This Order is possess'd of about 250 Monasteries, divided into 13 Provinces; six whereof in *France*, being those of *France*, *Normandy*, *Picardy* or *Flanders*, *Champagne*, *Languedoc* and *Provence*; three in *Spain*, being those of *New Castile*, *Old Castile* and *Aragon*; one in *Italy*; one in *Portugal*. Formerly there was that of *England*, in which were 43 Houses; that of *Scotland*, of nine Houses, and that of *Ireland* of fifty two Houses, which have all been destroy'd, as well as in *Saxony*, *Hungary*, *Bohemia*, and several other Countries. The Provinces of *France*, *Champagne*, *Picardy* and *Normandy*, had formerly the sole Right of electing the General of the Order, at the Chapter always held in the Monastery of *Cerfroy*, which, as has been said, is Head of the Order, and all other foreign Provinces were oblig'd to submit to the General so chosen by those four Provinces. In the Time of Pope *Innocent* the 11th, the *Spanish Trinitarians* made a Schism in the Order, and obtain'd leave to chuse a General for themselves, as they did in the Year 1688, in a Chapter held at *Madrid*, where they elected F. *Pigneroles* for their General in *Spain*; but since King *Philip* the 5th has been advanc'd to the Throne of *Spain*, the General of all the Order has recover'd his Right, that Affair having been decided in Favour of him, by Pope *Clement* the 11th by Order of the King of *Spain*.

The Habit of this Order may be seen in the *Monasticon*, and in the Abridgment thereof, as above quoted.

Of the coming of this Order into *England*, and their first House at *Mottinden* in *Kent*, *Reynerus* says thus,

In the Year 1224, one *Robert Rokesley* founded a Monastery for the Order of *Trinitarians*, at *Motindun* or *Mottinden* in *Kent*. Among other *English* Monuments of this Order, there is still extant an ancient Charter, written about the Year 1475, which begins thus, *Brother* Richard, *Minister of the House of* Motinden, *Provincial and Vicar General of the Order of the* Holy Trinity *in* England, *and for Redemption of Captives, who are imprison'd for the Faith of* JESUS CHRIST, *by Pagans, &c.* Which Manuscript *Lambard*, in his *Perambulation of Kent*, affirms he saw and read; where he is wonderfully out of the Way, supposing this Order to be the same with the *Crouched Friers*, and the Order of the *Blessed Virgin* Mary *of the* Mercenarians, whereas these are three Orders much differing in Habit, End, and substantial Constitutions. *Stow*, tho' no Way to be compar'd to him for Erudition, distinguish'd these Orders much more cautiously; but this latter was a Lover of Truth, as far as he could attain it; *Lambard* the other, throughout his whole Book does so impertinently, and outragiously rave and storm against the Catholick Religion, he so ridiculously heaps together idle Fables and gross Lyes; that he seems to have writ his *Perambulation of Kent* to no other Intent, but that he might, by his impious Slanders, lay a Blemish on all the ancient Sanctuaries of Orders, of which he should have Occasion to treat; yet all he has profited by his base railing is, That whereas *Stow's Survey of London* has been several Times printed, his malicious Work never return'd to the Press, but remain'd dispis'd by all the wiser Sort, like that of the worthless Author, of which the Poet says, *Annales Volusi caccata Charta.* Reyner. p. 162.

OXFORD,

OXFORD.

Monaſtery of Trinitarians.

Wood's Hiſt. and Antiq. Oxon. pag. 33.

THeſe *Friers of the Holy Trinity for the Redemption of Captives*, ſettled at *Oxford*, in the Year 1291, having often before been us'd to reſort to it, for the ſake of Learning. Of whoſe Foundation here, their Advancement and final Subverſion, we have the following Account.

Edmund Plantagenet, Earl of *Cornwal*, and a great Patron of Religious Men, being mov'd as well by theirs, as the Entreaties of others who favour'd them, obtain'd certain Tenements of the Prior and Brothers of the Hoſpital of St. *John*, without the *Eaſt-Gate*, for which they were to receive one Pound of Frankinceſe yearly in lieu of all Services. The ſaid Tenenents, ſtood between the aforeſaid Gate, on the *Weſt*, and St. *Frideſwide*'s Gate, or the Way leading from the *Eaſt* Bridge, to the Fields behind *Merton* College; which being thrown down, the ſaid *Edmund* afterwards built an Houſe and Chapel, and gave the ſame to the aforeſaid Friers. The Charter of the Donation of the ſame Tenements, runs thus.

Be it known to thoſe preſent and to come, that we Edmund *Son to* Richard *King of* Germany, *of renowned Memory, and Earl of* Cornwall, *have given, granted and by this preſent Charter confirm'd, to God and St.* Mary, *and to Brother* William de Hamine, *Provincial Miniſter of the Order of the* Holy Trinity *in* England, *and to the Friers of the ſame Order ſerving God at* Oxford, *and to ſerve for ever, for the Health of our Soul, and for the Souls of our aforeſaid Father, of* Schenchia *our Mother, and for the Health of the Soul of Lord* Edward *renowned King of* England, &c. *all the Lands and Tenements, Revenues and Poſſeſſions, with their Appurtenances any way belonging to the ſame, which we had in the Pariſh of St.* Peter, *without the* Eaſt-Gate *at* Oxford, *without retaining any thing, to have,* &c; *they doing to the chief Lords of the Fee, the uſual and due Services for the ſame. In Conſideration of this our Donation, the aforeſaid Miniſter* William *and his Brethren have granted to us, for themſelves and their Succeſſors, that they will at their own Expence find five Chaplains to celebrate divine Service in the ſame Place for ever, for the Health of our Soul. And we the ſaid* Edmund, *and our Heirs will for ever warrant, quit claim to, and defend as our perpetual and free Alms, to perpetuity to the aforeſaid Miniſter* William, *the Friers of that Order, and their Succeſſors, all the aforeſaid Tenements, Revenues and Poſſeſſions with all their Appurtenances. Witneſſes,* Richard *of* Cornwall *our Brother,* William Bereford, Henry Scottebrok, Reginald Botereans *Knights,* John Skardebury, Roger Merlaw, John Blebury, Walter Aylesbury, Henry Oewayn *then Major of* Oxford, William Spicer, Henry Spicer, Philip Hoo, John Hoo, Thomas Sowy, John Wyth, Martin Samplarier, John Cuner, *and many more. Dated at* Beckele, *on the Feaſt of the Decollation of St.* John Baptiſt, *in the* 21ſt *Year of the Reign of King* Edward. *In Teſtimony whereof we caus'd our Seal to be affix'd to this Charter.*

The Houſe and Chapel being ſoon after built by the ſame Earl, King *Edward* the 1ſt at the Requeſt of Earl *Edmund*, ratify'd the Donation, and confirm'd the ſame to the aforeſaid Friers, and their Succeſſors for ever. And about the ſame Time, the Warden and Fellows of *Merton*, as alſo the Vicar of St. *Peter in the Eaſt*, in which Pariſh the Houſe and Chapel here ſpoken of ſtood, granted to the ſaid Friers, (I have it from a Regiſter of Charters in *Merton* Colledge,) *that they might have a free Oratory for their Uſe, and a Church-Yard to bury the Brethren of their Order freely therein.* All which, was afterwards approv'd of, and confirm'd to them by the Biſhop of *Lincoln*, the Dioceſan. Afterwards, being intent upon extending their Bounds, they obtain'd of the Major and Citizens of *Oxford*, a ſmall Piece of Ground, with the Houſes ſtanding on the ſame, upon Condition, that they ſhould pay to them 13 *s.* 4 *d.* But ſome Years elapſing, and they not paying the Rent, the Major and Corporation demanding the ſame, *William Paris*, Miniſter of the Houſe, and *Henry Ledes*, the Provincial Miniſter were oblig'd, in the 8th Year of King *Edward* the 2d, and of our Lord 1315, to make a Compact, by which it was eſtabliſh'd for their Succeſſors, that if for the Future, that Sum of Mony were not paid, within a prefix'd Number of Days or Weeks, the Major and Citizens might ſeize upon any Tenements of theirs, and hold them in Diſtreſs.

It is to be obſerv'd, that there formerly ſtood a certain very eminent Chapel, dedicated to the moſt *Holy Trinity*, within the *Eaſt Gate*, on the *North* Side. This they earneſtly deſir'd, and therefore endeavour'd to obtain it, with the Ground about it, of the Prior and Canons of St. *Frideſwyde*; reſolving to remove thither, and to leave their former Seat, as too ſtreight. Wherein having labour'd in vain ſome ſhort Time, they at length obtain'd their Deſire, and prevail'd with the aforeſaid Perſons to lett them alſo a neigbouring Shop, and two empty Grounds of Tenements; which ſeems to have been confirm'd by King *Edward* the 2d, in the 2d Year of his Reign, after he had caus'd Inquiſition to be taken, by which he might be ſatisfy'd, whether any Detriment would accrue to him, in caſe he ſhould approve of that Grant of St. *Frideſwide*. Soon after, *viz.* in the 4th of *Edward* the 2d, of our Lord 1311, they obtain'd of the Major and Corporation of *Oxford*, three empty Spots of Land, *lying under the Walls of* Oxford (as in the Regiſter of *New Colledge* in *Oxford*) *one of which extended in Length from the Poſtern next to* Smith Gate (which Poſtern was oppoſite to that Place, *on which the Refectory of* Hart-Hall now ſtands, or rather of *Black-Hall* lately demoliſh'd) *to the Ground of the Chapel of the* Holy Trinity, *near the* Eaſt Gate of Oxford, *adjoining to the ſaid Chapel on the* North *Side, which the ſaid Friers had of the perpetual Gift of the Prior and Convent of St.* Frideſwyde, &c. *But the other two Spots of Ground lay together on the other Side of the ſaid Chapel, on the* South *Side, to the next Turret next to the End of the Court of* Roncevall-Hall, *with the ſame Turret,* &c, *paying for the ſame* 13 *s.* 14 *d.*. This being thus accompliſh'd, the Friers were eager to remove to it immediately; but becauſe that could not be done without

the King's Licence; King *Edward* the 2d, in the 6th Year of his Reign ſent his Mandate to the Sheriff in this Form. ——— *We command you, that you diligently enquire upon the Oath of good Men* &c, *whether it be to the Detriment of us or others, or the Prejudice of our Town of* Oxford, *if we grant to our Beloved in* CHRIST, *the Miniſter and Friers of the Order of the* Holy Trinity *dwelling without the* Eaſt Gate, *of the aforeſaid Town of* Oxford, *that they may remove from the ſaid Place, to the Chapel of the* Holy Trinity, *within the ſaid Gate, which they have lately with our Licence acquir'd, together with certain Spots of Ground, adjacent to the ſaid Town, and there to build, and dwell for ever.* &c.

Whether that Inquiſition obſtructed it, or whether the King granted the Friers leave to remove, I know not; but I am ſatisfy'd, that King *Edward* the 3d, Grandfather to King *Richard* the 2d, granted the ſame to them, with Licence to build and dwell there, yet ſo that the aforeſaid Miniſters and Friers, ſhould make a certain Chantry in the aforeſaid Chapel, as the Manuſcript has it, for their Founders and Benefactors, &c. Having therefore got a new Seat, the Ground of the other Chapel adjacent on the *South* Side being no longer of Uſe, the Miniſter and Friers, having firſt obtain'd Licence of *Henry Ledes*, Miniſter of the Houſe of *Modington*, and Provincial Miniſter, did let the ſame, in the firſt Year of King *Edward* the 3d, to the Warden and Schollars of *Merton* Colledge for the Term of 50 Years. Which Place, as the Manuſcript in *Merton* College has it, *is bounded by the Front of* Runceval-Hall, *extending in Length* Southward, *to the next Turret, by the End of the Ground of the ſaid Hall, and with the ſame Turret, and lies in Breadth between the Ground of the aforeſaid Hall, on the one Side, and the Town Wall on the other.* The Friers flouriſh'd from that Time, till about the Year 1351, at which Time an Epidemical Diſtemper carry'd them all off to a Man, and the Houſe and Chapel at their old Seat, without the *Eaſt Gate*, eſcheated to King *Edward* the 3d, as the Lawyers term it, when for want of a Poſſeſſor or Heir, the Land returns to the Lord of the Fee, in whoſe, and the next ſucceeding Times, the Miniſter of *Hundeſlow*, the Inn of which Order, was on the *Weſt* Side of the Town, ſent one ſingle Frier to this Place to perform divine Service, as the Inquiſition above mention'd obſerves. Arterwards *William* of *Wickham*, Biſhop of *Wincheſter*, deſigning to found a Colledge at *Oxford*, bought of them thoſe two Spots of Ground, which the Friers had before obtain'd of the Town of *Oxford*, which happen'd in the 3d Year of King *Richard* the 2d, and of our Lord 1379. I mean thoſe two little Grounds, the firſt of which lay under the Walls of the Town within, and reach'd from the Poſtern *Smiths-Gate* oppoſite to the *North-Eaſt* Angle of the ſaid Walls, and thence extending *Southward*, to the Chapel of the *Holy-Trinity*. The other ſtretching out from the ſame Chapel to the *Southward*, reaching to the Ground before let to the Warden and Scholars of *Merton* College. The firſt of thoſe two Spots of Ground, on which ſtands the Wall which encompaſſes the College, being enclos'd by the Founder of *New College*; and the other, I mean that on which the Houſes are now within the *Eaſt* Gate on the righr and left, being by the ſame Founder, upon ſome Contract reſtor'd to the Major and Corporation, in the 12th Year of the Reign of King *Richard* the 2d, thoſe that remain'd of theſe Friers having nothing but the Chapel within the Walls of the Town, with the King's Licence betook themſelves to the old Houſe and Chapel, without the Walls. Both of which having remain'd, as eſcheated for the Space of 40 Years, that is, from about the 25th of *Edward* the 3d, and of our Lord 1351, to the 15th of *Richard* the 2d, of our Lord 1391, in the King's Hands, grevious Complaint was made to the ſaid King *Richard* the 2d, by the Major and Citizens, that they had not for many Years paſt been paid the aforeſaid Rent of 13 *s.* 4 *d.* The King therefore to do what he thought was juſt, order'd *Thomas Barinton* his Eſcheator, in the 15th Year of his Reign to permit the Major and Citizens, to diſtrain upon that Houſe and Chapel; ſo that both of them afterwards remain'd in their Hands; notwithſtanding that, when the aforeſaid Founder of *New College*, purchas'd the aforeſaid Spots of Ground within the Walls, they had remitted to the Friers that yearly Rent of 13 *s.* 4 *d.* But for the getting into their Hands the Chapel and Houſe I have ſpoken of, the Town of *Oxford*, took another Method, beſides the Petition preſented to the King, which I think proper to deliver out of a Letter written in the Year 1486

To the moſt Learned and moſt Wiſe Men the Commiſſary and Regents of the Univerſity of OXFORD.

WHen we had undertaken according to our Duty, to write to you, Lovers of Wiſdom and Learning, we judg'd we might eaſily obtain ſuch Things of your Liberality, as may conduce to your Dignity, and the Good of our Order. For Wiſdom to which, your School is dedicated, has Juſtice ſo annex'd to it, as not to exclude Religion; but will maintain thoſe in their Right, who diligently take Care of the Affairs of their Order. There is in the Suburbs of Oxford, *near the* Eaſt-Gate, *a Chapel of the* Holy Trinity, *the which the Diſpoſer of the Place, having beſtow'd on our Order, our Brethren had the ſame long in Poſſeſſion, till one* John Wodel, *who was formerly Miniſter of our Church at* Hundeſlowe, *wickedly made it over to the Magiſtrates of* Oxford, *without conſulting us, and as if the unjuſt Seller had rightfully tranſacted, for the alienating of our Poſſeſſion, the Magiſtrates of* Oxford *do hold that Chapel, excluding thence the moſt juſt Poſſeſſors; the ſame it is that we endeavonr to retrieve. To which our Endeavours if your Aid and Aſſiſtance be joyn'd, it will be no hard or difficult Matter for us to recover our Farms. We therefore intreat your Wiſdom and Equity, that you will aſſiſt our Provincial, whom we have appointed our Attorney for Recovering Poſſeſſion. For if we ſhall be reſtor'd to the Poſſeſſion of the Chapel, Religious Men and Followers of Learning ſhall be plac'd in the ſame, from whom your univerſal Study may receive Service, and who will not neglect to advance your Honour, and take Care of our Order, you will certainly do a Thing which our Order will ever keep in Mind, if by your Aſſiſtance our Brethren ſhall obtain a Place in your Univerſity, where they may ſweetly imbibe the Waters of Learning to enable them hereby to ſpread abroad the Heavenly Dew upon many.*

Farewell,

Farewell, ye Promoters of the beſt Studies. Paris, November *the* 6th.

The moſt obedient Lover of your Wiſdom,
Robert Gaguin, *Great Miniſter of the* Holy Trinity, *for the Redemption of Captives.*

I do not think that the Univerſity refus'd to give their Conſent, or Aſſiſtance to this juſt Requeſt, but the Townſmen were reſolv'd moſt violently to defend what they had laid hold of, granting a Dwelling to one only Prieſt to perform the divine Service there, and letting the other Chambers to Lay Scholars, who till then apply'd themſelves to Literature under the Direction of a Principal, till that Inn was call'd *Trinity Hall*, and by that Name paid Rent to the Town, as appears by many Rent Rolls.

Their Houſes. Their firſt, which were contiguous to the Street of the *Holy Trinity*, and to that which leads from *Magdalen* Colledge to the Field behind *Merton* College, was built as has been ſaid by *Edmund* Earl of *Cornwal*, and exempted from paying of Tithes and Oblations to the Church that in other Reſpects was a Pariſh, by Privileges and Immunities the Pope had granted to the Convent of the *Holy Trinity*, at *Houndſlow*, from whence ſome one of the Friers was always to be ſent to this Place to perform divine Service. As for their laſt Dwelling, within the *Eaſt-Gate*, I cannot ſay who founded it, but I find it ſoon came to Ruin, after the Founder of *New-College* had purchas'd the adjacent Grounds.

The Chapels. The ancienteſt of them was built by the aforeſaid Earl, where there were certain Prieſts for ſome Time, conſtantly ſaying Maſs for his everlaſting Reſt. After the Townſmen of *Oxford* had ſeiz'd upon the ſame, it was uſual for the Major of the Town, when he return'd yearly at *Michaelmas*, from *London*, whether the new Major elect was oblig'd to go to be ſworn in the Exchequer, to repair to it, where when he had aſſiſted at divine Service, and render'd hearty Thanks to God, for his ſafe Return, giving ſome Alms to the Prieſt that ſaid Maſs, he was then receiv'd by the Burgers and Citizens, with all Tokens of Joy, to be conducted into the City, I ſhall ſay no more of this Chapel, than that a Wax Candle was perpetually burning on the Altar, and that Criminals fled thither for Sanctuary, as I find teſtify'd by many Manuſcripts. But of the other Chapel I ſhall only add, that it firſt belong'd to the Priory of St. *Frideſwyde*, but when the Friers of the *Holy Trinity*, began to decline and diminiſh, and the adjacent Grounds, fell to the Founder of *New College*, then it by Degrees went to Ruin, ſo that no Man for many Years paſt could tell the Ground on which it ſtood.

The Diſſolution. I know nothing certain concerning it, as not finding it among the Monaſteries deſtroy'd by King *Henry* the 8th, and I am apt to believe, that the Name of an Hall, by which it was then known, occaſion'd it's being ſlipp'd by. However that was, when the other Brotherhoods were overturn'd, *John Amery*, of the Order of the *Holy Trinity*, was principal there; and at the ſame Time, according to ancient Cuſtom, the Stipends drawn from the Colleges of *Oxford* maintain'd certain poor Scholars there, where a certain old Prieſt and Anchorite dwelt, and afterwards dy'd. *Laſtly*, about the latter End of the Reign of King *Henry* the 8th, *Robert Perrot*, Batchelor of Muſick, was Principal there, and at that Time, if I miſtake not, he holding the Houſe and Chapel, lett to him by the Major and Citizens, demoliſh'd them both, and in the ſame Place built a Barn, a Stable, and an Hogſtie. *Wood. Hiſt. Antiqui.* Oxon. *p.* 133.

HOUNSLOW.

Monaſtery of TRINITARIANS *in* Middleſex.

THis Monaſtery is not nam'd in the *Monaſticon*, except only among the Valuations, where it is call'd of *Mathurins*, which is the *French* Name and valu'd at 74 *l.* 08 *s.* 00 *d.* ½. Mr. *Willis* has no more of it than that *Anno* 1553, there remain'd in Charge 1 *l.* 13 *s.* 4 *d.* in Annuities. Nor do I meet with any more concerning it, except only that King *Edward* the 3d granted theſe Religious Men a weekly Market on *Tueſday*, and a yearly Fair of eight Days at the Feaſt of the *Holy Trinity*, to be held in the Manor of *Houſlow*. The Grant is in the *Appendix*, NUM. DXVI.

OF THE ORDER OF THE Gilbertines, *or of* Sempringham.

Of St. GILBERT.

Nic. Trivet *per Ant. Hall. p.* 16.

GILBERT, a Man extraordinary religious, of ſingular Grace from his Youth in preſerving of Women, as is reported, not ſatisfy'd with ſeeking his own Salvation, and being inflam'd with Zeal of gaining Souls to God, began earneſtly to affect the weaker Sex, grounding all the Liberty of his pious Affection on his Confidence in the Divine Grace, and the Experience of his own Chaſtity. When the Divine Aſſiſtance ſeem'd to favour his Undertakings, fearing leſt he might, or had run in vain, unleſs the Sallies of his Zeal were directed by Knowledge, he thought fit to repair to St. *Bernard*, Abbat of *Clairvaux*, and being inſtructed by his wholſome Counſel, and confirm'd in his ſaving Purpoſe, he the more fervently and confidently began to proceed in his pious Enterprize. He proſper'd in his Deſigns, and became very great, as well in a numerous Multitude gather'd together to ſerve God, as in Temporals for the ſupport of Human Life. In ſhort he built two conſiderable Monaſteries of Men, and eight of Women, ſerving God, which he alſo fill'd with numerous Societies, and adorn'd with regular Inſtitutes, according to the Knowledge given him by God.

That the Prior of *Sempringham* was ſummon'd to ſit as a Baron in Parliament, may be ſeen in *Rymer*'s *Fœdera*, Vol. 5. *p.* 248, where he has the Letter of King *Edward* the 3d, diſcharging that Prior from coming to the Parliament, according to the ſaid Summons, the Tenor of which Letter being the ſame as that to the like effect, to the Abbat of St. *Auguſtin*'s *Briſtol*, it is not requiſite to be repeated, but the Reader is referr'd to that.

There is ſo very much ſaid concerning this Order in general, in the *Monaſticon*, Vol. 2. *p.* 669, and in the *Engliſh* Abridgement, *p.* 194, that it would be ſuperfluous to add any more in this Place, or repeat any Part of the ſame.

MONASTRIES *of GILBERTINS.*

HAVERHOLM.

Monaſtery of Gilbertines *in* Lincolnſhire.

The Grant of Adam Fitz-Peter, *to the Canons of St.* Gilbert *of* Sempringham, *at* Haverholm *in* Lincolnſhire.

TO all the Sons of our Holy Mother the Church, *Adam Fitz-Peter*, greeting. Be it known to you, that I have given, and by this preſent Deed confirm'd to the Nuns, Canons and Brothers at *Haverholm*, there ſerving God and St. *Mary*, all I had in the Town of *Norford*, Viz. One Carrucate of Land, with all its Appurtenances in Wood and Plain, in Meadows and Paſtures, and whatſoever I had in the Town of *Kikeley*, Viz. two Carrucates of Land, with all their Appurtenances, and Mills and other Neceſſaries in Wood and Plain, Waters, Meadows and Paſtures. Beſides this, I will give to the aforeſaid Nuns, Canons and Brothers, for ever, one Stone of Wax Yearly, at the Feaſt of St. *Michael*, and my Heirs ſhall ſo do for me for ever: All this I have given them with the good Will of my Wife *Maud*, and of my Heirs, in free and perpetual Alms, as is moſt freely given to any free Religious Perſons, quit of all ſecular Service, Exaction and Occaſion, as any Alms is moſt freely given to any religious Perſon; and we will warrant and maintain all theſe Things aforeſaid, againſt all Men, as our proper and ſpecial Alms, ſaving ourſelves, and the reaſonable Service of our Lord the King. But it is to be obſerv'd, that this Carrucate at *Horsford* defends itſelf for a fourteenth part of a Knight, and the two

A Gilbertine Nun without her Mantle.

See her with a Mantle, and a Frier of the same Order in the Monasticon.

two Carucates of Land at *Kikeley* for the eighth Part of a Knight's Service. All this I have given to the aforeſaid Convent of *Haverholm*, with my Daughter *Juliana*, and my Niece *Maud*, for the Health of all our Kindred, as well living as deceas'd. But at my Death, they ſhall perform the ſame Service for me and my Wife *Maud*, which they do for any Canon or Nun of their Order. Theſe being Witneſſes, *Robert Pyron*, *Alexander Creſſy*, *Robert Divell*, *Robert*, my Heir, *Helias Fitz-Richard*, *Robert Divill*, *Peter Filad*, *Richard Such*, *Roger Fitz-Richard*, *Helias Man*, *Robert Pyron*, *Geoffry York*.

The Contract between the aforeſaid Convent of Nuns and Canons of Haverholm, *and the Monks of* Kirkſtal, *for the above-mention'd Lands given by* Adam Fitz-Peter.

THIS is the Contract between the Convent of both Sexes at *Haverholm*, and the Convent of Monks at *Kirkſtall*: That the Maſter B. firſt Founder of the Order of *Sempringham*, and the aforeſaid Convent of *Haverholm*, have let to the aforeſaid Monks one Carrucate of Land at *Horsford*, with all its Appurtenances, and two Carnicates of Land, and one Mill at *Kikeley*, with all their Appurtenances in Crofts and Tofts, and Ways and Paths, in Wood and Plain, in Meadows and Paſtures, in Waters and Marſhes, and in all other Places within the Town and without, that they may have and hold them in perpetual Poſſeſſion freely and quietly, as Mr. *Adam Fitz-Peter* granted, and by his Deed confirm'd the ſame to the aforeſaid Church of *Haverholm*. But the Convent of *Kirkſtall* ſhall, for the ſaid Tenures, yearly pay to the ſaid Church of *Haverholm*, four Pounds in Mony, two at *Whitſontide*, and two at the Feaſt of St. —— (the *Saint's Name is here torn out, but I ſuppoſe it to be St.* Martin) and they ſhall perform the Foreign Service appertaining to that Land, and the aforeſaid Sum ſhall be carry'd to the ſaid Nuns of *Haverholm*, at the aforeſaid Terms. And to the End that this Contract between them, may be firmly obſerv'd without Fraud, Deceit, or ill Deſign, it has been confirm'd by the Chapter of *Fountains*, and the Chapter of *Rieval*, and the Chapter of *Kirkſtall*, and the Chapter of *Revesby*, with the neceſſary Security. But in Caſe any ſhall attempt to diſturb the aforeſaid Monks about theſe Tenures, the Brothers of *Haverholm* will faithfully ſtand by them againſt all Adverſaries that ſhall, on this Account, moleſt them, at the Expence of the Monks within *Yorkſhire*, but without it, at their own Expence. Beſides, if it ſhall happen, that the aforeſaid *Adam*, or his Heirs ſhall deliver to the Houſe of *Haverholm*, the Church of *Birchin*, and that Part of the Church of *Brentun*, which belongs to his Fee, the Monks ſhall quit the aforeſaid Tenures free and peaceable to the Houſe of *Haverholm* without any Claim, ſaving their Veſtments and Buildings, and the Expences which ſhall be made with the Aſſent and Advice of the Brothers of *Haverholm*. Witneſs the Lord Abbat *Robert* of *Fountains*, and the Abbat *Salvan* of *Rieval*, and good *Ralph*, Abbat of *Kirkſtall*, and *Hugh*, Abbat of *Revesby*.

The Confirmation of the aforeſaid Contract by the above-mention'd Adam Fitz-Peter.

TO all the Children of our Holy Mother the Church, as well preſent as to come, *Adam Fitz-Peter*, greeting. Know ye, that I have granted, and by this my Deed confirm'd to God and St. *Mary*, and to the Monks of *Kirkſtall* for ever, the Contract made between the Convent of the Nuns and Canons of *Haverholm*, and the Convent of the Monks of *Kirkſtall*, Viz For one Carrucate of Land at *Horsford*, with its Appurtenances, and for two Carrucates of Land and one Mill at *Kikeley*, with their Appurtenances, as my Deed, which I gave to the Nuns, and the Writing I made between the two Convents, do teſtify, with the ſame Alms and Liberty as the Nuns held the ſame Lands of me, *Viz.* To be held ſtrictly and free from all Services that belong to me and my Heirs, ſaving the firſt and reaſonable Service of our Lord the King, *Viz.* For the Carrucate at *Horsford*, the fourteenth Part of a Knight's Service; and for the Two at *Kikeley*, the Monks ſhall do the eighth Part of a Knight's Service. But the Monks have receiv'd me and my Wife *Maud* and our Heirs in their Prayers; and at our Death ſhall perform the ſame Service for each of us, that they do for any Monk of their own Order. Theſe being Witneſſes, *Adam* the Prieſt, *Robert Vavaſor*, *Richard Cans*, *William*, Clerk of *Friſton*, *William*, Clerk of *Broreton*, *Hugh Marſhall*, *Haſcuil*, Painter, *Robert Stiveton*, *John Roreſton*, *John Laceles*, *Robert Pincerum*, *Ralph* the Cook, *Robert Fitz-Adam*, *John* his Brother, *uctrech Mirfeild*.

Theſe three Deeds above were taken from the Records of York, *and atteſted to be True Copies, by* Edward Beſeley, *the Keeper of the ſame.*

See this Monaſtery in the *Monaſticon*, Vol. 2. *p.* 792, and in the *Engliſh* Abridgement, *p.* 205.

All Mr. *Willis* ſays of it is this,

WILLIAM, Prior and ſix Canons, ſurrender'd this Convent to the King, the 5th of *Sept.* 1539. 30 *Hen.* 8.

MALTON.

Monaſtery of Gilbertins, *or of* Sempringham, *in* Yorkſhire.

IN the *Appendix*, NUM. DXVII. is the Licenſe of King *Richard* the 2d, granted to the Prior and Convent of this Houſe, to purchaſe Lands to the value of Ten Pounds; and *Num.* DXviii is the Grant of *William Redburn*, of ſix Plow-Lands granted to the ſaid Monaſtery.

Mr. *Willis* has no more of it than this.

JOHN, whoſe Sirname I have not ſeen, was laſt Prior. He ſurrender'd this Convent, *Decemb.* 11. 1540. 31 *Hen.* 8.

For the reſt ſee the *Monaſticon*, Vol. 2. p. 816, and the *Engliſh* Abridgement, p. 208.

MATTERSEY or *MARSEY.*

Monastery of Gilbertins *in* Nottinghamshire.

THE Charter of King *Edward* the 3d, in the *Monasticon*, Vol. 2. *p.* 811, and in the *English* Abridgement, *p.* 207, gives an Account of the Foundation of this Monastery, by *Isabel de Chauncy*, and Confirms all Donations till then made to the same. The following Particulars are not there mention'd.

Thoroton's Nottingh. p. 480. The Prior of *Mathersey*, 35 *Edward* I. had free Warren in *Mathersey* and *Thorpe*. The Prior of *Mathersey*, of the Order of *Sempringham*, 3 *Ed.* III. claim'd to have for himself Quittance of City and Borough, in Markets and Fairs, in Passage of Bridges and Ports of the Sea, and in all Places through *England*, from Toll and Portage. There was an *Ad quod Dammum*, 4 *Hen.* IV. for Market and Fair to be kept at *Mattersey*.

The King, *Novemb.* 4, 31 *Henry* VIII, granted to *Antony Nevill*, Esq; and *Mary* his Wife, the Monastery, Manor and Rectory of *Mattersey*, with *Blakawe* Grange there, *&c.* the Monastery to them and the Heirs Male of the said *Antony*.

The Church was appropriated to the Priory, about 8 *Edward* I. to repair the Priories then Losses by a sudden Fire. It was the Inheritance of *John Nevill*, Esq; by descent from Sir *Antony Nevill*, his Great Grandfather, to whom it was convey'd from the Crown; Sir *William Hickman* marry'd——— the Daughter and Heir of —— *Nevill*, and now enjoy's it.

A Messuage and Tenement in *Mattersey*, and another in *Heyton*, belonging to the Chantry of St. *John* of *Mattersey*, were, among other Things, *May* 38. of *Edward* 6. granted to *Thomas Reeve* and *George Gattan*.

All I can add to this, is what Mr. *Willis* has in his *History of Abbies*, Vol. 2. *p.* 168, and 171, being only this.

THOMAS WODECOCK, last Prior, with 4 Monks, surrender'd this Convent, *Octob.* 3. 1539. 30 *Hen.* VIII. and had a Pension of 26 *l.* 13 *s.* 4 *d. per Annum* assign'd him.

MATTERSEY, St. *John Baptist*'s Chantry, to *Edmund Webster*, incumbent 4 *l.*

WATTON.

Monastery of Gilbertins, *or, of the Order of* Sempringham, *in* Yorkshire.

IN the *Appendix*, NUM. DXIX, is the Composition made between this Convent and the Rectory of the Parish Church of *Morlund* in *Cumberland*.

Mr. *Willis* says,

ROBERT HOLGATE, Bishop of *Landaff*, Commendatory Prior of this Convent, surrender'd the same, *Decemb.* 9. 1540. He was afterwards Archbishop of *York*.

For the rest, see the *Monasticon*, Vol. 2. *p.* 797, and the *English* Abridgement, *p.* 206.

OF

OF THE ORDER OF Crouched *FRIERS.*

The Original of the ORDER *of the* Crouched FRIERS.

THE Order of the *Croſs bearing*, or *Crouched Friers* in *Italy*, now ſuppreſs'd, differ'd from the two others of the ſame Name, of which the one had its Original in the *Low Countries*, and the other in the Kingdom of *Bohemia*; but they all three pretended to have the holy Pope St. *Cletus*, for the Patriarch and Founder of their Order, and that St. *Quiriacus*, Biſhop of *Jeruſalem*, and Martyr, whoſe Feſtival the Church celebrates on the 4th of *May*, was the Reſtorer, or Reviver thereof. But the *Crouched Friers* of *Italy* being no more to juſtify their Pretenſions, it concerns the others to make them good, which they will find a difficult Task to perform effectually; notwithſtanding that, in order to carry back their Antiquity to St. *Cletus*, that is, to the Year of CHRIST 78, they quote Bulls of the Popes, *Alexander* the 3d, *Alexander* the 4th, *Pius* the 5th, *Gregory* the 15th, and of ſome others, wherein mention is made of this pretended Antiquity.

As for St. *Quiriacus*, whom ſome would have to be a certain *Jew*, call'd *Judas*, and who, they ſay, ſhew'd St. *Helen* the Place where the Croſs of the Saviour of the World lay, when that pious Empreſs went to *Jeruſalem*, and caus'd that glorious Trophey of our Redemption to be dug out of the Ground; they alſo report, that being mov'd by the Miracles wrought, upon only touching of that ſacred Wood, he was converted, and in Baptiſm took the Name of *Quiriacus*, or *Cyriacus*; that he was afterwards choſen by St. *Helen*, the Chief of thoſe ſhe appointed to keep a Part of that precious Treaſure, which ſhe put into the Hands of St. *Macarius*, Biſhop of that City, whom St. *Quiriacus* ſucceeded; and that he afterwards receiv'd the Crown of Martyrdom, under the Emperor *Julian* the Apoſtate, when that Prince went to *Jeruſalem*. But Father *Papebroch*, Mr. *de Tillemont*, Mr. *Baillet*, and ſome other Learned Men, look upon all that has been writ concerning that Saint as fabulous. For the *Apocryphal* Acts on which thoſe have built, who have taken him for Succeſſor to St. *Macarius*, and the Perſon that diſcover'd to St. *Helen* the Place where the Croſs of our Saviour JESUS CHRIST lay, ſay he was baptiz'd by St. *Euſebius*, Pope, who dy'd in the Year 311, that is, 15 Years before St. *Helen* was at *Jeruſalem*, to ſeek out the true Croſs. This *Judas* or *Cyriacus*, who, as they ſay, took the latter Name in Baptiſm, is made Biſhop of *Jeruſalem*, and Succeſſor to St. *Macarius*, who dy'd in the Year 331, and his Father is ſaid, to have been one *Simon*, and his Grandfather *Zacheus*, who liv'd at the ſame time with JESUS CHRIST. In ſhort, they pretend, that *Julian* the Apoſtate being at *Jeruſalem*, caus'd him to be put to Death in his Preſence; however that Prince was not at *Jeruſalem* till the Year 362, or 363, at which Time St. *Cyrill* was Biſhop of *Jeruſalem*. We omit the other Reaſons there are for believing that Saint *Quiriacus* or *Cyriacus*, did not live in the Reign of *Conſtantine*, when St. *elen* found the true Croſs, and that if there was a Biſhop of *Jeruſalem* of that Name, he muſt have ſuffer'd Martyrdom under the Emperor *Adrian*, in the Year 134. Therefore the *Crouched Friers* are in the wrong to boaſt of having had one St. *Quiriacus*, or *Cyriacus*, Biſhop of *Jeruſalem*, for the Founder, or Reſtorer of their Order.

This is certain, that the ſaid Order was inſtituted before Pope *Alexander* the 3d, was advanced to St. *Peter*'s Chair; ſince, that Pope flying from the Perſecution of the Emperor *Frederick Barbaroſſa*, took Sanctuary in ſeveral Monaſteries of this Order, and when the Church was reſtor'd to Peace, he reviv'd it, if we may ſo ſay, in the Year 1169, preſcribing it a Rule, and Conſtitutions, and taking it under his Protection. *Herman Schedel*, in his Chronicles ſays, that when *Innocent* the 4th was at *Lyons*, he made Regulations for theſe Religious Men, and ordain'd that they ſhould always carry a Croſs in their Hands, and *Clement* the 4th appointed the Monaſtery and Hoſpital of *Bologna* to be Head of this Order.

It ſuffer'd very much afterwards, during the Wars that waſted *Italy*. In the Pontificate of Pope *Eugenius* the 4th, the Order was much relax'd, and many of the Monaſteries were given in *Commendam*. Pope *Pius* the 2d, endeavour'd to reſtore regular Diſcipline, and to that Purpoſe made new Regulations; confirm'd the Priviledges granted by his Predeceſſors, and ordain'd in the Council of *Mantua*, that the Religious Men ſhould for the Future wear a Tunick, with a Scapular, and over all a Cloak and Mantle, and a great Camail, or Rochet, all Blew, whereas before they were clad in Grey, and that they ſhould always carry a Silver Croſs in their Hands, as they were wont to do. This was certainly an Abuſe, brought up by the Vanity of ſome Superiors, for at firſt they carry'd an Iron Croſs. They took not that ſort of Habit, till the Year 1462, at their general Chapter.

This Order by Degrees being again fallen into much Relaxation, Pope *Pius* the 5th, brought it into a better Condition, in the Year 1518, approving it anew, and confirming it's Privileges. But there is much Likelyhood, that it was very diſorderly in 1656, and that Pope *Alexander* the 7th had loſt all Hopes of reſtoring Regularity, ſo often caſt off by thoſe Friers; for he then quite ſuppreſs'd the Order.

Mr. *Alleman* in his Monaſtical Hiſtory of *Ireland*, tells us, it is likely, that the *Crouched-Friers*, who had 14 Monaſteries, in that Kingdom, and who were ſuppreſs'd at the Change of Religion, were of the Congregation of the *Croſs-Bearers* of *Italy*, becauſe thoſe of *France* and the *Low-Countries* do not own them to have been of their Order.

LONDON and *RYGATE*.

Monaſteries of CROUCHED-FRIERS.

Reynerus p. 164.

"OF the firſt Coming of theſe *Crouched*-
" Friers let us hear *Matthew Paris*, *Anno*
" 1244. In the 29th Year of the Reign
" of King *Henry* the 3d, *ſays he*, on *Monday* be-
" fore the Feaſt of *All Saints*, there came to the
" Synod of the Biſhop of *Rocheſter*, ſome Perſons
" appearing to be of a new Order, *viz.* the
" Friers call'd *Croſs-Bearers*, or *Crouched*; ſo
" call'd becauſe they carry'd Croſſes on Staves.
" They requir'd an Habitation from the wealthy
" Men, ſhowing an unheard of Privilege
" granted them by the Pope; *viz.* that none
" ſhould be allow'd to reprove their Order, or
" reproach and command over them; they had
" alſo Power granted them to excommunicate all
" ſuch Perſons. All wiſe and diſcreet Perſons
" wondring, yea, being aſtoniſh'd at ſo many
" new Orders, daily riſing and ſtarting up, with-
" out End, that ſo many learned Men, deſpiſing
" the Rules of the moſt bleſſed *Benedict*, who
" had been full of the Spirit of all the Saints,
" and of the moſt magnificent St. *Auguſtin*, ſhould
" on a ſudden fly to unheard of and new inven-
" ted Orders, contrary to the Decree of the
" Council held under Pope *Innocent* the 3d, of
" glorious Memory; in which Council, after
" admitting and Authorizing the Orders of
" *Preachers* and *Minors*, it was irrevocably enact-
" ed and eſtabliſh'd, the Cardinals with the Gene-
" rality of the whole ſacred Council conſenting,
" that from thence forward no new Orders ſhould
" be invented, or if invented they ſhould not be
" admitted, leſt thoſe which were Authentick
" and already receiv'd ſhould become contemp-
" tible.". Thus *Matthew Paris*, not without ſome Gall. *William Waren* Earl of *Surrey*, not the firſt, as *Speed* has it, who was dead 100 Years before, but the 6th Son to *Humelin*, and *Iſabel*, Great-Grand-Daughter to the ſaid firſt Earl, about the Year 1245, appointed an Houſe for theſe *Crouched-Friers*, in the Town of *Rygate*, in the County of *Surrey*. About the Year of our Lord 1298, two Citizens of *London*, *viz.* *Ralph Hoſier* and *William Sebern*, founded an Houſe for thoſe religious Men in that City, and there themſelves took upon them the Habit of Religion, under *Adam* Prior of that Place. That Place ſtill retains their Name; but inſtead of the religious Houſe there ſucceeded a Tenniſ-court, and a Glaſs-Houſe, which about the Year of our Lord 1575, was all burnt down to the Ground, except the out Walls.

Stow *in his* Survey of London, *gives the ſame Account*; *he and* Lel. Collect. Vol. 1. p. 109. *ſays*, This Houſe was valu'd at the Time of the Suppreſſion, being the 30th of *Henry* 8. at 52 *l.* 13 *s.* 4 *d. per Annum*.

At the common Council held *Auguſt* the firſt, in the 8th of *Henry* the 8th, an Act paſs'd to grant unto the Prior and Convent of the *Croſſed* or *Crouched Friers*, beſide the *Tower* of *London*, to the Intent that they ſhould pray for the good Eſtate of the City, of the common Ground of the ſaid City, for the Inlargement of their Church, *viz.* in Breadth from the *Eaſt* End of their Church, from the main Wall thereof on the *North* Part, into the High Street there, five Foot of Aſſiſe, and at the *Weſt* End of their Church, in Breadth four Foot and a half, ſtretching in Length from the *Eaſt* Part to the *Weſt* Part ſeven Score and eight Foot, and an half.

Afterwards at a common Council holden on *Tueſday*, *September* 25, *Anno* 12 of *Henry* 8, the ſaid Prior and Convent petition'd for Succour towards the edifying and Maintenance of their new Church, and to take upon them and the whole City to be their ſecond Founders. Whereupon

upon it was agreed, that ſeveral Exhortations ſhould be made in writing to every Fellowſhip in *London*, to ſee what they would do of their Devotions towards the ſame; and ſuch Sums to be certify'd to the Mayor and Aldermen, to the Intent it might be known to what it would amount. *Stow's Survey of London, p.* 934.

Mr *Willis* only tells us that EDMUND STRETHAM Prior, ſubſcrib'd to the King's Supremacy the 17th of *April* 1534; and that this Houſe, was ſurrender'd by ſix Friers, the 13th of *November* 1539, 30 *Henry* 8.

OXFORD.

Monaſtery of Crouched Friers.

Wood *Hiſt. and Antiq.* Oxon *p.* 17.

THeſe Religious Men liv'd ſome Years at *Oxford*, in or near a Tenement formerly call'd *Broadgates*, which they ſeem to have had of *Richard Cary*, Citizen; and ſeveral Times Mayor of *Oxford*, being in *Grand-pont* ſtreet, and in St. *Michael's* Pariſh near the *South-gate*. In the year 1348, they began to build themſelves an Houſe and Chapel, near the Church of St. *Peter* in the *Eaſt*, towards the which it appears, that *John Fitz Walter*, of *Mylton*, Perfumer of *Oxford*, contributed 40 Buſhels of Wheat, in the Year 1349. But the Fryers erecting thoſe Buildings, without having firſt procur'd Licence of the Diocesan, nor of the Warden and Scholars of *Merton* College, who had the Patronage of the aforeſaid Church of St. *Peter*, they were peſter'd with Law-Suits from both Parties, as appears by ancient Manuſcripts. At length, having ſubmitted to the Conditions propos'd by thoſe of *Merton* Colledge, they finiſh'd their Work, building an Houſe and Chapel, convenient enough to entertain all the Brethren of that Order, that ſhould happen to refort to *Oxford*, to acquire Learning. But it does not appear to what Year that Society continu'd at *Oxford*; but it is well known, that they receiv'd the Legacies of Citizens of *Oxford* very long after, as their laſt Wills and Teſtaments do teſtify. *Wood Hiſt. and Ant. Oxon. p.* 17.

This from the printed Hiſtory, here follows what the ſame Author has left, concerning theſe Friers in M. S.

A. Wood. *M. S. in the Muſeum Oxon. Cod.* 849.

Concerning the exact Time of their firſt coming to *Oxon* we have not as yet ſeen upon Record, but that they inhabited here in the Reigns of *Edward* the 2d and *Edward* the 3d, we have ſufficient Proof from a certain Indenture (*e Chyrographis Oliveri Smith de Oxon Gen.*) dated the firſt Year of *Richard* the 2d, wherein *Thomas Fourney's* Clerk, and *Robert Boteler* of *Oxon*, demiſe to *William Witteney* and *John Grom*, a Tenement in *Grandpont*, lying on the *North* Side of another belonging to Saint *Frideſwyde's* Priory, in which Tenement as 'tis there ſaid, the Brethren of the holy Croſs, were wont formerly to inhabit, thus the ſaid Indenture, but where this Place was ſituated, whether on the *Eaſt* or *Weſt* Side of that Street,, or whether it was an Houſe of their own hiring, I as yet doubt of, tho' I am not ignorant that one *Richard Cary*, (of whom I have ſpoken in St. *Martin's* Church, did a little before his Death, which was in the Year 1549, either give them Lands in St. *Peter's* Pariſh in the *Eaſt*, or at leaſt Monies to purchaſe them, for upon the ſaid Gift, relinquiſhing their Habitation in *Grandpont*, and gaining a Licence from Frier *Libertus*, the General of their Order, dated in the Cloyſter of *Hoy* 1349, to obtain Lands, Houſes, and Tenements, for the receiving and converting young People, according to their Statutes did include a Piece of Ground by St. *Peter's* Church in the *Eaſt*, to build an Houſe and Chapel thereon, accounting the ſaid *Cary* to be their Founder, but with theſe Conſiderations and Compoſitions drawn between them and *Merton* Colledge, that is to ſay, that for the ſaid Plot of Ground, they ſhould pay a Mark *per Annum*, for Tithes to the Pariſh Church of St. *Peter's*, which belong'd to the ſaid Colledge, and that one of their Brethren ſhould pray daily in their Oratory then going forward for the Founder, Warden and Scholars of *Merton* Colledge: that they ſhould give 20 *s.* yearly Penſion for the ſaid Ground, that they ſhould not celebrate divine Service in their Oratory or Chapel, with a loud Voice, when the Pariſhoners were at high Maſs in the Pariſh Church, excepting on the two Feaſt Days of St. *Croſs*, that they ſhould not hear Confeſſions, or bury any of the Pariſhoners or any inhabiting in the Pariſh, in their Chapel without Leave from the Vicar of the Pariſh Church, or the Warden of *Merton* Colledge, or at leaſt if the party deceas'd had willed his Body to be there bury'd, that they ſhould act nothing to the Prejudice of the Mother Church, in recieving or inticing by whatſoever Compacts, Obligations or Legacies, from any of the Pariſhoners on their Death-Beds, upon Penalty of refunding three Fold to the Vicar, with other Conſiderations, which upon good Security given by them for Performance thereof, they proceeded in their Building, which contain'd in Length on the *South* Side 59 Feet, and at the *Eaſt* End 30 Feet. But before their Foundation was level'd with the Ground, they receiv'd a Prohibition, having no Licence for their Proceeding from the Biſhop of *Lincoln*, and alſo, upon the Knowledge thereof from *Richard Medmenham*, employ'd as a Proctor in Behalf of *Merton* College, who was a Fellow of the ſame, to deſiſt in their Work, and then the next Year following, they remov'd the ſaid Foundation to another Place not far from thence, and in the ſame Pariſh, which being almoſt finiſh'd, and aſſembling the Pariſhioners to Maſs with the Sound of a Bell erected there for that Purpoſe, and exacting of them Parochial Rights, were by *Thomas* the Abbat of *Ouſney*, authoriz'd thereunto by *John* Biſhop of *Lincoln*, *Anno* 1352, commanded upon ſeveral Complaints, to leave off their uſurp'd Power, and ceaſe their Building; but what Effect it took it hath not as yet to me appear'd.

Thus A. *Wood's* M. S. the which tho' ſomewhat diſorderly and imperfect, I have given as I found it, for the ſake of the Author.

COLCHESTER.

Monaſtery of CROUCHED-FRIERS, *in* Eſſex.

Newcourt *Vol.* 2. *p.* 166.

WIthout the Walls of this Town, towards the *South-Eaſt*, ſtood this Houſe of the *Crouched* or *Croſſed Friers*, wherein were plac'd Brethren of the *Holy-Croſs*, *Weaver* ſays he can not find, neither can I find when. However *Matthew* of *Weſtminſter*, tells us, that in the Year 1244, this holy Order, came firſt into *England*, and it is ſaid, that their firſt Cloyſter was here at *Colcheſter*, ſo that we may from thence conclude, that this Houſe was firſt Founded in, or ſoon after the Year 1244, but the greateſt Monaſtery was built about 50 Years after, near *Tower-Hill* in *London*.

In the *London* Regiſtry this Houſe is recorded by the Name of the *Hoſpital* or *Chapel* of the *Croſſed* or *Crouched Friers*, *Hoſpitale ſive Capella* or *Fratrum Crucifeum*, and in the Year 1332, it was in the Gift of Sir *Robert de Rochford*, and in 1334, he preſented to it under the Name of an Hoſpital; but afterwards in 1438, I find it in the Gift or Patronage of the Keepers of the Fraternity of the *Guild*, of St. *Helen*, in the ſaid Chapel, and the Brethren of the ſame *Guild*.

This Houſe was valu'd at the Suppreſſion at 7 *l.* 7 *s.* 8 *d. per Annum*, after which it was granted to *Thomas* Lord *Audley*, by King *Henry* the 8th in the 34th Year of his Reign, and he, by his laſt Will and Teſtament, gave this Priory of the *Croſſed Friers*, to his Brother *Thomas*, during his Life, and after his Deceaſe, to his ſecond Son *Thomas*, to which *Thomas*, the Brother of the ſaid Lord, there was a Pardon granted in 26 *Henry* 8. for that he, by Reaſon of the laſt Will and Teſtament of his Brother, *Thomas* Lord *Audley*, had entred into, and taken Poſſeſſion of the Site of the Hoſpital of the *Holy Croſs*, in *Colcheſter*, without the King's Licence. After this I find that one *William Watſon*, in the 15th *Elizabeth* dy'd ſeiz'd of the Site and Precinct, of the whole capital Meſſuage call'd *Le Croſſed Friers*, upon which, his Son, *John Watſon*, had Livery thereof, and obtain'd Licence of the Queen the ſame Year, to alienate the Premiſes, to *William* and *Robert Woodward*, and to their Heirs,

MUTTENDEN.

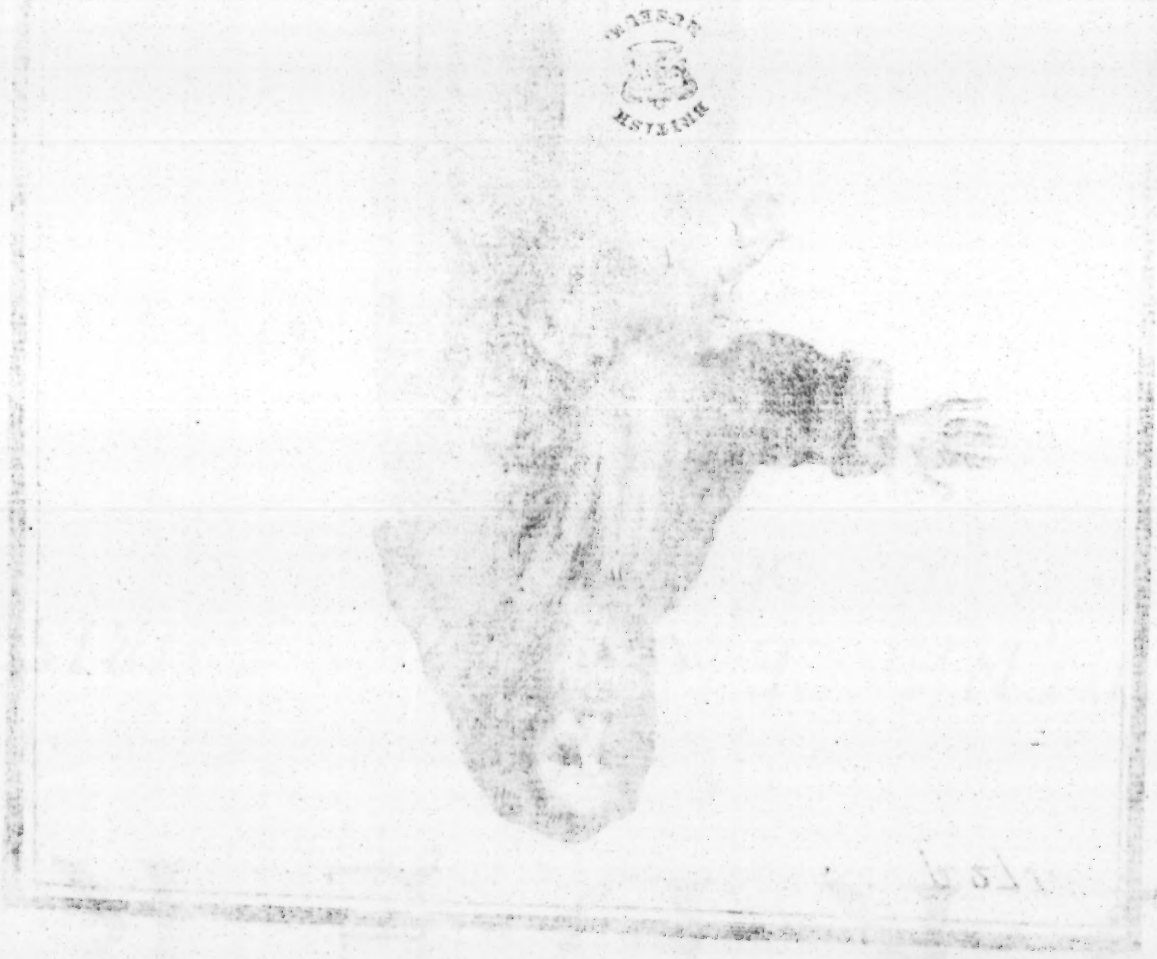
Monaſtery of CROUCHED-FRIERS, *in* Kent.

RObert *Rokeſley* or *Cokeſley*, Knight, the original Founder,

The Earl of *Northumberland*, the Modern.

Leland Collect. Vol. 1. *p.* 88.

OF



A Frier of the Order of Penance or of ij Sack

THE ORDER OF The *PENANCE* of *JESUS CHRIST*, or of the *SAC.*

The Original of the Order of PENANCE, *or of the* SAC.

SEVERAL Authors have made Mention of the Religious Order of the *Sac*, or of the *Penance of Jesus Christ*, but they have said nothing of their Original. The Name of the *Sac*, was given them, because they wore Garments made like Sacs, and therefore some call'd them *Fratres de Sacco*, Friers of the Sac. Mr. *Huet*, Bishop of *Avranches*, in his Antiquities of the City of *Caen*, tells us, that their Habit was shap'd like a Sac, whence they had their Name, which others derive from their Scapular, being made of the same sort of coarse Cloth as Sacs are, but their true Name was *Friers of the Penance of Jesus Christ.*

Some Authors have affirm'd, that these *Friers of the Sac*, had been united to the Congregations of *Augustinians* of the holy *John Bon* at *Mantua*, and those of *Brittini*, in the Province of *Marca de Ancona*, in *Italy*; but *Marquez* pretends, that the Original of the Friers of the Sac, is not so ancient as that of these two Congregations, and without any good Ground, tells us, that it might come from an Inhabitant of *Mantua*, who being at Variance with his Wife, went away to the aforesaid holy *John Bon*, of whom he so earnestly requested to be admitted into his Order, that the holy Man, believing he had been at Liberty to dispose of himself, granted his Request, but that afterwards, understanding by a Revelation, that he was marry'd, he dismiss'd him, and even went to *Mantua*, to reconcile him to his Wife; that some Time after, they both came to that holy Man, cast themselves at his Feet, and beg'd of him to admit of them as Servants, or Persons devoted to his Order, that he admitted them into the Order of *Penance*, which was divided into two Congregations, the one of Men, and the other of Women, who liv'd very retir'd, under no Obligation of Vows, and withdrew into certain Oratories, there to give themselves up to Prayer and Meditation. Perhaps, *says he*, after the Death of the holy *John Bon*, the Number of these Penitents increasing, they desir'd to have their Institute confirm'd by the Holy See, with a Rule, and Method of Life; that they afterwards receiv'd from the Pope a Rule, and that it is likely he appointed them that of St. *Augustin*, because they had been first establish'd by the holy *John Bon*, that they took the Names of the *Pennance*, as being that under which they had been first instituted, and that they afterwards built Monasteries. Thus *Marquez*, without any Authority, or Ground for it, fancies, that the Order of the *Sac*, was first establish'd.

What we can say with Certainty concerning this Order is, that it was in Being, very long before the general Union of the Eremites of the Order of St. *Augustin*, for *Jerome Zurita*, in his Annals of the Kingdom of *Aragon*, says, the *Friers of the Sac*,, had a Monastery at *Zaragoza*, in the Time of Pope *Innocent* the 3d, who dy'd in *July* 1216, and *Doutreman*, in his History of *Valentiennes*, says they had a House long before the Year 1251, in that City, that they had the Direction of the *Beguines* of that Place, and that for that Reason, they were also call'd *Friers Beguins.*

Marquez pretends that they did not come into that general Union of the Eremites of the Order of St. *Augustin*, but it is certain, that they sent some of their Religious Men to the Assembly that Pope caus'd to be held on that Occasion, and that some of their Houses gave into the Union. However the greater Part still continu'd to the

Sac, who after that Union obtain'd a Bull of Pope *Alexander* the 4th, which prohibited the Religious of that Order, going over to another not so strict. Nay, they afterwards settled in other Places, for in the Year 1261, St. *Lewis* upon the Recommendation of his Mother Queen *Blanch*, brought some from *Italy*, and settled them at *Paris*, *Caen*, *Poitiers*, and several other Towns in his Kingdom. In 1257, and the Reign of King *Henry* the 3d, they pass'd over into *England*, and had an House at *London*, In 1263, *James* the 2d, King of *Aragon* confirm'd their Settlement at *Saragoza*, and gave them a Garden. They had other Houses in *Germany* and *Flanders*; but they lost most of them after the Publication of the Decree of the Council of *Lyons*, held in the the Year 1274, under Pope *Gregory* the 10th, who suppress'd several Religious Orders, especially those which had no Revenues, and that only liv'd on the Alms of the Faithful, excepting the four mendicant Orders *viz.* the *Dominicans*, the *Franciscans*, the *Augustinians*, and the *Carmelites*, and it was said, the Friers of the *Sac*, had been compris'd among the Number of the Orders that had been suppress'd.

However it appears, that they subsisted several Years after, for they did not resign their Monastery at *Paris*, to the Friers Eremites of St. *Augustin*, till the Year 1293, alledging then, that they could not hold it any longer with a good Conscience, by Reason of their Poverty, and that their Order daily declin'd. They continu'd still in *Majorca* in the Year 1300, for *Ponce du Jardin* who was Bishop there, left them some Alms by his last Will. Their Monastery at *Parma*, was not given to the Religious of the Order of the *Servites* till the Year 1320.

The *Friers of the Sac*, were extraordinary austere at first, they neither did eat Flesh, nor drink Wine. As to their Habit, we have spoken of it before, but it was made like that of the *Capucins*, they went bare-Leg'd, and had only wooden Sandals on their Feet.

There were also Nuns of this Order, and they had an House at *Paris*, near the Parish of *St. Andre des Arts*, in a Street which is from them to this day call'd *la Rue des Sachettes*.

The Convent of these Friers of the *Sac* at *Paris*, is not the only one that the Eremites of *St. Augustin*, had of this Order of the *Penance of Jesus Christ*, in *France*; for *Philip* the Tall King of *France*, being willing to procure Settlements in his Kingdom for the *Friers Eremites of St. Augustin*, represented to Pope *John* the 22d, that the Monasteries of the *Friers of the Sac*, at *Rheims*, *Orleans* and *Tournay* were abandon'd, wherefore he intreated his Holiness to give Leave, that they might be possess'd by the *Friers Eremites of St. Augustin*, the Disposal of them being reserv'd to the Holy See. The Pope gave his Consent, and in 1320. directed a Bull to the Archbishop of *Rheims*, and to the Bishops of *Orleans* and *Tournay*, directing them that at the Request of the King of *France*, representing to him, that the Convents of the *Friers of the Sac*, in their Dioceses were abandon'd, and according to the Decree of the Council of *Lyons*, the Disposal of them was reserv'd to the Holy See, they therefore should put the *Friers Eremites of St. Augustin*, into Possession of those Monasteries.

This is the best Account we have of these Friers, given us in the *French* History, of Monastical Orders, Religious and Military Vol. 3. p. 175, and collected by that Author, from all those who had writ before him, upon this Subject. The Account is short, and imperfect, but the Order having been quite suppress'd, about 400 Years, and having subsisted but a short Time, is a sufficient Reason why we should know little of it.

LONDON.

Monastery of FRIERS *of the* PENANCE *of* JESUS CHRIST, *or of the* SAC.

ON the *South* Side of *Lothbury*, extending to the *Old Jewry*, in old Time was a Synagogue of the *Jews*, which was defac'd by the Citizens of *London*, after they had slain 700 *Jews*, and spoil'd them of their Goods, in the Year 1262, 47 *Henry* 3, and not long after, *Anno* 1291, King *Edward* the 1st, banish'd the Remnant of them out of *England*.

This Synagogue being so suppress'd, certain Friers call'd *Friers of the Sac*, or of the *Penance of Jesus Christ* got Possession thereof. These Friers, says *Stow* in his Survey p. 287 had their House in *London* near *Aldersgate*, without the Gate, and had License from King *Henry* the 3d, in the 54th Year of his Reign, to remove from thence to any other Place, and in the 56th he gave unto them this *Jews* Synagogue. After which, *Eleanor* the Queen, Wife to King *Edward* the 1st, took them into her Protection, and warranted to the Prior and Brethren of *the Penance of Jesus Christ* of *London*, the said Land and Building in *Cole-Church-Street*, or the *Old Jewry*, of the Parish of St. *Olave*, in the *Jewry*, and St. *Margaret* in *Lothbury*, by her granted, with Consent of *Stephen Fulborn*, Under Warden of the *Bridge-House*, and other Brethren of that House for 60 Marks of Silver, which they had receiv'd of the said Prior and Brethren of Repentance, towards the Building of the said Bridge,

This Order of Friers, gather'd many good Scholars, and multiply'd in Number exceedingly, till after the Council of *Lyons*, when all mendicant Orders were suppress'd, excepting only the *Dominicans*, *Franciscans*, *Augustinians*, and *Carmelites*.

Anno 1305, *Robert Fitz-Walter* requested King *Edward* the first, that the said *Friers of the Sac*, commonly call'd *de Pœnitentia Jesu*, in *London*, might assign to the said *Robert* one Chapel, of old Time call'd the Synagogue of the *Jews*, near adjoining to the Place of the said *Robert*, which Request was granted. *Robert Fitz Walter's* House was then in the Place, where now stands the *Grocers-Hall*, and the Synagogue of the *Jews* was in the Place, where now is a Wine Tavern, call'd the *Windmill*, in *Lothbury*. *Stow's* Chronicle. p. 209. in the Margin he quotes the Parliament Record. *The same in Stow's Survey of London p.* 287.

What

A Nun of the Order of Penance or of the Sack

What *Leland* in his *Collectanea*, Vol. 1. *par.* 2. *p.* 443. ſays of theſe Friers, is very inconſiderable, *viz.* That they bought the principal Meſſuage of *John le Rus*, oppoſite to the Chapel of St. *Edmund*; but in Regard that the ſaid Meſſuage was part of the Fee of the Canons of *Bernwell*, the Prior *Joland* obſtructed the Seiſin.

Then *John le Rus*, with thoſe Friers, came to *Joland*, and obtain'd the Favour that he would admit them. Thus *Leland*.

This is all we find concerning them in *London*, only *Stow* adds, That their Houſe was ſometime the *Jews Synagogue*; then an Houſe of Friers, then a Nobleman's Houſe, after that, a Merchant's Houſe, wherein Mayoralties have been kept, and, at laſt, a Tavern. All that *Newcourt*, Vol. 1. *p.* 516, writes concerning theſe Friers, quoting *Hoſpinian*, *Viz.* that they were not call'd Religious, and did not promiſe Continency, being marry'd Men and Women, is a meer Fiction and Chimera; there never having been any ſuch thing as marry'd Friers, and theſe, like all others, taking the three Vows of Poverty, Chaſtity and Obedience, as may be ſeen in the Account of the Order.

OXFORD.

Monaſtery of the Friers of Penance, *or of* Sackcloth.

Wood. Hiſt. Oxon. l. 1. f. 111.

THESE Friers who firſt came into *England*, in the Year 1257, arriv'd at *Oxford* in 1262. They were ſo call'd from their Habit, which was made of the coarſeſt Cloth, call'd Sackcloth. They being deſirous to ſettle in this Univerſity, and thinking it beſt to take the ſame Method, which the *Dominicans* and the *Franciſcans* had before made uſe of, made humble Application to King *Henry* the 3d, a ſingular Favourer of Religious Orders, and begging a ſmall Spot of Ground there, fit to build them an Houſe and a Chapel, eaſily obtain'd the ſame, without the *Weſt Gate*, on the *South*-ſide of the Street, which leads to the Mills under the Caſtle. But becauſe the Pariſh-Church of St. *Michael* had lately ſtood there, they obtain'd the ſame upon this Condition, that the Cemitery, or Burial Place of that Church, ſhould remain in the ſame ſtate, Afterwards, they bought another little Field adjoyning to that aforeſaid, of *Walter* the Goldſmith, having got Money for that Purchaſe of *Ela*, the moſt pious Counteſs of *Warwick*; of which, and the King's Donation, I find mention made in an Inquiſition taken 6 and 7 *Hen.* III. in the Tower of *London*, in theſe Words. *Item, The Brothers of Penance have a Church with a Church-Yard, of the Gift of our Lord the King, and another Place, which they bought of* Walter *the Goldſmith, and they pay for the ſame, to the Prior of* Stiwenton 11 *s, how much it is worth does not appear.* Theſe Things thus ſucceeding according to their Deſires, it only remain'd to obtain leave to build, of the Convent of *Oſney*, becauſe this Ground of theirs was alſo in the Pariſh of St. *George*, which, at length, by the Aſſiſtance of the aforeſaid Counteſs was granted, under this Form. *Know all Men, that the Abbat and Convent of* Oſney *do conſign to the Brothers of* Penance *all their Rights, as to that Piece of Ground which is conferr'd on them in the Pariſh of St.* George; *ſo that the ſaid Brothers may cohabit on the ſaid Ground, and build a Chapel to celebrate Divine Service, and all other Things relating to their Order, &c. On Condition that they do not admit the Pariſhioners of St.* George to the Sacraments, *&c.*

This was dated in the Year 1262, Witneſſes *Thomas Cantelupe*, Chancellor of *Oxford*, *Andrew*, Conſtable of the Caſtle of *Oxford*, with *Nicholas Kingſton*, Mayor, *Adam Feteplace*, *John Pady*, &c. Citizens of that City. Afterwards, with the Aſſiſtance of the aforeſaid Counteſs of *Warwick*, they erected an Houſe and Chapel out of the Ruins of the Church of St. *Benedict*, which appears to have been frequently call'd St. *Budoc's*; and living there under the Government of a Prior, daily perform'd Divine Service for the Souls of King *Henry* the 3d, and *Ela* the Counteſs, diligently reſorting to the Leſſons in the Schools of the *Franciſcans*, which were near them; reaping there the Fruits of Erudition, and indifferently flouriſhing there for Reputation of Learning. But this order of Friers being ſuppreſs'd in *England* in the Year 1307, thoſe Poſſeſſions fell to the King, who, two Years after gave them to the *Franciſcans*, and they throwing down all the Buildings, enclos'd all the Ground within their own Precinct. I ſhall add no more concerning theſe Friers, than that they partook of the Generoſity of the richeſt People of *Oxford*, of ſome, whilſt living, and of others at their Death; and that in the old Manuſcripts I have ſeen, I find them call'd, *Friers of Sack-cloth*, *Friers in Sacks*, *Friers of the Penance of* JESUS CHRIST, *Friers of the Penance of God*, and Laſtly, *The Prior and Friers of Penance*, Wood's Hiſt. and Antiquities of *Oxford*, p. 111.

OF THE
Bethleemite-Friers.

Hiſt. des Ordres Monaſt. &c. Vol 3. p. 347.

SEVERAL Authors have made mention of the Order of the *Bethleemite Friers*, but no one has given an Account of the Original thereof, nor where their Convents were; except only *Matthew Paris*, who tells us, that in the Year 1257, they had a Place of Reſidence granted them in *England*, at *Cambridge* in *Trumpenton-ſtreet*; that their Habit was exactly like that of the *Friers Preachers*, or *Dominicans*, from whom they were diſtinguiſh'd by a red Star of five Rays, with a little Blue Circle in the middle of it, which they wore on their Breaſts, in memory of the Star that appear'd to the wiſe Men, and conducted them to *Bethlehem*.

Alexander Roſs and *Hoſpinian*, ſay the very ſame after *Matthew Paris*; but they ſeem to diſtinguiſh between this Order of the *Bethleemites*, and another which they call of the *Star-bearers*. *Schoonebeck*, ſpeaking of thoſe *Star-bearers*, whom he calls Monks, ſays, there are two ſorts of them; that ſome of them wear a decent Habit, on which a Star is ſew'd, and that they are very rich, and that the others live after the ſame manner, but are ſomewhat differently habited, for that they neither wear Mantles, nor Hoods; but that their Habit is alike as to the Colour, being Black, and as to the Star which they wear on their Breaſts is like the others. One would be apt to conclude, by hearing the Account of this Author, who has given us the Habit of thoſe Religious Men in his laſt Edition of the Year 1700, and who had omitted them in that of 1688; that he is perfectly well acquainted with them, and their Condition; and that he is certain that their Order is ſtill in being. Since he is ſo well acquainted with them, he would have oblig'd us in letting us know their Original, and telling us who was their Founder; but I am apt to believe it would puzzle him to tell us where their Convents are. He has only copy'd the Habit he gives us, from thoſe Cuts we had before from *Abraham Bruin* in 1577, and *Joſſe Ammanus* in 1585.

But *Adrian Damman*, in his Diſcourſe concerning theſe Orders, does not call thoſe *Star-bearers* Monks, but Knights. *The Knights of the Star*, ſays he, *wear the Garments of ſeveral Colours, according to their own Fancy, and inſtead of a Croſs bear a Star*; notwithſtanding that *Bruin* has writ under the Habit of one of theſe *Star-bearers*, *The Starry Order of the Monks*, Star-bearers. And under another Figure differently clad, *The Friers Star-bearers of the Black Habit*. *Hoſpinian*, ſpeaking of theſe *Star-bearers*, and quoting *Sebaſtian Frank*'s Chronicle, ſays, that thoſe religious Men have a Black Garment and Cowl, and on the Cowl a ſtarry Croſs; that the Croſs denotes their having crucify'd their Fleſh, and that the Star ſignifies their being bury'd with JESUS CHRIST. Yet none of theſe, nor *Modius*, who has given us ſome Verſes on this Order, which make not for our Purpoſe, have taken any Notice of the Original of this Order, but only of the Colour of the Habit, which is nothing like what *Matthew Paris* has deſcrib'd. They may, perhaps be two different Orders. We have caus'd the Habit to be engrav'd, according to the Deſcription given us by *Matthew Paris*. This is all the Account we have of this Order in the *French* Hiſtory of Monaſtical, Religious and Military Orders, *Vol.* 3. *p.* 347, and that Anonymous Author having made the moſt diligent ſearch into the Original and Progreſs, &c. of thoſe Orders, and given the fulleſt and moſt perfect Account of them yet extant, we have thought fit to copy him, tho' ſtill under the Diſappointment of not finding the Original of this Particular Order, which ſince he could not find we have no Hope left of meeting with it elſewhere.

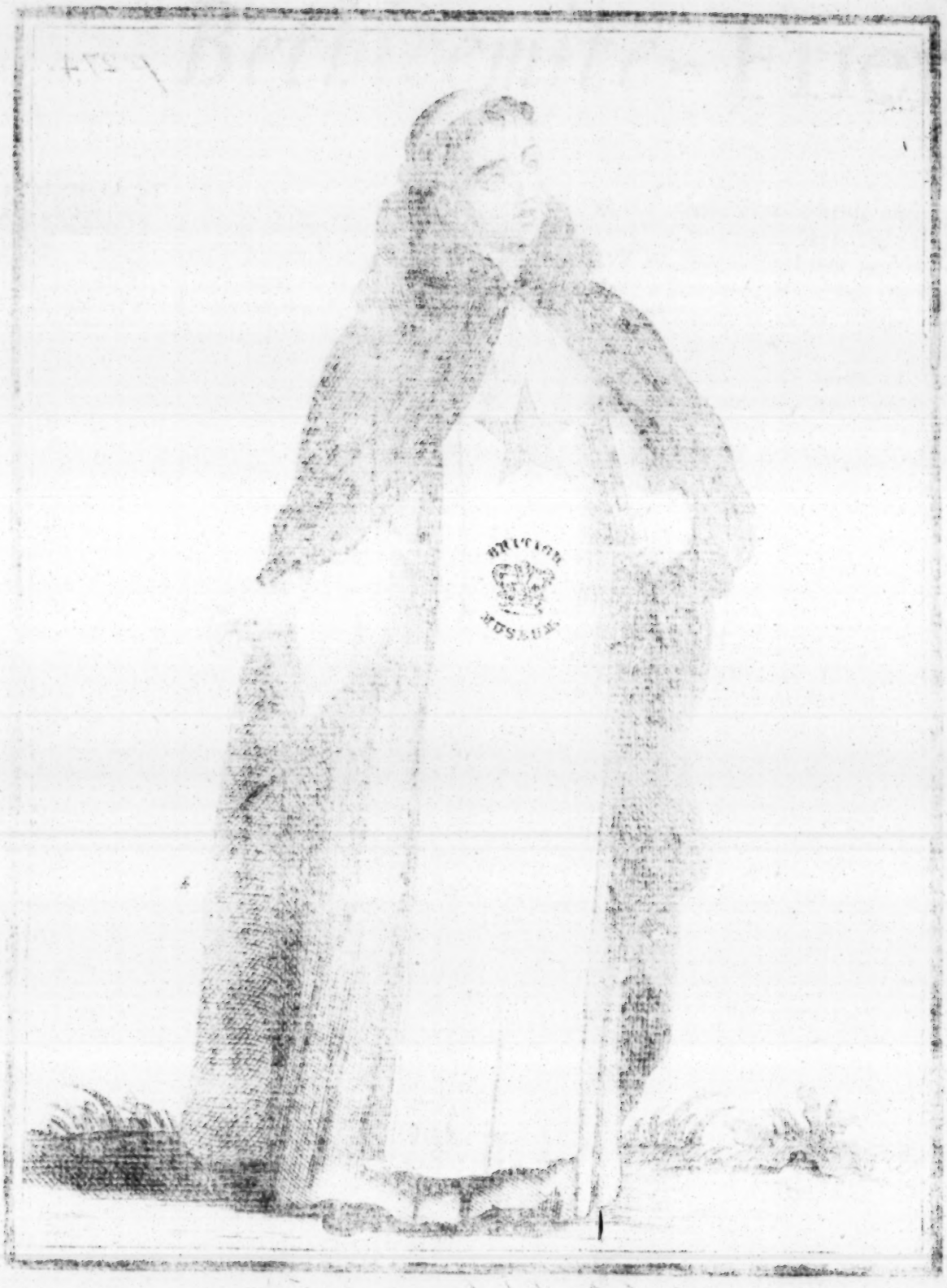
BETHLEEM.

Monaſtery of Bethleemites in *London*.

HAVING given an Account of this Order above, as far as can be found, and this Houſe being ſpoken of in the *Monaſticon*, Vol. 2. *p.* 381, and in the *Engliſh* Tranſlation thereof, *p.* 158, and the ſame being alſo to be found among the Hoſpitals in this Work, we ſhall have the leſs Occaſion to ſay much of it in this Place. It muſt be, nevertheleſs, here obſerv'd, that the *Monaſticon* places it among the Hoſpitals of the Order of St. *Auguſtin*, which plainly appears to be a Miſtake, this Order of *Bethleemites* being entirely diſtinct from that.

We find that this Houſe was founded by *Simon Fitzmary*, Sheriff of *London*, *Anno* 1246, as may be ſeen in the Places above quoted, and that it was for a Prior, Canons, Brethren and Siſters

A Bethlehemite Frier.



Siſters of this peculiar Order, by the Founder, for ever ſubjected to the Viſitation and Correction of the Biſhop of *Bethlehem*, and his Succeſſors, and the Chapter of his Church, and his Meſſengers, as often as they ſhould come hither, or ſhould ſeem to them expedient. And the ſaid Founder endow'd thls Houſe with all his Lands in the Pariſh of St. *Botolph*, and did put *Godfrey*, the Biſhop of *Bethlehem*, then in *England*, into the corporal Poſſeſſion of the ſaid Houſe. And in token of ſuch Subjection as aforeſaid, ordain'd that this Houſe ſhould pay yearly, one Mark Sterling at *Eaſter*, to the Biſhop of *Bethlehem*, or his Meſſenger in the Name of a Penſion, *&c.*

Thomas de Ingaldeſthorp, Dean of St. *Paul*'s, and the Chapter, on the 6 *Id.* of *Auguſt* 1276, confirm'd the Charter of *J.* (that is *John Chiſul*) Biſhop of *London*, of a certain Spring or Fountain in the Pariſh of *Stepney*, granted to his Hoſpital, *Viz. To the New Hoſpital of St.* Mary, *without* Biſhopſgate, London, *Witneſſes* Jeoffrey Mortemar, Roger *de la* Legh, *&c.*

In the Pariſh of St. *Martin* in the *Fields*, there was an Houſe, wherein ſometime there were diſtracted and Lunatick People; of what Antiquity founded, by whom, or what Time ſuppreſs'd, ſaith *Stow*, I have not read. But it was ſaid, that ſometime a King of *England*, not liking ſuch a kind of People to remain ſo near his Palace, caus'd them to be remov'd farther off, to *Bethlehem* without *Biſhopſgate*, *London*. And to that Hoſpital the ſaid Houſe by *Charing-Croſs*, doth ſtill remain. Upon which Occaſion, it has been all along, till of late Years, an Hoſpital for diſtracted People.

Stephen Gennings, or *Jennings*, Mayor, in the Year 1509, gave 42 *l*: towards the Purchaſe of the Patronage of this Hoſpital, by his Teſtament 1529. And the Mayor and Commonalty purchas'd the Patronage, with all the Lands and Tenements thereunto belonging, in the Year 1546.

King *Henry* the 8th gave this Hoſpital to the City, the Church and Chapel whereof were taken down in the Reign of Queen *Elizabeth*, and Houſes built there by the Governours of *Chriſt-Church Hoſpital*.

This Hoſpital of *Bethlehem* being old, narrow, and not very pleaſant, the City of *London* reſolv'd to build a new one, which in *April* 1675, was begun, and was finiſh'd in *July* 1676, wherein the Lunaticks have been kept ever ſince; which Work coſt above 18000 Pounds. Thus *Newcourt*, ſpeaking of this once Monaſtery, and now Hoſpital, for the reſt we refer to the Places above quoted.

The ſame *Newcourt* tells us, of a Manuſcript of one Mr. *Smith*, which ſays, That this Hoſpital did not, in any wiſe, pertain to the Court of *Rome*; but was a Member of the Bleſſed Virgin *Mary* of *Bethlehem*. Now, as the ſaid Mr. *Smith*'s Manuſcript, unknown, is of no Authority, it is not impropcr to obſerve, that his Aſſertion is altogether groundleſs, becauſe the Biſhop of *Bethlehem* was then ſubject to the Court of *Rome*, and ſo, of conſequence, muſt the Houſe be, that was ſubject to him.

THE FRIERS *EREMITES*, CALL'D *BONS HOMMES*, OR, GOOD MEN.

Reynerus, p. 165.

THE *Eremites*, whom for their Piety, the People call'd *Bons Hommes*, or *Good Men*, came into *England*, in the Year 1290; when *Edmund*, Earl of *Cornwal*, built them a Monaſtery at *Eſſerug*, a little Town in *Buckinghamſhire*, for ſo it appears in the Charter 19 *Edward* I. Numb. 10 *September*, *Anno* 19. "We have ſeen the Char-
"ter which our beloved and faithful Kinſman,
"*Edmund*, Earl of *Cornwal*, granted to God, and
"the Bleſſed Virgin *Mary*, and the Rector of
"the *Good Men*, Brothers of the Church, in Ho-
"nour of the precious Blood of JESUS
"CHRIST, founded at *Eſſerug*, and to the
"*Bons Hommes*, or *Good Men*, Friers there, ſer-
"ving God, in theſe Words. Be it known to
"thoſe preſent and to come, that we *Edmund*,
"Son to *Richard*, King of *Germany*, of famous
"Memory, and Earl of *Cornwal*, have given and
"granted, and by this our preſent Charter have
"confirm'd, for the Health of our Soul, and
"of the Souls of our Predeceſſors and Succeſ-
"ſors, to God and the Bleſſed Virgin *Mary*, and
"to Brother *Richard*, Rector of the Church of
"*Eſſerug*, founded in honour of the precious
"Blood of JESUS CHRIST, and to his
"Brethren there ſerving God, and to ſerve him
"for ever, our Manors of *Ceſtreton* and *Ambreſ-*
"*don*, in the County of *Oxford*, with the Ad-
"vowſons, *&c.*" *William* of *Edington*, Biſhop of *Wincheſter*, built the ſame *Bons Hommes* another Houſe at *Edington*, a Town in *Wiltſhire*, about the Year of our Lord 1350; nor had this Order any more Convents in *England*, whoſe Superiors were call'd Rectors, and one of them was, and had the Name of Preſident of the Order. But as to this Monaſtery of *Eſſerug*'s being ſaid to have been founded in Honour of the moſt precious Blood of CHRIST our Lord; we have all that Hiſtory recorded in the Annals of the Monaſtery of *Hayles* of the *Ciſtercian* Order, wherein it is thus deliver'd. *Edmund*, Earl of *Cornwal*, being as yet a Boy, in *Germany*, with his Father, and ſeeing a large Golden cloſe Viol, full of Relicks of the precious Blood of our Lord, which had been ſent, as a great Preſent, to *Charlemaign* from *Greece*; wherefore he prevail'd to have a conſiderable Part given him, which he brought into *England* with him, in a ſmall Gold Veſſel; and having built the Monaſtery of *Hayles* in Honour of the ſame, the precious Veſſel was carry'd to, and laid up in the Church of the ſame in ſolemn Proceſſion, both the Convents of *Hayles*, of *Ciſtercians* and of *Winchcomb* of *Benedictins* attending, *Edmund* himſelf, who was preſent, for his Devotion carrying the Veſſel; whence afterwards having taken ſome Part, he gave it to this Monaſtery of *Eſſerug* of *Bons Hommes*, which had been built in Honour of the ſame Blood. Nor ought any one to admire, or think it ſtrange, that a Church and Monaſtery was built by this moſt noble Earl, in Honour of the Blood of our Lord, which was there to be kept; for that was not the firſt Time or Place where it had been done; but we read, that long before, and in many Churches of the Chriſtian World, ſmall Parcels of our Lord's Blood were preſerv'd with the greateſt Honour and Veneration; whether it was of that which flowed from the ſide of CHRIST our Lord, together with Water, when he was dead, or of that which came away at his Circumciſion; the which the ſame CHRIST our Lord would have left upon Earth for the Devotion of the Faithful, not hypoſtatically united to his Divinity, yet honourable for the Touch of his precious Body, in which it had once been; as we honour his holy Croſs, on Account of the ſame Touch. It is aſſerted, that the Blood of CHRIST, is ſtill preſerv'd in ſome Churches,

as

as at *Rome*, in the *Lateran* Church; and at *Bruges* in *Flanders*, there is an Annual and famous Solemnity in Honour of our Lord's Blood, which is ſaid to have been ſav'd by *Nicodemus* and *Joſeph*, when they took CHRIST down from the Croſs, and plac'd him in the Monument, of which Hiſtory *Molanus* treats among the Feſtivals of the Saints of the *Netherlands*, on the 3d of *May*. *Nicephorus* alſo, *Lib.* 1. *Hiſt. cap.* 30, relates, That the Bleſſed Virgin and St. *John Evangeliſt*, religiouſly receiv'd the Blood which flow'd from CHRIST's ſide, into a decent Veſſel, as does likewiſe *Metaphraſtes* on the 15th of *Auguſt*; nor indeed ought any Man to doubt, but that the faithful Chriſtians moſt carefully preſerv'd all that belong'd to the ſacred Body and Garments of CHRIST, eſpecially at the Time of his Paſſion.

Some will have theſe Bonhommes, *and the Friers of the* Sac, *or of the Penance of* JESUS CHRIST, *to have been but one and the ſame Order, and the Author of the* Hiſt. des Ordres Monaſt. *&c. ſeems to be of that Mind; but as the Point does not appear to me to be fully decided on that ſide, I ſhall leave them as I find them; that is, for two diſtinct Orders, which I do not in the leaſt Queſtion they were, becauſe it is certain, that there were no Friers of the* Sac, *for at leaſt* 200 *Years before the Reign of* Henry the 8th, *whereas the* Bonhommes *continu'd in the Monaſteries hereafter mention'd, till that King ſuppreſs'd all the Monaſteries in* England.

ESSERUGGE, or ASHERUGGE, now ASHRIDGE

Monaſtery of Bonhommes, *in* Hertfordſhire, *and* Buckinghamſhire.

IN the Year 1283, *Edmund*, Earl of *Cornwall*, founded the firſt College for the Order of the *Bonhommes* at *Eſſerugge*, or *Aſherugge*, now *Aſhridge* in *Buckinghamſhire*, to which the Church of *Ambroſden* was ſoon after impropriated. *John Leland* has thus enter'd it among his *Collectanea*. Eſſerugge, *vulgarly call'd* Aſhridge *College of* Bonhommes, Edmund, *Earl of* Cornwall, *the Founder*, *Anno* 1283. And in his Itinerary, wherein really he was but a ſuperficial Obſerver, he leaves this ſhort Mention of it: *The Houſe of* Bonhommes, *call'd* Aſherugge, *of the Foundation of* Edmund, *Earl of* Cornwall, *and Owner of* Berkamſted *Caſtle about a Mile off.* The Foundation is thus recorded by *Harpsfield*. *The Monaſtery call'd* Aſherugge, *near* Berckamſted, *a Village about* 25 *Miles from* London, *was founded in this Dioceſe* (*of* Lincoln) *by* Edmund *the Son of Earl* Richard, *the Brother of King* Henry, *and adorn'd with a Portion of the Lord's Blood. The Religious Men, and indeed many anſwer'd to their Name, are call'd* Bonhommes. This Story of Chriſt's Blood, is told at large by *Hollingſhead*, thus. "*Edmund*, the Son and Heir of "*Richard* Earl of *Cornwall*, who was ſecond Son "to King *John*, being with his Father in *Germany*, where beholding the Relicks and other "precious Monuments of the Antient Empe-"rors, he eſpy'd a Box of Gold, by the inſcrip-"tion whereof, he perceiv'd, as the Opinion of "Men then gave, that therein was contain'd a "Portion of the Blood of our Bleſſed Saviour. "He therefore being deſirous to have ſome "Part thereof, by fair Intreaty and Money, "obtain'd his Deſire, and brought the Box over "with him into *England*, beſtowing a third Part "thereof, after his Father's Deceaſe, in the Ab-"by of *Hales*, which his Father had founded, "and wherein his Father and Mother were "both bury'd, thereby to enrich the ſaid Mo-"naſtery, reſerving the other two Parts in his "own Cuſtody; till at length, mov'd upon "ſuch Devotion as was then us'd, he founded "an Abby at *Aſſerugge* in *Hertfordſhire*, a little "from the Manor of *Berckamſted*, in which he "plac'd the Monks of this Order of *Bonhommes*, "good Men; being the firſt that had ever been "of that Order in *England*, and aſſign'd to them "and their Abby, the other two Parts of the "ſacred Blood. Whereupon follow'd great Re-"ſort of People to thoſe two Places." *Joſeph* of *Arimathea*, is ſaid long before to have brought ſome of that precious Blood into *England*, in two Silver Veſſels, which, by his Order, were bury'd in his Tomb. And to King *Henry* the 3d, a Cryſtal containing a Portion of the ſame Blood, was ſent by the Maſter of the *Temple* at *Jeruſalem*, atteſted with the Seal of the Patriarch; which Treaſure, on the Day of St. *Edward*'s Tranſlation, the King committed to his Church of St. *Peter* in *Weſtminſter*, and obtain'd from the Biſhops then preſent, the Indulgence of 6 Years and 116 Days, to all that ſhould come to pay a Viſit and Veneration to that ſacred Relick.

Theſe *Bonhommes* follow'd the Rule of St. *Auguſtin*. I think there were but two more Convents of them in *England*, one at *Erdington* in *Wiltſhire*, founded by *William de Erdington*, Biſhop of *Wincheſter*, the other at *Briſtol*, founded by *Henry de Gaunt*, a Prieſt, which Society *Leland* in his *Itinerary*, calls the *Gaunts*, *alias* the *Bonhommes*. *Kennet*'s Antiq. of *Ambr.* &c. *p.* 300. This Monaſtery is to be found in the *Monaſticon*, Vol. 2. *p.* 344. and *p.* 153 of the *Engliſh* Tranſlation of the ſame, where it is reckoned among the Monaſteries of St. *Auguſtin*, but this was a diſtinct Order by itſelf; and it is there plac'd in *Buckinghamſhire*, but *Chauncy* places it in *Hertfordſhire*, how that comes to paſs will be ſhewn below.

Mr. *Willis* writes of this *Aſhridge*, and gives us the following Rectors thereof.

ASHRIDGE RECTORS.

1. RICHARD was appointed the firſt Rector of this College, by the Founder, ſoon after the Year 1276. I take his Sirname to have been WATFORD, and that he reſign'd *Anno* 1298, after 20 Years Government, for I find in that Year, *Hiſt. of Ab.* Vol. 2. p. 9, & 231, *and again at the End of the* Vol.

2. WILLIAM *de* HARWOLD was elected *June* the 8th, Rector of this College, vacant by the Reſignation of *Richard de Watford*. The next I meet with is, P. 4.

3. RICHARD *de* SARRET, *Anno* 1335; who dying *Anno* 1346.

4. GILBERT *de* BOWELLES was elected Rector that Year, *viz.* 1346. After him one

5. RALPH, occurs Rector in the Year 1373, I presume his Sirname was ASTON, and that he was the same with *Ralph de Aston.* On whose Death, which happen'd on *September* 28, *Anno* 1396.

6. JOHN *de* TRENGE was elected Rector, and confirm'd on the *Friday* after the Festival of St. *Luke* that same Year. My Evidences supply me with no more Rectors till

7. ROBERT occurs *Anno* 1428, and 1431.

8. JOHN occurs *Anno* 1435, and 1452.

9. JOHN BERKHAMSTED resign'd *Anno* 1521, and was succeeded by

10. JOHN MALDEN, who was elected on *Berkhamsted*'s Resignation. He dy'd *Anno* 1529, and was succeeded by

11. THOMAS WATERHOUSE the last Rector, who had, at the Surrender, a Pension for Life of 100 *l. per Annum*, and 50 Loads of Wood. He dy'd at the latter end of Queen *Mary*'s Reign, or beginning of Queen *Elizabeth*'s, and was bury'd in *L. Barkhamsted*, alias *North Church* in Com. *Hertford*, as I am inform'd in Sir *Henry Chauncey*'s most excellent Historical Account of the Antiquities of that County, in which he has included *Ashridge*, by Reason of its lying so near the Limits thereof; insomuch, that part of the Gardens, together with the Out-Houses, stand in little *Gaddesdon* Parish, Com. *Hertford*; tho' the Monastery itself and Church, were situate in *Pitston* Parish, Com. *Bucks*, which being a magnificent Building, the whole, except the Church, has had the good Fortune to be entirely preserv'd, and is now converted into a Nobleman's Seat. It belongs, at present, to the Right Honourable the Earl of *Bridgewater*, whose Family has happily preserv'd the Antient Arms in the Windows in the Hall, and Paintings in the Cloysters, as they stood heretofore.

In the Pension-Book in the Augmentation Office, we have an Account of the Assignment of the Commissioners to the Members of the late dissolv'd College. The Entry is as follows.

The late College of Asherudge, *in the County of* Bucks.

Pencions assigned by the Comyssioners at the Dissolucyon of the same, unto the late Rector and Brethorne, then to be paid into theyre yerel dureing theyre Lyves, at the Feasts of the *Anunciation* of our Lady, and Seynt *Mychaell* the Arch-Angell by even Porcons; the first Payment to begyn at the Feast of the Annunciation of owre Lady, in the 21st Yere of our Soveraigne Lord Kynge *Henry* the VIIIth.

First, To THOMAS WATERHOUSE late Rector, 100 *l.*

Item, To the same THOMAS WATERHOUSE, for his Fuell, to be taken Yerely within the Wodes of the seyde late House, at the delivery of the Woodward of the same Woods, L. Lodes of Wood.

	l.	*s.*	*d.*
To *Thomas Hyll*	10	00	00
To *Michael Draper*	10	00	00
To *John Hatfelde*, Senex	08	00	00
To *Robert Hychyn*	07	00	00
To *Richard Sowders*	05	06	08
To *Richard Canon*	06	00	00
To *John Slepnethe*	08	00	00
To *Richard Gardyner*	07	00	00
To *William Knyghton*	06	00	00
To *Richard Redforde*	06	00	00
To *Roger Byrchelye*	06	00	00
To *William Yonge*	06	13	04
To *William Downeham*	06	13	04
To *William Broke*	05	06	08
To *Edward Peacock*, Novyce	02	13	04

Sum 206 00 00 and Fifty Lods of Wood

Per nos, { *John Tregonwell*, *John London*, and *Will. Cavendish*, } Auditors.

HEDINGTON.

Monastery of Bonhommes, *in* Wiltshire.

PRINCE *Edward*, called the *Black Prince*, had a great Favour to the *Bonhommes*, beyond the Sea, whereupon coming home, he hastily desir'd Bishop *Hedington* to change the Ministers of his College into *Bonhommes*. *Hedington*, at his Desire, entreated the Collegians to take the Order, and so they did. *Hedington* sent for two of the *Bonhommes* of *Asherugge*, to rule the others of his College. The eldest of them was the first Rector of *Hedington*. These are the very Words of *Leland*, in his Manuscript *Itinerary*, Vol. 4. p. 41.

Note, That this *Hedington* is the same which above in *Ashridge*, is call'd *Erdington*, and the Bishop, *William de Erdington*, but I write them as they are in those Authors.

ASHRIDGE.

Valor Coll. de Aſhridge, 26 Henry VIII. 1534.

DOMUS ſive Collegium BONORUM VIRORUM de *Aſhridge* in Com. *BUCKS*, ubi *Thomas Waterhouſe* eſt Rector & Incumbens, Valet.

In Temporalibus.

	l.	*s.*	*d.*
In Com. *Hertford*, in *Hemelhempſted* in firmis	137	10	07
In *Bovington*	069	09	03
In *Gaddeſden* parva Aſtiſs. Liberorum, & Cuſtomes Tenentium	007	07	10
In *Frytheſdon*	006	13	10
In *Barkhampſted* redditus Tenementorum & *Burg.*	001	00	00
In *Aldebury* Feod. Firm.	002	13	04
Total in Com. *Hertford.*	224	14	06

In Com. *Oxon.* In *Ceſtreton* in Reddit. & Firmis	027	13	02½
In *Ambroſden* in Reddit & Firmis	031	05	10
Total in Com. *Oxon.*	058	19	00½

In Compt. *Bucks*, In *Pitheleſton* Redditus Aſtiſſ.	016	02	06

Terræ Dominicales prope Domum de *Aſhridge*, in Manibus incumbentis remanentes, valent in diverſis Acris Terræ in 5 ſeparalibus Clauſuris, *Viz.* in *Parkfeld* 32 Acres, *Honyng Arc Field* 30 Acres, *Durmer* 21 Acres, *Looſefeild* 10 Acres, & *Toſehil* 11 Acres, in toto, 114 Acres, juxta ratam 6 *d.* pro qualibet Acra per Annum, 2 *l.* 17 *s* 0 *i. e.* 57. *s.*

Pro tribus Acris Paſture juxta ratam 20 *d.* pro qualibet Acra 5 *s.* Total	003	02	00
Valet in venditionibus Boſcorum	013	06	08

	l.	*s.*	*d.*
In Perquiſitis curiarum cum finibus Herietarum infra Maneria	002	00	00
In finibus & dimiſſionibus maneriorum	002	00	00
Summa totalis valoris Temporalium	320	04	08

In Spiritualibus.

Com. *Hertford*, Rectoria de *Hemel Hemſted*	042	03	00
Co. *Oxon.* Rectoria de *Blackthorn.*	030	01	08
Rectoria de *Cheſtreton*	008	00	00
Co. *Bucks*, Rectoria de *Pitheleſton*	015	18	06
Rectoria de *Winghoe*	030	10	10
In finibus & dimiſſionibus Rectoriarum	001	06	08
In propriis decimis	000	15	08
Summa totalis Spiritualium	127	13	04

Summa Totalis Spiritualium & Temporalium	447	18	00
Repriſalia---31 *l.* 1 *s.* 8 *d.* & ſic remanet clare.	416	15	04

Et ſic valet clare per Annum, ultra repriſalia prædicta cum ſolariis & Portionibus diverſis Perſonis divino Servitia quotidie, infra Domum, ſive Collegium de *Aſhridge* predict. celebrantibus, *Viz.* cum ſolario & Portione *Thome Waterhouſe*, Rectoris Domus predicte, per Annum 110 *l.* 6 *s.* 8 *d.* & cum ſolariis & Portionibus 17 Fratrum, ſive *Bonorum Virorum* dicti Collegii, ſcilicet *Thome Hill*, *Ellis Bernard*, *Michael Draper*, *John Hatfeild*, *Rob. Huchen*, *Richard Gardiner*, *William Knighton*, *Richard Bedford*, *Richard Cannan*, *Joſeph Stepnith*, *Roger Birchle*, *William Young*, *William Downham*, *William Brook*, *Richard Sanders*, *John Artell*, *Edward Peacock*, cuilibet illorum 17 Fratrum ad 8 *l.* per Annum, cujuſlibet eorum 156 *l.* & cum claris exitibus poſſeſſionum Temporalium & Spiritualium dicti Collegii per Annum 151 *l.* 9 *s.* 8 *d.* In toto, 416 *l.* 16 *s.* 4 *d.* Inde decima Parte pro Domino Rege, 41 *l.* 13 *s.* 7 *d.*

FINIS.

ASHRIDGE

THE

APPENDIX:

CONTAINING

CHARTERS, GRANTS,

AND OTHER

ORIGINAL WRITINGS,

Refer'd to in theſe TWO

ADDITIONAL VOLUMES

TO

Sir *WILLIAM DUGDALE's*

Monaſticon Anglicanum.

LONDON:

Printed for THO. TAYLOR, LUKE STOKOE, JOS. SMITH, JOHN SENEX, W. TAYLOR, T. MEIGHAN, J. BATLEY, AND. JOHNSTON, W. BRAY, R. KING, and THO. COX.
MDCCXXIII.

APPENDIX.

THE APPENDIX.

These following Bills indented, as they are ſeverally call'd, give a very particular Account of the Diſpoſal by King Henry VIII. *of many Poſſeſſions of a very great Number of Religious Houſes in all Parts of* England, *and are curious on many Accounts. We are oblig'd for them to the ingenious* John Warburton, *Eſq;* Somerſet *Herald, who communicated the M. S.*

MEMORANDUM.

THESE be the verie true Copyes of theſe nyne ſeverall Acquytancis hereunto annexed, amountynge in the hole to the Some of ſeven thouſand ſix hundred thyrtye one Poundes thirtene Shillinges fyve Pence halfe Pennye Farthinge, payde and delyvered at ſundrye tymes by thandes of *John Bellowe*, Eſquire, and *John Broxolme*, Gentleman, and others mentioned in the ſaid ſeveral Acquittancis to me Sir *John Williams*, Knight, Lorde *Williams* of *Thame*, then Treaſourer of the late dyſeolved Courte of Thaugmentations of the Revenues of the Kinges Crowne, as by the Duplicat of the ſaid ſeveral Acquittancis remaynynge with me the ſaid Lorde *Williams*, by Vertue of my ſaid late Office, appereathe. In witnes whereof, to theſe Preſents ſubſcribed with my Hande, I have ſet my Seale the XXth daye of *October*, in the thirde and fourthe Yeres of the Reigne of our Sovereigne Lorde and Ladye *Phillip* and *Marye*, by the Grace of God Kinge and Quene of *England*, *Fraunce*, *Spain*, bothe *Sycyles*, *Jeruſalem*, and *Ireland*, Defendours of the Faith, Archdukes of *Auſtryche*, Dukes of *Myllayn*, *Burgundy*, and *Brabant*, Countyes of *Haſpurge*, *Flanders*, and *Tyrol*.

A. 1.

THIS Bill indented, made the XXIIth of *Marche*, in the XXXVIth Yere of the Reigne of our Sovereigne Lorde *Henry* the VIIIth, by the Grace of God King of *England*, &c. witneſſeth, That we *John Broxolme* and *John Bellowe*, Gentlemen, have delivered and payd unto *John Williams* Knyght, Treaſourer of Thaugmentations of the Revenues of the King's Highnes Crowne, the Some of Foure Hundred Poundes Sterling, in part of Paymente of the Some of 790 *l.* due to the King's Majeſtie for the Gieſte, Graunte, and clere Purchaſe of two Cotages, and one Meſſuage in *Swynſted*, in the Countie of *Lincoln*, and two Cotages, and one Tenemente in *Stanforthe*, and one Wyndemill in *Swyneſted*, Parcell of the late Monaſtery of *Valledye* (*Vaudey*, *or God's Vale*) and for one Cotage in *Gunnerbye*, with one Tenemente and one Cotage in *Grantham*, Parcel of the late Monaſtery of *Newboo*; and for two Houſes in *Swynſted*, Parcel of the late Monaſtery of *Swyneſted*; and for one Houſe in *Fryſteme*, Parcell of *Stanfield*; and for one Houſe in *Eſtraſin*, Parcel of *Grenfeld*; and for two Cotages *Huttoft*, Parcell of *Markebie*; and for one Meſſuage in *Multbie* and *Strowbie*, and two Meſſuages, with one Houſe, in *Haine* and *Hainbie*, Parcel of *Hainorbie*; and for one Tenemente in *Grimolbie*, and one Houſe, and one Cotage in *Skydbroke*, one Houſe, one Barne, nynetene Tenements or Cotages in *Kydinton*, and one Watermill in *Alvyngham*, Parcell of the Poſſeſſions of the late Monaſtery of *Lowtheparke*; and for one Wyndemyll in *Humberſton*, Parcel of *Humberſton*; and for one Cotage in *Caborne*, Parcell of *Wellowe*; and for one Meſſuage and twenty Houſes in *Applebie*, five Cotages in *Reesbie*, VI Cotages in *Sampton*, two Houſes in *Stalbie*, one Houſe in *Muſſingham*, one Houſe in *Blyton*, four Houſes in *Southeferebie*, and two Cotages in *Gadney*, Parcel of the late Priory of *Thorneholme*; and for one Cotage in *Frybie*, one Cotage in *Croſſebie*, and one Houſe in *Manſbe* Chappel, one Tenemente in *Goſbill*, one Meſſuage

ſuage and one Houſe in *Berton*, Parcell of *Goykwell*; and for two Mylles in *Weſtborpe*, and one Tenemente in *Bouthbie*, Parcell of the late Priory of *Haverholme*; and for two Cotages in *Walcott*, twoo Cotages and one Watermyll, *Kyrkbie* and *Snowwike*, and one Wyndemill in *Dygbie*, with Land, Parcell of the Poſſeſſions of *Cathie*; and for one Tenemente in *Northe Kylkyngton*, and one Tenemente in *Greate Grynesbie*, and one Watermyll in *Lowthe*, Parcel of *Noneormesbie*; and for foure Houſes in *Ingham*, with one Wyndemyll there, and one Tenemente in *Weſteryngton*, and one Tenemente in *Torryngton*, foure Houſes in *Sowthebie*, one Watermyll in *Donyngton*, three Cotages in *Bourghe*, one Cotage in *Wynthorpe*, one Watermyll with Land in *Henyngbye*, Parcell of the Poſſeſſions of the late Priorye of *Bolyngton*; and for three Cottages and an halfe in *Lueford*, one Cotage in *Bynbroke*, five Cotages in *Willingham*, three Cotages and one Watermyll in *Tenylbye*, and two Cotages in *Netleton*, one Watermyll in *Oſſelbie*, and one Watermil in *Eſtrayſon*, Parcel of *Sixehill*; and for one Watermyll, with Land in *Tenilbie*, Parcell of the Poſſeſſions of the late Priorie of; and for five Cotages in *Swyneſhed*, one Tenemente in *Bothebye*, three Tenements in *Northickham*, one Tenemente in *Ownebie*, one Tenemente in *Sturton juxta Stowe*, one Tenemente in *Rothebie*, twoo Cotages in *Bylchesford*, one Tenemente in *Tonnesbie*, one Tenemente in *Baſſeborough*, one Tenemente in *Toſſe juxta Maunthorpe*, one Tenemente in *Maunthorpe*, one Tenemente in *Lobthorpe*, one Tenemente in *Asbie*, one Tenemente in *Oſebie*, one Tenemente in *Berton upon Humbre*, one Tenemente in *Kyrbilethorpe*, one Tenemente in *Santbie*, one Windemill in *Naunby*, ſeven Tenementes in *Braſebrigge*, and two Tenementes in *Canwic*, Parcell of the Poſſeſſions of the late Priory of *St. Katherin's* beſies *Lincoln*; and for two Cotages in *Ketcebie* and *Donnethorpe*, and three Houſes in *Belton*, Parcell of *Haxholme*; and for one Watermill in *Upton*, Parcell of *Havenings*; and for one Houſe in *Killingholme*, Parcell of *Irfford*; and for foure Cotages, one Houſe and one Wyndemyll in *Stixwold*, and three Cotages in *Horſington*, and one Houſe in *Ferebie*, Parcell of the late Priorie *Stixwolde*; and for four Cotages in *Southraye*, LIX Tenements and Cotages in *Bardney*, two Cotages in *Stepinge*, one Cotage in *Berton upon Humbre*, fowre Cotages in *Hagworthingham*, and one Cotage in *Luſtbie*, Parcell of *Bardney*; and for one Houſe and one Barne in *Swarbie*, one Houſe in *Southkyme*, and X Cotages in *Kyme*, one Cotage in *Northekyme*, two Cotages in *Conysbie*, one Cotage in *Osburneby*, three Houſes in *Thorpe* and *Tylney*, and two Cotages in *Northolme*, late Parcell of *Kyme*; and for one Cotage in *Brokelsbie*, one Cotage in *Halton*, two Tenements in *Lowthe*, and four Cotages in *Skendylbie*, Parcell of *Nonnecotton*; and for three Cotages in *Willoughton*, three Cottages in *Bottisforthe*, twoo Cotages in *Asbie*, one Cotage in *Rondbie*, Parcell of *Willoughton*; and for five Cotages in *Aſtlickbie*, Parcell of the late Comaundry of *Templebrewerne*; and for two Cotages in *Branbrigge*, and one Wyndemill in *Northferebie*, Parcell of the late Comaundery of the *Eagle*, Parcell of St. *John's Jeruſalem* in *England*; and for fowre Cotages and fowre Gardeyns, and one Cotage without a Gardeyne in *Hunghume*, Parcell of the late Priorie of the *Charterhowſe*, nexte *Coventrie*; and for two Cotages, with two Crofts, and three other Cotages in *Lymber*, and two Cotages in *Kirby* and *Lathorpe*, Parcell of the late Monaſtery of *Gracydewe*; and for one Cottage in *Fiskegathes* in *Bracebrigge*, Parcell of St. *John's Jeruſalem* in *England*; and for XII Cotages in *Kylbie* in the Countie of *Lincoln*, Parcell of the Poſſeſſions of the late Monaſtery of *Nonneatton*, as by the King's Highnes Letters Patents thereof to be made under the Greate Seale of *England* more playnly may appere. In witnes whereof to theſe Preſents ſubſcribed with our Handes, we have put our Seales the Day and Yere above written.

B. 2.

THIS Bill indented, made the XXVth daye of *June*, in the XXXVIIth yere of the Reigne of our Sovereigne Lorde *Henry* the VIIIth. by the Grace of God Kinge of *England*, *Fraunce*, &c. witneſſeth, That we *John Bellowe* Eſquire, and *John Broxolme* Gentleman, have delyvered and paid unto Sir *John Williams* Knight, Treaſourer of Thaugmentations of the Revenues of the King's Highnes Crowne, the Some of two thouſand one hundred threeſcore ten Poundes nynetene Shillings and one halfe Penny Sterling, in parte of Payment of the Some of M. M. CCC. LXXl. XIX *s. ob.* Sterling, due to the King's Majeſtie for the Gifte, Graunte, and clere Purchaſe of one Tenemente, with certen Landes in *Nonneormesbie* and *Utterbie*, late Parcell of *Haverings*; and for the Manor of *Utterbie* in the Countie of *Lincoln*, with one Tenemente in *Weſterkele* in the ſame Countie, Parcell of *Nonneormesbie*; and for one Tenemente and Landes in *Husbie* in the ſame Countie, late Parcell of *Kyme*; and for one Tenemente and certen Landes in *Berkworth* in the ſaid Countie of *Lincoln*, Parcell of *Hangwerbie*; and for one Meſſuage and Landes in *Roſewell*, and one Meſſuage and Landes in *Barkworth*, Parcell of *Sixhill*, and for diverſe Landes in *Holton*, nexte *Bykeryange*, in the County of *Lincoln*, Parcell of *Bullyngton*; and for one Meſſuage and certen Landes in *Cleye* and *Tytney*, in the Countie of *Lincoln*, Parcell of *Wellowe*; and for diverſe Landes in *Heyburghe*, in the Countie of *Lincoln*, late Parcell of *Nonnecotton*; and for certen Lands, with one Tenemente, in *Alkeborough*, in the ſaid Countie of *Lincoln*, late Parcell of *Goykwell*; and for diverſe Landes and Tenementes in *Willoughbie*, *Longe Renington*, *Arſilbie*, *Dowesbie*, *Aſlabie*, *Walcott*, and *Somerbie*, in the Countie of *Lincoln*, Parcell of *Sempringham*; and for one Pece of Wateground in *Saxilbie*, in the Countie of *Lincoln*, late Parcell of *Newſom*; and for the Parſonage of *Levington*, in the Countie of *Lincoln*, Parcell of *Stixwold*; and for the Rents and Fermes in *Saxilbie*, in the ſame Countie, late Parcell of *Bradholme*; and for one Tofte of Lande in *Ledinham*, in the ſame Countie, late Parcell of *St. Katherine's* nere *Lincoln*; and for one Meſſuage with Landes in *Wikwort*, and one litell Tofte in the holdinge of *John Fiſher*, late Parcell of *Sempringham*; and for diverſe Landes and Tenements, with Cotages in *Teythbie* and *Wynterton*, in the Countie of *Nottingham*, late Parcell of *Thurgarton* in the ſame Countie; and for diverſe Landes in *Newarke* and *Halton*, in the County of *Nottingham*, late Parcell of *Newboo* in the Countie of *Lincoln*; and for one Cloſe in *Newarke* in the ſaid County, late Parcell of *St. Katherine's* nexte *Lincoln*; and for diverſe Lands and Tenements in *Southlington*, *Northlington*, *Fowlſton*, *Marchechappel*, and *Welton*, in the Countie of *Lincoln*, Parcell of *Nonapleton*; and for five Acres of Lande in *Gonilas*, in the Countie of *Lincoln*, Parcel of *Selbie* in the Countie of *Jorke*; and for tenne Acres of Lande in *Paelholme* in the Countie of *Jorke*, Parcel of *Nonnekellingham* in the ſame Countie; and for diverſe Lands and Tenements in *Monthorpe Caſtell*, *Bytam*, *Creton*, *Cowthorpe*, *Carbie*, and *Randall*, in the Countie of *Lincoln*, late Parcell of *St. John's*; and for diverſe Lands and Tenements

nements in *Lounde* and *Grene*, in the Pariſh of *Wynflete* in the Countie of *Yorke*, late Parcell of *Nonneormesbie* in the Countie of *Lincoln*; and for three Oxgangs of Lande in *Stalbie*, in the Countie of *Lincoln*, Parcell of *Thomebolme* in the ſame County; and for certen free Rents in *Scalbie*, late Parcell of *Newſted*; and for Thadvowſon of the Parſonage of *Netleton* in the Countie of *Lincoln*; and for Thadvowſon of the Parſonage of *Ludbourghe* in the Countie of *Lincoln*; and for the two Houſes, with certen Landes, thone in the Tenure of *Henry Jugham*, and thother in the Tenure of *Andrewe Jaxſon* in *Newarke*, Parcell of the late Priorie of *St. Katherines* nexte *Lincolne*; and for one Tenement with one Garden in *Newarke*, late Parcell of *Newboo*; and for all the Houſes, Cotages, Shoppes, and Gardens in *Newarke*, Parcell of *St. Katherines*; and for twoo Tenements in *Newarke*, Parcell of *Sempringham*; and for all the Shoppes, Tenements, Cotages, and Gardens in the Citie of *Cheſter*, Parcell of the late Monaſtery of *Valle Roiall* in the Countie of *Cheſter*; and for one Meſſuage and Garden in *Norwod*, late Parcell of *Chixſande*; and for diverſe Cotages *Imynghame*, in the Countie of *Lincoln*, late Parcell of *Nonneapleton*; and for one Tenement in *Langton*, in the Countie of *Lincoln*, late Parcell of *Axholme*; and for the Scite and Demenes of the late Monaſterie of *Blauncheland* in the Countie of *Northumberland*; and for the Rente of one Tenemente, with certen Landes in *Eſpus*, one Tenemente and certen Landes *Aſhden*, and twoo Tenementes in *Buckſhott*, in the Biſhoprick of *Durham*, and Parcell of *Blauncheland*; and for the Manor of *Foxley*, in the Countie of *Hereford*, Parcell of the Poſſeſſions of the late Priorie of *Langthone* in the Countie of *Glouceſter*; and for the Revercion of the Manor of *Charlton*, with all the Landes and Tenements there, and in *Hampton* and *Shockleche* in the Countie of *Cheſter*, Parcell of the Poſſeſſions of *Edwarde Saxhoell*, Gent. and Sir *William Stanly*, Knight, granted to Sir *Bryan Brerton*, Knight, for Terme of his Life; and for three Parcells of Meadowe called *Markett Meadowe* in the Countie of *Middleſex*, with one More called *Longemore*, one Cloſe called *Saundepitt Field*, otherwiſe *le Pit cloſe*, with twoo Meadowes of the ſame adjoyninge, Parcell of the Poſſeſſions of the late Monaſterie of *Weſtm*; and for the Parſonage of *St. Peters* in *Witton*, near *Wyche* in the Countie of *Glouceſter*, Parcell of *Studeley*; and for diverſe Landes and Tenements in *Weſton*, *St. Laurens*, *Filton*, and *Hymburte*, in the Countie of *Glouceſtre*, Parcell of the late Priorie *St. Mary Magdalene* nere *Briſtoll*; and for one Tenemente called the *Crane* in *Watling Strete* in the Citie of *London*, Parcell of *Elſing* Spittell; and for two Tenements and certen Landes in *Nouridings* in the Countie of *Northumberland*, Parcell of the late Priorie of *Haliſton*; and for the Scite of the late *Graye Friers* in *Leiceſtre*, with fowre Shillings for a Quit Rente, paid yerely to the ſaid late Howſe of Fryers by theires of *William Wygſton*; and for the Scite of the late *Friers Auguſtines* within the ſaid Town of *Leiceſtre*, with all the Tenements to the ſame belonging; and for certen Landes and Tenements in *Heſey* in the Pariſh of *Moremunkton*, in the Countie of the Citie of *Yorke*, Parcell of *St. Trinitie* in *Yorke*; and for the Manor of *Askam Richards* in the Countie of the Citie of *Yorke*, Parcell of *Helawghe*; and for one Tenement and certen Landes called *Hake-ſtowe* in *Aleſter*, in the Pariſh of *Maskwonhe* in the Countie of *Derbie*, Parcell of *Derley*; and for the Graunge of *Broughton*, with the Myll in *Swyneton* in the Countie of *Yorke*, late Parcell of *Multon*; and for one Tenemente and ſixe Oxgangs of Lande in *Angrims* in the Countie of the Citie of *Yorke*, Parcel of the *Trinities* in *Yorke*; and for one Parcell of Land called *Abbotts Cloſe* in *Walton*, in the Countie of *Lincoln*, Parcell of *Humberſton*; and for the Grange of *Donneham* in the Countie of *Lincoln*, Parcell of thattainted Monaſterie of *Berlyngs* in the ſame Countie; and for the Parſonage of *Egmonton* in the Countie of *Nottingham*, late Parcell of *Newſtede*, together with the Woodes growinge in and upon the Premiſſes, as by the Kinges Highnes Letters Patents thereof, to be made under the Greate Seale of *England* more playnly maye appere. In witnes whereof to theſe Preſents ſubſcribed with our Handes we have put our Seale the Daye and Yere above wrytten. *Exam.*

C. 3.

THIS Bill indented, made the laſte daye of *Auguſte*, in the XXXVIIth Yere of the Reigne of our Sovereigne Lorde *Henry* the VIIIth, by the Grace of God Kinge of *England*, *Fraunce*, and *Ireland*, Defendour of the Faithe, and in Earthe ſupreame Hedde of the Churche of *England*, and alſo of *Ireland*, witneſſeth, That we *John Bellowe* Eſquier, and *John Broxolme* Gentleman, have delivered and paid unto Sir *John William*, Knight, Treaſourer of Thaugmentations of the Revenues of the Kinges Highnes Crowne, the Some of Twoo Hundred Poundes Sterlinge, in full Paiment of the Some of M. M. CCCLXX *l.* XIX *s. ob.* due to the Kinges Majeſtie for the Gifte, Graunte, and clere Purchaſe of one Tenemente and certen Landes in *Nonneormesbie* and *Utterbie*, late Parcell of *Havenings*, togither with diverſe other Landes and Tenements, as by the Kinges Highnes Letters Patents thereof made more playnly appereth. In witnes whereof to theſe Preſents ſubſcribed with our Handes, we have put our Seales the Day and Yere above written.

Exam'

Per me *Robertum Laurens.*

D. 4.

THIS Bill indented, made XXXth of *Auguſte*, in the XXXVIIth Yere of the Reigne of our Sovereigne Lorde *Henry* the VIIIth, by the Grace of God Kinge of *England*, *Fraunce*, *&c.* witneſſeth, That we *Roberte Laurence*, Clerke, and *William Sympſon*, Yoman, have delyvered and paid unto Sir *John Williams*, Knight, Treaſourer of Thaugmentations of the Revenue of the Kinges Highnes Crowne, the Some of eight hundred nyne Poundes eightene Shillings eight Pence, in parte of Paiment of the Some of M. IX *l.* VIII *s.* IIII *d.* due to the Kinges Majeſtie for the Gifte, Graunte, and clere Purchaſe of the Manor of *Wincetts* in the Countie of *Yorke*, with certen Landes in *Skefelinge*, *Kylwiſe*, *Eſſington*, and *Taunethorpe*, Parcell of the Poſſeſſions of the late Monaſtery of *Thorneton* in the Countie of *Lincoln*; and for the Manor of *Golſebie*, with the Parſonage thereof in the ſame Countie of *Lincoln*, with certen Landes in *Stannelbie*, Parcell of the late Commaunderie of *Willerton*; and for diverſe Tenements ſituatus in the Pariſhe of *St. Pawle* in *Canterburye*, Parcell of the late Monaſterie of *St. Auguſtins* there; and for the Reverſion of the Manſion-Houſe, or Inne, called *Warwicks Inne* in the Citie of *London*, Parcell of the Landes, Copewiners Lands; and for the Parſonage of *Stixwold* in the Countie of *Lincoln*, Parcell of the late Priorie of *Stixwolde* in the ſame Countie; and for the Parſonage of *Donyngton* in the Countie of

Leiceſtre, Parcell of the late Monaſterie of *Norton* in the Countie of *Cheſter*, togither with all the Woodes growinge in and upon the Premiſſes, as by the Kinges Letters Patents thereof to be made more at large ſhall appere. In witnes whereof to theſe Preſents ſubſcribed with our Handes, we have put our Seales the Day and Yere above written.

Exam'
Per me *Robertum Lawrence.*

E. 5.

THIS Bill indented, made the XXth Daye of *September*, in the XXXVIIth Yeare of the Reigne of our Sovereigne Lorde *Henry* the VIIIth. by the Grace of God Kinge of *England*, *Fraunce*, and *Ireland*, &c. witneſſeth, That we *John Bellowe* Eſquier, and *John Broxolme* Gentleman, have delyvered and paid into Sir *John Williams*, Knight, Treaſourer of Thaugmentations of the Revenues of the Kinges Crowne, the Some of one thouſand eight hundred twentie three Poundes twoo Shillinges ſeven Pence half Penny Sterling, in parte of Paimente of the Some of M. M. M. CCC. XXXVIII *l.* XIII *s.* III *d.* due to the Kinges Majeſtie for the Gifte, Graunte, and clere Purchaſe of the Manor of *Ingelleſton*, in the Countie of *Lincoln*, Parcell of the Poſſeſſions of the late Lorde *Huſſey* attented; and for one Cotage and Garden, one Acre of Lande in *Thymbelbie*, Parcell of the Monaſterie of *Thymbelbie* in the ſame Countie, in the Tenure of *John Scott*, Parcell of the late attaynted Monaſterie of *Kyrkeſted* in the ſame Countie; and for twoo Meſuages and twoo Cloſes, with thappurtenaunces, in *Kyrbielethope*, in the ſame Countie of *Lincoln*, Parcell of *Gracedieu* in the Countie of *Leiceſtre*, in the ſeveral Tenures of *Agnes Kaye* and *John Payre*; and for certen Landes and Tenements in *Caldon* in the Countie of *Stafford*, Parcell of the Poſſeſſions of the late Monaſterie of *Croxden* in the ſame Countie; and for diverſe Lands and Tenements in *Belcheforde*, *Flete*, *Fulbecke*, and *Toſie Newton* in the Countie of *Lincoln*, parte of the Poſſeſſions of the late Monaſterie of *St. Katherines* nexte the Walles of *Lincoln*; and for certen Landes in *Riggeſton* in the Countie of *Lincoln*, in the Tenure of *Edithe Waringe*, Parcell of the late Priorie of *Sempringham*; and for diverſe Lands in *Kyrkbie Underwood* and *Kyngeſton*, in the Countie of *Lincoln*, Parcell of the late Abbie of *Borne* in the ſame Countie; and for one Meſuage and certen Landes in *Alvyngham*, in the Countie of *Lincoln*, Parcell of the late Priorie of *Nonne Ormesbie* in the ſame Countie; and for diverſe Landes and Meſuages in *Swyneflete* in the County of *Yorke*, in the Tenure of *John Bellowe* Gent. Parcell of the late Monaſterie of *Wellowe*; and for one Tofte and certen Lands in *Wyllesbethe*, in the Tenure of *William Lytterdycke*, and twoo Cloſes and certen Landes in *Rawcebie*, in the Tenure of *Thomas Catlyn*, Parcell of *Haverholm* in the Countie of *Lincoln*; and for diverſe Lands and Tenements in *Redborne*, in the Countie of *Lincoln*, dymyſed to *Berolde Sowthill*, Parcell of the late Priorie of *Thorneholm*; and for the Tenthe of diverſe Landes and Tenements in *Fyllyngham*, *Yngb*, and *Willingham*, and Cots in the Common of *Lincoln*, ſometime Parcell of *Welbecke* in the Countie of *Nottingham*, purchaſed by *John Hennage* of the Kinges Majeſtie; and for certen Rents of Aſſiſe, with the Ferme of certen Tofts in *Blyburghe*, in the Countie of *Lincoln*, Parcell of the late Commanderye of *Willoughton*, in the ſame Countie, Parcell of *St. John's Jeruſalem* in *England*; and for one Meſuage and twoo Yarde Lande in *Suyneſted* in the Countie of *Lincoln*, in the Tenure of *Thomas Coxe*; and for one Tenemente with certen Landes, in the Tenure of *Thomas Hall*, Parcell of *Templebrewerne*; and for two Meſuages in *Kyrkebie Underwood*, in the Countie of *Lincoln*, Parcell of the ſame Commanderie of *Templebrewerne*; and for twoo Cloſes in *Nettleton* in the Countie of *Lincoln*, Parcell of the late Priorie of *Sixhill*, in the Tenure of *John Snebie* and *Roberte Billing*; and for certen Landes and Tenements in *Thorſwaye* in the Countie of *Lincoln*; and for certen Landes and Tenements in *Merton*, in the Countie of *Lincoln*, Parcell of the late Commanderie of *Templebrewerne*, one Crofte in *Aſhorbie*, in the ſame Countie, Parcell of the ſaid late Commanderie of *Templebrewerne*; and for two Meſuages, and certen Landes in *Leſſyngham*, in the ſame Countie, Parcell of the ſaid Commanderie, one Meſuage and certen Landes in *Potter Hunworthe*, in the Countie of *Lincoln*, late Parcell of the Commanderie of *Theagell*; and for one Crofte in *Bracebrigge*, in the Countie of the Citie of *Lincoln*, Parcell of the ſame Commanderie; and for diverſe Tenements in *Blyburghe*, in the County of *Lincoln*, Parcell of the late Celle of *St. Leonardes* nexte *Stamford*, belonging to the late Monaſterie of *Dureſme*, within the Biſhoprick of *Dureſme*; and for one Tenemente and certen Landes in *Mydelraſeg*, in the Countie of *Lincoln*, Parcell of the late Monaſterie of *Alvyngham*; and for one Tenemente and certen Landes in *Thetford*, in the Countie of *Lincoln*, late Parcell of *Hagnabie* in the ſame Countie; and for the Parſonage of *Wathe*, in the Countie of *Lincoln*, late Parcell of *Humberſton*; and for a Portion of Tythe in *Banburghe*, in the Countie of *Lincoln*, in the Tenure of *Roberte Dyghton*, Parcell of *Berdney*; and for one Tenemente and certen Landes in *Kyrbyelerthorpe*, in the Countie of *Lincoln*, late Parcell of *Sempringham*; and for diverſe Lands in *Dodyn ton*, in the Countie of *Lincoln*, late Parcell of *St. Katherines* nexte *Lincoln*; and for the Manor of *Kyrbye Leithorpe*, in the Countie of *Lincoln*, late Parcell of *Spaldinge*; and for all the Landes and Tenements in *Northemerſhefeld*, in the Countie of *Leiceſter*, Parcell of the late Commanderie of *Dalbie* and *Rothebie* in the ſame Countie; and for the Parſonage of *Wytham*, in the County of *Lincoln*, with certen Rentes there, Parcell of the late attaynted Monaſtery of *Brydlington* in the Countie of *Yorke*; and for diverſe Landes in *Eſterkeale* and *Tomton*, in the County of *Lincoln*, Parcell of the late Monaſterie of *Willoughton*, in the Tenure of *John Hagnas*; and for XV Acres of Arable Lande and Meadowe in *Canwycke* in the Countie of *Lincoln*, in the Tenure of *Thomas Waterton*, late Parcell of *St. Katherines* nexte the Walles of *Lincoln*; and for the Scite of the late Priorie of *St. Andrewes* next the Citie of *Yorke*, with certen Landes there letten to *Richard Bowthorp*; and for the late Celle of *St. Mary Magdalenes* nexte the City of *Lincoln*, with certen Landes there, Parcell of *St. Maries* nexte the Walles of *Yorke*; and for the Tythe Haye of one Meadowe in *Eſtofte*, in the Tenure of *John Pynder*, Parcell of the late Monaſterye of *Selbie*; and for one Tenemente and certen Landes in *Draycott*, in the County of *Somerſet*, Parcell of the late Commaundrye of *Templecombe*; and for two Tenements and certen Landes in *Stonyſtocke*, in the Pariſh of *Shapton Montagewe* in the Countie of *Somerſet*, late Parcell of the ſaid late Commaundrye; and for diverſe Landes and Tenements in *Steping*, in the Countie of *Lincoln*, Parcell of the Manor of *Monkethorpe*, belonging to the late Monaſterie of *Berdneye*; and for the Rents and Fermes in *Blyburghe*, in the Countie of *Lincoln*,

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late Parcell of *Newſted* upon *Aukonholme*; and for one Howſe and certen Landes in *Bynbroke*, in the Countie of *Lincoln*, late Parcell of *Humberſton* in the ſame Countie of *Lincoln*, in the Tenure of theires of *William Fylburghe*, late Parcell of *Heverings*; and for diverſe Landes in *Cotteſmore*, in the Countie of *Lincoln*, late Parcell of *Crowland*; and for one Cotage and diverſe Landes in *Cotteſmore*, in the ſaid Countie of *Lincoln*, late Parcell of *Sempringham*; and for five Dales of Meadowe in *Totney*, in the Countye of *Lincoln*, late Parcell of *Humberſton*; and for the Rents and Fermes in *Kyrmington*, in the Countie of *Lincoln*, Parcell of the late Monaſterie of *Thorneholme*; and for certen Landes and Tenements in *Hownebie*, in the Countie of *Lincoln*, late Parcell of *Staynefeld*; and for all the Landes and Tenements in *Todwyke*, in the Countie of *Yorke*, late Parcell of *Helanghe*; and for one Tenement and certen Lands in *Bynbroke*, in the Countie of *Lincoln*, Parcell of the late Monaſterie of *Sixhill*, in the ſeverall Tenures of *Henry Irbye* and *Jaſpar Sheffeld*; and for certen Landes and Tenements in *Cokeſwold*, in the Countie of *Lincoln*, in the Tenure of *John Thomſon*, Parcell of *Wellowe*; and for certen Lands in *Dekeſwold*, in the Countie of *Lincoln*, Parcelles of *St. Katherines* nexte the Walles of *Lincoln*; and for the Parſonage of *Wbyttesbury*, in the County of *Somerſet*, Parcell of the late Monaſterie of *Breuerne*; and for three Cloſes called *Cowefeld*, with one pece of Medowe, conteyning by eſtymacion twoo Acres, beinge within the Pariſh of *Tewkesbury*, in the Countie of *Glouceſter*, Parcell of the late Monaſterie of *Tewkesbury* in the Countie of *Glouceſter*; and for 2 Saltehouſes, with their Appurtenances in *Nantwiche*, in the Countie of *Cheſter*, Parcell of the late Monaſterie of *Combermare* in the ſame Countie, in the ſeverall Tenures of *Richard June* and *Henry Soxarke*; and for one Tenemente or Cotage in thiſle of *Portland*, Parcell of the late Monaſterie of *Abbotesbury* in the Countie of *Dorſet*; and for the free Rente of *Roberte Clerke* in *Clereburghe*; and for the free Rente of —— *Shayde* in *Morton*, in the Countie of *Nottingham*, late Parcell of *Matterſie*; and for diverſe Lands and Tenements in little *Morton*, in the Countie of *Nottingham*, in the Tenure of *Thomas Coke*, late Parcell of *Matterſey* in the ſame Countie; and for diverſe Lands and Tenements in *Kyrkbie*, in the Countie of *Lincoln*, Parcell of the late Priorie of *Sempringham*; and for one Cotage and certain Landes in *Nettleton*, in the Countie of *Lincoln*, in the Tenure of *William Ryther*, Parcell of the late Priorie of *Syxhill* in the Countie of *Lincoln*; and for certain Lands in *Sextendale*, in the Countie of *Yorke*, in the Tenure of *Robert Thurſton*, Parcell of *Kyrkeham*; and for one Cotage, with certen Landes in *Selſone*, in the Countie of *Nottingham*, Parcell of the late Priorie of *Fellie* in the ſame Countie, in the ſeverall Tenures of *Roberte Shatteſworth* and *William Walker*; and for the Graunge of *Ullesbie*, in the Countie of *Lincoln*, Parcell of the late attaynted Monaſterie of *Kyrkeſted* in the ſame Countie, in the Tenure of the late Duke of *Suffolk*; and for certen Landes in *Chappynham*, in the Countie of *Wiltes*, Parcell of the late Commaunderie *Anſtie* in the ſame Countie, late Parcell of *St. Johns*; and for one Parcell of Meadowe in *Kyrkebie Moreſide* in the Countie of *Yorke*, in the Tenure of *Chriſtopher Nonnedyke*, late Parcell of *Newburgh*; and for 3 Tenements with certen Lands to the ſame belonging, Parcell of the late Monaſterie of *Newburgh* in the Countie of *Yorke*, in the ſeverall Tenures of *Arthure Metcalfe*, *William Dambie*, and *Thomas Harryſon*; and for the Rents of the Aſſiſe with the Ferme of one Tenemente and certen Landes in *Oxton*, in the Countie of the Citie of *Yorke*, ſome time Parcell of *Sallye*, and nowe in the King's Majeſties Handes, by Exchange with Sir *Arthure Darcye* Knight; and for one Meadowe, conteyning one Acre and a half, called *Leonardes Meade*, in the Pariſh of *St. Leonardes* nexte the City of *Exeter*, Parcell of the Poſſeſſions of the late Marqueſſe of *Exeter*; and for the Manor of *Tottiſworth*, in the County of *Berks*, Parcell of the late Monaſterie of *Abindon*; and for all the Landes and Tenements *Gowle* in *Merſland*, in the Countie of *Yorke*, Parcell of the late Hoſpitall of *St. Leonardes* in the Citie of *Yorke*, in the ſeverall Tenures of *Roberte Rayllie* and *Richarde Empſon*; and for one Meſuage and certen Landes in *Hooke* and *Swyneflete*, in the Countie of *Yorke*, Parcell of the *Trynyties* in *Yorke*, dymyſed to *John Abbot*; and for the Rents reſerved of the late White Friers in *Lincoln*; and for all the Lands and Tenements in *Branham*, in the Countie of *Yorke*, Parcell of the late Priorie of *Merton* in the ſame Countie, in the Tenure of *William Hungate*; and for the free Rents in *Surton* in the Countie of *Lincoln*, and the free Rents of *Elizabeth Claye*, *Thomas Hicham*, and one Tofte lyenge in the Tenure of *John Good*, lyenge in *Soalbie* in the ſame Countie, Parcell of *Thorneholm*; and for the Fee-Rentes and Fermes in *Barnabie*, with one Crofte and certen Landes in *Sturton* in the Countie of *Lincoln*, in the ſeveral Tenures of *William Claye* and *John Kynge*, Parcell of the late Priorie of *Newſteade*; and for the Tenthe of the Demeanes of *Goykewell* in the Countie of *Lincoln*, with certen Landes and Tenements in *Fillinghers*, Parcell of the late Priorie of *Goykewell*, ſolde unto Sir *William Tyrwhite* Knight; and for the Manor of *Hangham*, in the Countie of *Lincoln*, Parcell of the Charterhouſe nexte *Coventree*; and for one Meſuage and certen Landes in *Londiegriene*, in the Countie of *Yorke*, Parcell of the late Priorie of *Nonneormesbie*, dymyſed unto *John Lewyn*; and for the Manor of *Habaſſiowe*, in the Countie of *Lincoln*, Parcell of the late Priorie of *Newſtead*; and for fowre Cotages in *Stanford* in the Countie of *Lincoln*, letten to *Andrewe Game*, Parcell of the late Monaſterie of *Crowland* in the ſame Countie; and for one Capital Meſuage with thappurtenances, with one litle Howſe and one Garden in *Stanegateſtreet* in the Countie of the Citie of *Yorke*, in the Tenure of *Thomas Fale* Gentleman, Parcell of *St. Oſwald* in the City of *Yorke*; and for one Cotage in *Waſſe*, in the Countie of *Yorke*, in the Tenure of *John Huke*; and one Cotage in *Ampleford* in the ſame Countie, in the Tenure of *James Walker*, Parcell of the late Monaſterie of *Byland*; and for one Cotage in *Ampleford*, in the Tenure of *James Thomſon*, Parcell of *Newburghe*; and for one Cotage in *Clyſton* in the ſame Countie, in the Tenure of *Thomas Palfr* — Parcell of *St. Maries* nexte *Yorke*; and for one Tenement in the Pariſh of *St. John Baptiſt* in the Towne of *Stanford*, in the Tenure of *Nicholas Willes* and *Thomas Warren*, Parcell of the late Monaſterie of *Pipewell*; and for on Cotage in *Caſtreton* in the Countie of *Rutland*, in the Tenure of —— *Johnſon*, and two Meſuages in *Stamford* in the Countie of *Lincoln*, in the Tenure of *Mathewe Witton* and —— *Horſleye*, Parcell of *Cropeden*; and for XXII Cotages, with their Gardeyns and Appurtenances in *Cockeuolde* and *Lathorpe*, in the Countie of *Yorke*, Parcell of the late Monaſterie of *Newbrough*; and for three Shoppes, one Garden, one Orcharde, with one Well, with all and ſingular theire Appurtenances, in the Citie of *Exeter*, in the Tenure of *Henry Fauxer*, Parcell of the Poſſeſſions of the late Monaſteries of *Exeter*; and

for

for one Cotage and one Garden, with a Chappel, in *Allerton* in the Countie of *Yorke*, in the Tenure of *Richarde Whitebowſe*, late Parcell of *Kirkeſtall*; and for the Reverſion of the Manor of *Motecorte*, in the County of *Worceſter*, Parcell of the late Monaſterie of *Great Malverne*, graunted to one *Richarde Berdes* for Terme of his Lief; and for one Meſuage in *Rothinge Margarett* in the Countie of *Eſſex*, in the Tenure of the Parſon there, Parcell of the late Monaſterie of *St. Albons* in the Countie of *Hertford*; and for diverſe Tenements, Cotages and Gardens, within the Towne of *Kingſton upon Thames* in the Countie of *Surrey*, Parcell of the Poſſeſſions of the Chappell of *Marye Magdalene* there; and for one Tenemente within the Pariſhe of *St. Sepulchres* nexte *London*, in the Tenure of *Thomas Colmers*, late Parcell of *Oſneye*, and certen Tenements and Gardens within the Citie of *Lincoln*, and Suberbes of the ſame, *viz.* three Tenements in the Pariſhe *St. Margaret*, three in the Pariſhe of *Thollie Trinytie*, one Tenemente in the Pariſhe of *St. Peter*, one Tenemente in the Pariſhe of *St. Edwarde*, four Tenements in the Pariſhe of *St. John*, twoo Tenements in the Pariſhe of *St. Swythyn*, one Tenement in the Pariſhe of *St. Michael*, one Tenemente in the Pariſhe of *St. Marten*, twoo Tenements, with one Quit-Rent, in the Pariſhe of *St. Pawle*, two Tenements in the Pariſhe of *St. Stephin*, three Curtilages in the Pariſh of *St. Bathe*, XIV Tenements and Cotages in the Pariſh of *St. Buttolphe*, fyve Tenements in the Pariſhe of *St. Bennet*, three Tenements and certen Landes in the Pariſh of *St. Peter* of Tharches, one Barne in the Pariſhe of *St. Botolph*, Parcell of the Poſſeſſions of the late Monaſterie of *St. Katherines* nexte the Walles of the ſame Citie; and for the Scite of the late *Auguſtyne Friers*, with three Tenements, Parcell of the ſame; and for fyve Tenements and Cotages, with one Orcharde, and one Orchard, and one Parcell of Lande within the ſame Citie, Parcell of the late Monaſterie of *Berdeney*; and for twoo Tenements, with one Crofte, in the ſaid Citie, Parcell of *Kyme*; and for divers Tenements, Cotages, and Gardeyns, within the ſaid Citie, Parcell of *Newbrough*; and for the Rente of *John Tothebe*, going out of certen his Landes and Tenements there, Parcell of *Swineſhed*; and for twoo Tenements, and one Garden, in the Pariſhe of St. *John*; and for four Tenements, with one Garden, in *Newporte* in the ſame Citie, Parcell of *Staynfeld* in the ſame Countie; and for twoo Cotages there, Parcell of *Sempringham*; and for 2 Tenements there, late Parcell of *Haverholme*; and for one Garden there, late Parcell of *Catley*; and for one Meſuage, and one litle Crofte, within the ſaid Citie, Parcell of the late Monaſterie of *Nonne Ormesbye* in the Countie of *Lincoln*; and for twoo Gardeyns, one Houſe, with one Crofte, within the ſaid Citie, Parcell of *Byllyngton*, and one Houſe, late Parcell of *Sixhill*; and for one Tofte, with one Orcharde there, Parcell of *Alvyngham*; and for 3 Cotages, with one Tenemente, late Parcell of *Spaldinge*; and for certen Tenements, Cotages and Gardeyns, within the ſaid Citie of *Lincoln*, and the Suburbes of the ſame, Parcell of the Poſſeſſions of the late attaynted Monaſterie of *Berlings*; and for all the Lands and Tenements, with the fee Rents of *John Talbott*, late Parcell of *Kyrkeſted*; and for one Garden in the Tenure of *Thomas George*, late Parcell of *Berlings*; and for one Shopp or Parlore, in the Tenure of *John Talbott*, late Parcell of *Draxe*, in the Countye of *Yorke*; and for one Manſion or Tenemente, in the Pariſhe of *St. Stephin* in *Newland*, late Parcell of *Roche*, togither with all and ſingular the Woodes and Underwoodes growinge in and upon the Premiſſes, as by the King's Highnes Letters Patents thereof to be made under the Greate Seale of *England* more at lardge ſhall and maye appere. In witnes whereof to theſe Preſents ſubſcribed with our Handes, we have put to our Seales the daye and yere above wrytten.

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F. 6.

THIS Bill indented, made the XXXth daye of *Aprill*, in the XXXVIIIth Yere of the Reigne of our Sovereigne Lorde *Henry* the VIIIth, by the Grace of God King of *England*, *Fraunce*, and *Ireland*, Deffender of the Faith, and in Earthe ſupreame Hedde of the Church of *England*, and alſo of *Ireland*, witneſſeth, That we *John Broxolme* and *John Bellowe*, Gent. have delyvered and paid unto Sir *John Williams* Knight, Treaſourer of Thaugmentations of the Revenues of the Kinges Highnes Crowne, the Some of Three Hundred Foureſcore Tenne Poundes Sterxx ling, in full Payment of the Some DCC. IIIIXl. due to the Kinges Majeſtie for the Gifte, Graunte, and clere Purchaſe of two Cotages, one Meſuage in *Swyneſted*, in the Countie of *Lincoln*, and for twoo Cotages, and one Tenement in *Stayneforthe*, and one Wyndemyll in *Swyneſted*, Parcel of the Poſſeſſions of the late Monaſterie of *Valdye*; and for one Cotage in *Gonnerbie*, with one Tenemente and one Cotage in *Grantham*, Parcell of the late Monaſterie of *Newboo*; and for twoo Howſes in *Swyneſted*, Parcell of the late Monaſterie of *Swyneſtedde*; togither with diverſe other Howſes, Cotages, Meſuages, and Tenements; as by the Kyngs Highnes Letters Patents thereof made under the Greate Seale of *England* more at large maye and dothe appere. In witnes whereof to theſe Preſents ſubſcribed with our Handes we have put our Seales the daye and yere above written.

Exr'
Per me *Johannem Broxolme.*

G. 7.

THIS Bill indented, made the laſte daye of *Julie*, in the XXXVIIIth yere of the Reign of our Sovereigne Lorde *Henry* the VIIIth, by the Grace of God King of *England*, *France*, and *Ireland*, Defender of the Faythe, and in Earthe ſupreame Hedde of the Church of *England*, and alſo of *Ireland*, witneſſeth, That I Sir *John Williams* Knight, Treaſourer of the Courte of Augmentations of the Revenues of the Kings Crowne, have received of *John Bellowe* and *Roberte Bygott* Gent. the Some of Nyne Hundred Fyftie Syxe Poundes Eight Shillinges and Seven Pence *ob.* Sterlinge, in parte of Payment of the Some of M. CCCC. LVI*l.* VIII*s.* VII*d. ob.* due to his Majeſtie for the Gifte, Graunte, and clere Purchaſe of one Tenemente, with certen Landes to the ſame belonginge, in *Awborough* in the Countie of *Lincoln*, in tholdinge of *John Grymeshie*, one Crofte with thappurtenances in *Burton upon Humber* in the ſame Countie, in tholdinge of *William Merlowe*, and one Crofte in *Swabye* in the ſame Countie, in tholdinge of *Thomas Dente*, Parcell of the Poſſeſſions of the late Monaſterie of *St. Katherines* nigh the Citie of *Lincoln*; and for certen Landes in *Dodington* in the Countie of *Lincoln*, in the Tenure of *William Becke*, Parcell of the Poſſeſſions of the late

late Monaſterie of *Haverholme* in the ſaid Countie; and of diverſe Lands in *Kirmington* in the ſaid Countie of *Lincoln*, in the Tenure of *Thomas Williamſon*, Parcell of the Poſſeſſions of the late Priorie of *Nonnecotton* in the Countie aforeſaid; and of diverſe Landes and Medowes in *Garnethorpe* in the ſaid Countie, in the ſeverall Tenures of *Allen Palmer* and *Thomas Garmon*, Parcell of the Poſſeſſions of the late Priorie of *Alvyngham* in the Countie aforeſaid; and of one Tenemente with certen Landes to the ſame belonging *Oxecombe* in the ſaid Countie, now, or late in the Tenure of *John Warde*, Parcell of the Poſſeſſions of the late Monaſterie of *Hagnabie* in the ſaid Countye; and of twoo Tenements and diverſe Landes in *Eſterbie* and *Colcebye* in the ſaid Countie of *Lincoln*, in the ſeverall Tenures of *William Gibbon*, *Roberte Aelarde*, and *John Halden*, Parcell of the Poſſeſſions of the late Priorye of *Stixwolde* in the Countye of *Lincoln*; and of one Meſuage with certen Landes to the ſame belonging in *Clumbere* in the Pariſhe of *Workeſoppe* in the Countye of *Nottingham*, togither with Tythe Haye of the ſame Towne *Clumbre*, in tholdinge of *John Chambre*, and of a certen Porcion of Tythe of Corne and Heye within the Towne and Feldes of *Sceveton*, otherwiſe called *Screton*, in the Countie of *Nottingham*, togither with the Tythe Heye of the ſame Towne of *Clumbre*, in tholdinge of *Richarde Whalley* Eſquier, Parcell of the Poſſeſſions of the late Monaſterie of *Workeſoppe* in the Countie of *Nottingham*; and of one Meſuage and certen Landes to the ſame belonging in *Fenitham* in the ſaid Countie of *Nottingham*, in the Tenure of Dean *Langeley*, Parcell of the Poſſeſſions of the late Monaſterie of *Welbecke*, in the ſaid Countie; and of one Felde or Cloſe, with thappurtenances in *Barrowcote*, in the County of *Derby*, called *Nonnecloſe*, in tholding of *John Pole*, Parcell of the Poſſeſſions of the late Priory *de Prats Domini Regis* in the County of *Derby*; and of one Meſuage, one Barne, and a Stabull, with thappertainings in *Hybalſtowe*, in the County of *Lincoln*, late in the Tenure of *Richard Smythe*, one Tenemente in the Tenure of *Richard Lanam*, and one Cloſe in *Hybalſtowe* aforeſaid, late in tholding of *John Steper*, with all and ſinguler thappertainings to the ſaid twoo Meſuages belonging or apperteining, and alſo all thoſe Landes and Tenements lienge in the Feldes of *Saynethorpe* and *Kyrkbyefeld*, ſometyme in tholdyng of *John Foſter* and *Richard Smythe*, togither with the 4th parte of the Tythes of Corne in *Hoybalſtowe* aforeſaid, all which the Premiſſes ben letten to *John Smythe*, Parcell of the Poſſeſſions of the late Priorie of *Gowkewell* in the Countie of *Lincoln*, and of all thoſe fowre quit Rents going owte of certen Landes and Cotages in *Keylbye* in the ſaid Countie, now, or late belonging to *George Thompſon*, *Michael Dyxon*, the Scole Maſter of *Hull*, and *John Monſon*; and alſo one Cotage with diverſe Landes to the ſame belonging in *Keylbye* aforeſaid, now, or late in tholding of Sir *William Askewgbe* Knight, Parcell of the Poſſeſſions of the late Priorie of *Nonnecotton* in the Countie of *Lincoln*; and of the Manor of *Wareham* in the Countie of *Yorke*, with all and ſinguler Buildinges, Landes, Medowes, Fedinges, Paſtures, and other thapperteinings to the ſaid Manor belonging or apperteyning, Parcell of the Poſſeſſions of the late Monaſterie of *Meaux* in the Countie of *Yorke*; and of that Grange in *Elkeſleye* in the Countie of *Nottingham*, with certen Landes to the ſame belonging, now, or of late in the Tenure of *Thomas de la Haye*, Parcell of the Poſſeſſions of the late Priorie of *Matterſey* in the Countie of *Nottingham*; one [illegible]ment with thapperteynings, and certen Landes conteyning LX Acres called *Barkſheys*, and Waſte Lande within the Pariſhe of *Rogate* in the Countie of *Suſſex*, now, or late in tholding of *Thomas Mathewe*, Parcell of the Poſſeſſions of the late Priorie of *Durford* in the Countie of *Suſſex*; and of the Parſonage of *Carcalſtone* in the Countie of *Nottingham*, with all Landes, Medowes, Fedings, Paſtures, and Tythes of Heye and Corne to the ſaid Parſonage belonging, now, or late in tholding of *William Warde*, Parcell of the late Monaſterie of *Workeſoppe* in the Countie of *Nottingham*; and all thoſe Landes, Fedinges and Meadowes, with thapperteynings in the Towne and Feldes of *Carleton*, *Sutton*, and *Cronwell*, in the Countie of *Nottingham*, nowe, or late in tholdinge of *William Styrtente*, Parcell of the Poſſeſſions of the late Priorie of *Ferebye* in the Countie of *Yorke*; and of all that Tenemente or Meſuage of *Butterwike* in the Countie of *Dorſet*, with Lands, Medowes, Fedinges, and Paſtures to the ſame belonging, nowe, or late in the Tenure of *Richarde Dainton*, Parcell of the Poſſeſſions of the late Monaſterie of *Shyrborne* in the Countie of *Dorſet*; and of the Manor, or capital Meſuage of *Whightgefte* in the Countie of *Yorke*, with certen Landes, Tenements, and Tythes, letten togither with the ſaid capital Meſuage to *Thomas Stepbinſon* and *Elizabeth* his Wief, Parcell of the Poſſeſſions of the late Monaſterie of *St. Maries* nexte the Citie of *Yorke*; and of diverſe Meſuages, Landes, and Tenements, with thapperteynings in *Cronfeld*, *Collers*, *Wigley*, and *Coldaſtone* in the Countie of *Derby*, and *Shefeld* in the Countie of *Yorke*, now, or late in the ſeveral Tenures of *Nicholas Tretton*, *Chriſtopher Haſlome*, *Thomas Coke*, *Richarde Wilſon*, *William Boler*, *John Hobſon*, and *Roger Blythe*, Parcell of the Poſſeſſions of the late Monaſtery of *Beauchef* in the Countie of *Derbie*; and of the Manor, capital Meſuage, or Houſe of *Swyneflete* in *Marſheland* in the Countie of *Yorke*, with diverſe Landes and other thapperteynings, letten togither with the ſaid capital Meſuage to *John Hyde*, and others, Parcell of the Poſſeſſions of the late Monaſterie of *St. Maryes* in *Yorke*; and of certen Landes, Medowes, Fedings, and Paſtures, lienge and being within the Towne and Feldes of *Harneſtone* in the Countie of *Lincoln*, now, or late in the Tenure of *John Watſon*, and alſo one Oxegange of Lande, Medowe and Paſture in *Botherbie* in the ſaid Countie, now, or late in tholdinge of *William Tomſon*, Parcell of the Poſſeſſions of the late attaynted Monaſtery of *Kyrkeſted* in the Countie of *Lincoln*; and of the capital Meſuage of *Natton*, within the Pariſhe of *Tewſesburie* in the Countie of *Glouceſtr*, with diverſe Meaſes, Landes, Meadowes and Paſtures in *Natton* aforeſaid, togither with the Paſture of CXX Shepe, and XXVIII Beſtes at the Penne, Parcell of the Poſſeſſions of the late Monaſterie of *Tewkesburie* aforeſaid; and of the Scite of the late Monaſterie of *Romſey* in the Countie of *Southampton*, with all Houſes upon the ſame, and all other Yardes, Gardens, Cloſes, Pondes, Waters, Watercorſes, Lande and Sowle, within the ſaid Scite, and alſo one Meſuage or Tenemente called the *Clerkes Chambre*, and one other Meſuage called the *Gatehowſe*, and alſo thoſe Meades *Tappeham Langeley* Meade, *Gooſemead*, and *Southgardeyn* in *Romſey* aforeſaid, now, or late in tholdinge of *Frauncis Flemynge* Eſquier, Parcell of the Poſſeſſions of the late Monaſterie of *Ramſey* in the Countie of *Sowthampton*, and of all thoſe twoo Tenements with certen Landes, Meadowes, Fedinges, and Paſtures to them belonginge in *Myddelwyche* in the County of *Cheſter*, now, or late in the holdinge of *William Raynſtrofte*, and

of one Hall called *Edmonds Hall*, ſituate and beinge within the Pariſh of *St. Peters in the Eſte*, within the Citie of *Oxforde*, now, or late in the holdinge and tenure of the Maſter and Fellowes of the *Quenes College* within the ſaid Countye of *Oxford*, Parcell of the Poſſeſſions of the late Cathedrall Churche of *Chryſte*, and our Bleſſed Ladye in *Oxforde*, as by the Kinges Highnes Letters Patents thereof to be made under the Greate Seale of *England* more at lardge ſhall and may appere. In witnes whereof to theſe Preſents ſubſcribed with my Hande, I have put my Seale the daye and yere above written.

Exr'

per me *Johannem Bellowe.*

H. 8.

THIS Bill indented, made the XXth daye of *Julye*, in the XXXVIIIth Yere of the Reigne of our Sovereigne Lorde *Henry* the VIIIth, by the Grace of God King of *England*, *Fraunce*, and *Ireland*, Defender of the Faythe, and in Earthe the ſupreame Hedde of the Churche of *England*, and alſo of *Ireland*, witneſſeth, That I Sir *John Williams* Knight, Treaſourer of the Courte of Augmentations of the Revenues of the Kings Crowne, have receyved of *John Bellowe* and *John Broxolme* Gent. by thandes of *Richard Hartypole* Gent. the Some of Threeſcore Six Poundes Six Shillings and Eight Pence Sterling, in part of Payment of 1301 *l.* IIIIs. VI *d.* due to his Majeſtie for the Gifte, Graunte, and clere Purchaſe of twoo Tenements within the Precincte of the late Monaſterie of *Clerkenwell*, and Parcell of the Poſſeſſions of the ſame, togither with diverſe other Landes and Tenements, as by the Kynges Highnes Letters Patents thereof made under the Greate Seale of *England* more at lardge ſhall and may appere. In witnes whereof to theſe Preſents ſubſcribed with my Hande, I have put my Seale the daye and yere above written.

Per me *Johannem Bellowe.*

I. 9.

THIS Bill indented, made the XIIIIth daye of *November*, in the XXXVIIIth Yere of the Reigne of our Sovereigne Lorde *Henry* the VIIIth, by the Grace of God Kinge of *England*, *Fraunce*, and *Ireland*, Defendor of the Faithe, and in Earthe ſupreame Hedde of the Church of *England*, and alſo of *Ireland*, witneſſeth, That I Sir *John Williams* Knight, Treaſourer of the Courte of Thaugmentations of the Revenues of the Kinges Crowne, have receyved of *John Broxolme* Gent. the Some of Eight Hundred Fowretene Pounds Seventene Shillings and Tenne Pence Farthinge Sterlinge, in parte of Paymente of M. CC. XXXIIII *l.* XVII *s.* X *d.* *q*; due to his Majeſtie for the Gifte, Graunte, and clere Purchaſe of the Manor of *Thymble Thorpe* in the Countie of *Norfolk*, with all and ſinguler thapperteynings, late Parcell of the Poſſeſſions of Sir *Richard Southwell* Knight; and the capitall Meſuage or Manor of *Mere* in the Countie of *Lincoln*, lately belonging to the Commaundry of *Egle* in the ſame Countye, with thapperteynings, togither with certen Landes and Clowſers there, nowe, or late in the Tenure of *Thomas Hall*, that Tofte and certen Landes, with thapperteynings ſett, lienge and beinge in *Rutham* in the Countie of *Lincoln*, all that Meaſe or Tenement in *Chaborne* in the ſayd Countie, with all the Landes, Meadowes, and Fedinges to the ſaid Meaſe or Tenement belonging, which did belonge to the late Commaundry of *Willoughton* in the Countie of *Lincoln*, Parcell of the Poſſeſſions of the late Hoſpitall of *St. Johns Jeruſalem* in *England*; the Parſonage of *Radburne* in the ſaid Countie, with all and ſinguler thapperteynings, Parcell of the late Monaſterie of *Selbye* in the Countie of *Yorke*; the Manſion of the Rectorie of *Cottebam*, with all and ſinguler thapperteynings, and the Tythe Barne of *Cottebam* aforeſaid, with all the Tythes there, Parcell of the Poſſeſſions of the late Priorie of *Thurgarton* in the Countie of *Nottingham*; the Farme called *Mylles upon Carleton Hilles*, with all the Meadowes, Paſtures and Fedings to the ſame belonging, ſett, lienge and beinge in the Pariſhe of *Carleton* in the Countie of *Bedford*, Parcell of the Poſſeſſions of the late Monaſterie of *Caldewell* in the ſaid Countie; thoſe Landes and Tenements in the Towne of *Cleteham*, Parcell of the Poſſeſſions of the late Monaſterie of *Dureſme*; all that Howſe or Manſion called *Thabbeys Lodging*, ſett, lienge and beinge within the Precincte of the late Monaſterie of *St. Maryes* nighe *Wynchеſtre* in the Countie of *Southampton*, with all and ſinguler thire Apperteynings, Parcell of the Poſſeſſions of the ſaid late Monaſterie; all thoſe ſeverall quitt Rents going out of certeyn Landes and Tenements in *Hetherland* within the Pariſhe of *Waſh-feld* in the Countie of *Devon*, Parcell of the Poſſeſſions of the late Monaſterie of *Syon* in the Countie of *Middleſex*; all thoſe twoo Tofts and a half, with III Oxgange of arable Lande in the Towne and Feldes of *Keyworthe* in the Countie of *Nottingham*, Parcell of the Poſſeſſions of the late Monaſterie of *Derley* in the Countie of *Derbie*; one Tofte called *Temples Crofte*, lyeng in *More* in the Countye of *Cheſter*, and one Tenemente with certen Landes there, one other Tenemente with certen Landes in *Preſton* in the ſaid Countie, and alſo one Meſuage with certen Landes, Medowes and Paſtures in *Wyntoneley*, in the Pariſhe of *Halyngton* in the ſaid Countie, Parcell of the Poſſeſſions of the late Monaſterie of *Norton* in the Countie of *Cheſter*; certen Landes in *Whyſebye* and *Bultham* in the Countie of *Lincoln*, Parcell of the Poſſeſſions of the late Monaſterie of *Berdeney* in the ſaid Countye; one Tenemente with diverſe Landes to the ſame belonginge, in *Bultham* aforeſaid, Parcell of the Poſſeſſions of the late Monaſterie of *St. Katherines* nigh *Lincoln*; all that Parcell of Grounde or Garden called *Fraryeſhaye*, conteninge by eſtimacion half an Acre, with thapperteynings in *Horton* in the Countie of *Glouceſtr*, Parcell of the Commaundry of *Quenington* in the ſaid Countye; one Tenemente called *Luxſhall*, within the Pariſhe of *Danverham* in the Countie of *Wiltes*, with all and ſinguler thapperteynings, Parcell of the late Commaundry of *Anſtie* in the ſaid Countie; one Tenemente with thapperteynings, and certen Landes and Paſtures in *Bratton* in the Countie of *Somerſet*, Parcell of the Poſſeſſions of the late Monaſterie of *Brewton* in the ſaid Countie; a certen Chappell in *Burnevall* in the Pariſhe of *Weſtpole*, within the Boroughe of *Malmesburie* in the Countie of *Wiltes*, called *Our Ladye Chappell*, Parcell of the Poſſeſſions of the late Monaſterie of *Malmesburie* in the ſaid Countie; the Parſonage of *Charleton Adampe* in the Countie of *Somerſet*, with all Maner Tythes to the ſaid Parſonage belonginge, and alſo the Manſion Howſe, Barne and Dovehouſe, and other thapperteynings, Parcell of the Poſſeſſions of the late Monaſterie of *Brewton* in the Countie of *Somerſet*; a certen Peace of Lande conteyninge by Eſtimacion VII Acres, called *Surrenden Crofte* in the Pariſhe of *Feverſham* in the Countie of *Kente*, Parcell of the Poſſeſſions of the late Monaſterie of *Feverſham*; all thoſe VII quit Rents goinge owte of diverſe Meaſes,

Landes,

Landes, Tenements and Crofts in *Conyngsbie* in the Countie of *Lincoln*, Parcell of the late Commaundery of *Willoughton* in the ſaid Countie; the Manor of *Totton*, with the Apperteynings, in the Countie of *Southampton*, Parcell of the Poſſeſſions of the late Abbey of *Leteley* in the ſaid Countie; all thoſe Landes, Tenements, Meadowes, Fedings, Paſtures, Woodes and Commons, ſett, lienge and beinge in the Towne and Feldes of *Standon* in the Countie of *Hertford*, Parcell of the Poſſeſſions of the late Monaſterie of *Crowland* in the Countie of *Lincoln*; one Tenemente called *Scalles* in Tharchedeaconrye of *Richemond*, with thappurtenaunces to the ſame Tenemente belonging, and alſo one other Tenemente in the Towne of *Waremore* in the ſaid Archdeaconry, with certen Landes, Meadowes, Fedings, and Paſtures to the ſame belonginge, Parcell of the Poſſeſſions of the late Priorie of *Seton* in the ſame Archdeaconry; one Tenement, with certen Landes, Meadowes, Fedings, and Paſtures to the ſame belonginge, ſett, lienge and beinge in *Moremonketon* in the Countie of the Citie of *Yorke*, Parcell of the Poſſeſſions of the late Monaſterie of *Fountaume* within tharchdeaconery of *Rychemond*; all thoſe Landes, Meadowes and Paſtures, with their Appurtenaunces, lienge in the Feldes and Meadowes of *Preſton* and *Cowleye* in the Countie of *Bucks*, Parcell of the Poſſeſſions of the late Monaſterie of *Miſſenden* in the ſaid Countie; that Rente or Ferme of *John Humphrey* in *Upton* in the Countie of *Cheſter*, Parcell of the Poſſeſſions of the late Priorie of *Byrkenhed* in the ſame Countie; one Houſe with a Garden, and one Smythes Forge, with thappurtenaunces, in *Wygon* in the Countie of *Lancaſter*, Parcell of the Poſſeſſions of the late attaynted Abbey of *Whalley* in the ſaid Countie; the Graunge of *Lynton* in the Countie of *Yorke*, with Lands, Meadowes, and Paſtures to the ſaid Graunge belonging, togither with the Tyethe of Corne of *Newton* and *Thurkilbye*, Parcell of the Poſſeſſions of the late Priorie of *Malton* in the ſaid Countie; certeyne Landes lienge in *Wolthayte* in the ſame Countie, Parcell of the Poſſeſſions of the late Hoſpitall of *St. Leonardes* within the Citie of *Yorke*; halfe an Acre of Lande in *Walbringham* aforeſaid, Parcell of the Poſſeſſions of the late Priorie of *Worſoppe*; one Tenemente, with a Toſte of Land in *Euſton* in the Countie of *Northampton*, Parcell of the Poſſeſſions of the late Monaſterie of *Crowland* in the Countie of *Lincoln*; one Cotage and thappurteninges in *Steynton* in the Countie of *Yorke*, Parcell of the Poſſeſſions of the late Monaſterie of *Roche* in the ſaid Countie; the Woodes and Underwoodes growing and being in and upon certen Lands and Tenements in *Bratton* in the Countie of *Somerſet*, Parcell of the late Monaſterie of *Brerton*; all thoſe two Tenements or Meſuages, with Gardens to them belonginge, ſett, lienge and beinge within the Scite and Precincte of the late Monaſterie of *Clerkenwell*, Parcell of the Poſſeſſions of the ſaid late Monaſterie

Cotage in *Cheſtr* Countie of

Poſſeſſions of the

of *Beawchef* Countie of

the King's Highes Letters Patents thereof under the Greate Seale of *England* more at lardge ſhall and may appere. In witnes whereof to theſe Preſents ſubſcribed with my Hande, I have put my Seale the Daye and Yere above written. *Exr'*

Per *Johannem Bellowe.*

Mem. That there was paid by *John Bellowe* and *John Broxolme* Gent. before the Feaſte of *St. Mychael* Tharchangell laſt paſte before the Date of this Acquittaunce, Parcell of the Some above mentioned of DCCCXIIII *l.* XVII *s.* the Some of Fowre Hundred Cre Eight Poundes fyftene Shillings twoo Pence, and the reſte according to the of this Acquittaunce.

Note, That the laſt Page of this Manuſcript had a Piece torn out of it, which has occaſion'd thoſe few Blanks or Chaſms above.

K. 10.

An Alphabetical Table of all the Abbats, Maſters, and Priors of Religious Orders, to whom any particular Writs of Summons to our Parliaments, or great Councils, iſſued from Anno 49 Hen. 3. *to* 23 Edw. 4. *extant in the Clauſe Rolls and Liſt of Summons in the* Tower *of* London, *with the ſeveral Years of each King's Reign wherein they were ſummoned. If they, or others, were twice or oftner ſummon'd in any Year before* Ric. 2. *then the ſeveral Dorſes of the Clauſe Rolls that Year are expreſs'd after the Year,* D. *for Dorſe, and the Number of the next enſuing it in a Parentheſis; if but once, the Figure for that Year is only mention'd. The Dorſe of the Clauſe Roll for that Year you may readily find in the Writs thereof mention'd in the precedent Section; and where were two Writs of Summons in one Year under* R. 2. H. 4, 5 & 6, *there the Abbats and Priors were all twice ſummon'd in the Rolls and Dorſes mention'd in the Writs of Summons here cited.*

ABbotesbury 49 H. 3.
Abindon 49 H. 3, 23, 25, 27, 28, 30. (D. 9, 12) E. 1, 5, 6, 7 (D. 15, 27) 8, 9, 11 (D. 8, 14) 12 (D. 11, 29) 13, 14 (D. 5, 23) 16, 17, 18, 19, 20. E. 2, 1 (D. 3, 16) 2 (D. 15, 31) 4 (D. 19, 41) 5 (D. 7, 25) 6 (D. 4, 9, 19, 36) 7, 8, 9 (D. 2, 28) 10 (D. 1, 5) 11 (D. 8, 11, 40) 12, 13 (D. 1, 28) 14 (D. 23, 33) 15, 16, 17, 18, 20, 21 (D. 9. 28) 22 (D. 7, 32) 24, 25, 27, 28, 29 (D. 7, 8) 31 (D. 2, 21) 34 (D. 4, 35) 36, 37, 38, 39, 42, 43, 44, 46 (D. 9, 11) 47, 50. E. 3. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 21, 23. R. 2. 1, 2, 3, 5,

2, 3, 5, 7, 8, 11, 12, 14. H. 4. 1, 2, 3, 4, 5, 6, 7, 8, 9. H. 5. 1, 2, 3, 4, 5, 7, 9, 10, 11, 13, 15, 18, 20, 23, 25, 27, 28, 29, 31, 33, 38, 49. H. 6. 1, 2, 6, 12, 22 & 23. E. 4.

Agathal. E. 4. 23, 24, 28 (D. 3, 17) 32. E. 1.

Albans. 49. H. 3. 23 (D. 4, 9) 24, 25, 27, 28 (D. 3, 17) 32, 34. E. 1. 1, (D. 8, 11, 19) 5, 6, 7 (D. 15, 27) 8, 9, 11 (D. 8, 14) 12 (D. 11, 29) 13, 14 (D. 5, 23) 16, 17, 18, 19, 20. E. 2. 1 (D. 3, 16) 2 (D. 15, 31) 4 (D. 19, 41) 5 (D. 7, 25) 6 (D 4, 9, 19, 36) 7, 8, 9 (D. 2, 28) 13 (D. 1, 28) 14 (D. 23, 33) 15, 16, 17, 18, 20, 21 (D. 9, 28) 22 (D. 7, 32) 23, 24, 25, 28, 29 (D. 7, 8) 31 (D. 2, 21) 32, 33, 34 (D. 4, 35) 38, 39, 42, 43, 44, 46 (D. 11) 47, 49 (D. 4, 6) 50. E. 3. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 20, 21, 23. R. 2. 1, 2, 5, 7, 8, 11, 12, 14. H. 4. 1, 2, 3, 4, 5, 7, 8, 9. H. 5. 1, 2, 3, 4, 5, 7, 9, 10, 11, 13, 15, 18, 20, 23, 25, 27, 28, 29, 31, 33, 38, 49. H. 6. 1, 2, 6, 12, 22 & 23. E. 4.

Alnewicke. 23, 24, 28 (D. 3, 17) 32, 34. E. 1. (D. 19) E. 2.

Auguſtines Briſtoll. 49. H. 3. 28 (D. 3, 17) 30 (D. 9, 12) E. 1. 10 (D. 1, 5) 11 (D. 11, 40) 12, 13 (D. 1, 28) 14 (D. 23, 33) 15, 17. E. 3.

Auguſtin's Canterbury. 49. H. 3. 23 (D. 4, 9) 25, 27 (D. 17, 18) 28 (D. 3, 17) 30 (D. 9) 32, 34. E. 1. 1. (D. 8, 11, 19) 2, 4, 5, 6, 7 (D. 15, 27) 9, 11 (D. 8, 14) 12 (D. 11, 29) 3, 14 (D. 23, 33) 16, 17, 18, 19, 20. E. 2. 1 (D. 3, 16) 2 (D. 15, 31) 4 (D. 19, 41) 5 (D. 7, 25) 6 (D. 9, 19, 36) 7, 8, 9 (D. 2, 18) 10 (D. 1, 5) 11 (D. 8, 11, 40) 12, 13 (D. 1, 28) 14 (D. 23, 33) 15, 17, 18, 20, 21, 27, 28, 29 (D. 7, 8) 31 (D. 2, 21) 32, 33, 34 (D. 4, 35) 36, 37, 38, 39, 42, 43, 44, 46 (D. 9, 11) 47, 49 (D. 4, 6) 50. E. 3. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 14, 15, 16, 17, 18, 20, 21, 23. R. 2. 12, 14. H. 4. 1, 2, 3, 4, 5, 7, 8, 9. H. 5. 1, 2, 3, 4, 5, 7, 9, 10, 11, 13, 15, 18, 20, 23, 25, 27, 28, 29, 31, 33, 38, 49. H. 6. 1, 6, 12, 22 & 23. E. 4.

Bardeney, *or* Bardnay 49. H. 3. 22. (D. 9). 25, 27 (D. 17, 18) 30 (D. 9, 12) E. 1. 6 (D. 4, 9, 19, 36) 7, 8, 9 (D. 8, 10, 12, 13 (D. 1, 28) 14 (D. 23, 33) 15, 17, 18, 20, 22 (D. 7, 32) 23, 24, 25, 27, 28, 29 (D. 7, 8) 31 (D. 2, 21) 34 (D. 4, 35) 36, 37, 38, 39, 42, 43, 44, 46 (D. 9, 11) 47, 49 (D. 4, 6) 50. E. 3. 1, 2, 3, 4, 5, 7, 8, 9, 10, 11, 13, 14, 15, 16, 17, 18, 20, 21, 23. R. 2. 1, 2, 3, 5, 7, 8, 11, 12, 14. H. 4. 1, 2, 3, 4, 5, 7, 9, 10. H. 5. 1, 2, 3, 4, 7, 11, 13, 15, 18, 20, 23, 25, 27, 28, 29, 31, 33, 38, 49. H. 6. 1, 2, 6, 12, 12 & 23 E. 4.

Barlinge. 49. H. 3. 23 (D. 4) 24, 28 (D. 3, 17) 30 (D. 9, 12) 32, 34. E. 1. 1 (D. 1) 2, 4, 5, 6, 7 (D. 15, 27) 8, 9, 11 (D. 8, 14) 12 (D. 11, 29) 13, 14 (D. 5, 23) E. 2.

Baſing Werke. 23 (D. 4.) 24, 28 (D. 3, 17) 32, 34, E. 1. 1 (D. 19) 2, 4, 6, E. 2.

Bella Landa, 23 (D. 4) 24, 28 (D. 3, 7) 30 (D. 9, 12) 32, 34, E. 1. 1 (D. 19) 2, 4, E. 2.

Bello loco, Bello loco Regis, & Bello campo Regis 49. H. 3. 23 (D. 4) 24, 27 (D. 17, 18) 28 (D. 3, 17) 32, E. 1. 1 (D. 3, 16, 19) 2 (D. 31) 4, 5, 6, 7 (D. 13, 27) 8, 9, 11 (D. 8, 14) 12 (D. 11, 29) 16, 17, 18, 19, 20, E. 2. 4 (D. 17, 41) 6 (D. 4, 9, 19, 36) 7, 8, 9 (D. 18) 10 (D. 1, 5) 11 (D. 8, 11, 40) 12, 13 (D. 1, 28) 14 (D. 23, 33) 15, 22 (D. 7) 23, 24, E. 3. 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 20, 21, 23. R. 2. 1, 2, 3, 5, 7, 8, 11, 12, 14, H. 4. 1, 2, 3, 4, 5, 7, 8, 9, H. 5. 1, 2, 3, 4, 5, 7, 9, 10, 11, 13, 15, 27, 28, 29, 31, 33, 38, 49, H. 6. 1, 2, 6, 12, 22 & 23, E. 4.

Bello Capite 23 (D. 4) 24, E. 1.

Sancti Benedicti de Hulmo, 43, H. 31 23, 27 (D. 17, 18) 30 (D. 9, 12) E. 1. 1 (D. 19) 2, 4, 5, 6, 7 (D. 15, 27) 8, 9, 10 (D. 8, 13) 12 (D. 11, 29) 13, 14 (D. 5, 23) 16, 17, 18, 19, E. 2. 2 (D. 15) 4 (D. 19, 41) 5 (D. 7, 25) 6 (D. 4, 9, 19, 36) 7, 8, 9 (D. 2, 28) 10 (D. 1, 5) 11 (D. 8, 11, 40) 12, 13 (D. 1, 18) 14 (D. 23, 33) 15, 16, 17, 18, 20 (D. 7, 132) 23, 24, 25, 27, 28, 29 (D. 7, 8) 13 (D. 2, 21) 34 (D. 4, 35) 36, 37, 38, 39, 42, 43, 44, 46 (D. 9, 11) 47, 49 (D. 4, 6) 50, E. 3. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 20, 21, 23, R. 2. 1, 2, 3, 4, 5, 6, 7, 8, 11, 12, 14, H. 4. 1, 2, 3, 4, 5, 7, 8, 9, H. 5. 1, 2, 3, 4, 5, 7, 9, 10, 11, 13, 15, 18, 20, 23, 25, 27, 28, 29, 31, 33, 38, 39. H. 6. 1, 2, 6, 12, 22 & 23, E. 4.

Bildewas, 23 (D. 4) 24, 28 (D. 3, 17) 30 (D. 9, 12) 31, E. 1.

Blanca, *or* Glauca Landa, 23 (D. 4) 24, E. 1.

Bockland 12 (D. 11) 14 (D. 5.) E. 2.

Boxle 23 (D. 4) 24, 28 (D. 3, 17) E. 1.

Burgo & Burgo ſancti Petri 49 H. 3. 3, 23, 25, 27 (D. 3, 17) 30 (D. 9, 12) 32, 34 E. 1. 1, (D. 8, 11, 19) 2, 4, 6, 7 (D. 15, 27) 8, 9, 11 (D. 8, 14) 12 (D. 11, 29) 13, 14 (D. 5, 23) 16, 17, 18, 19, 20 E. 2. 1. (D. 3, 16) 2 (D. 15, 31) 4 (D. 19, 41) 5 (D. 7, 25) 6 (D. 4, 9, 19, 36) 7, 8, 9 (D. 8, 18) 10 (D. 1, 5) 11 (D. 8, 11, 40) 12, 13 (D. 1, 28) 14 (D. 23, 33) 15, 16, 17, 18, 20, 21 (D. 9, 28) 22 (D. 7, 32) 23, 24, 25, 27, 28, 29 (D. 7, 8) 31 (D. 2, 21) 34 (D. 4, 35) 36, 42, 43, 44, 46 (D. 9, 11) 47, 49 (D. 4, 6) 50 E. 3. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 20, 22, 23 R. 2. 1, 2, 3, 5, 7, 8, 11, 12, 14 H. 4. 1, 2, 3, 4, 5, 7, 8, 9 H. 5. 1, 2, 3, 4, 5, 7, 9, 10, 11, 13, 15, 18, 20, 23, 25, 27, 28, 29, 31, 33, 38, 49 H. 6. 1, 2, 6, 12, 22 & 23 E. 4.

Burton ſuper Trent 23, 27 (D. 3, 18) 30 (D. 9, 12) E. 1. 8, 9, 11 (D. 8, 14) 12 (D. 11, 29) 14 (D. 5) E. 2.

Buttleſden 49 H. 3.

Byly 23 (D. 4) 24, 28 (D. 3, 7) 32, 34 E. 1.

Bynedon 23 (D. 4) 24, 28 (D. 3, 17) 32 E. 1.

Cerſeſey 49 H. 3. 23, 27, E. 1. 22 (D. 7) 23 E. 3.

Cerne 49 H. 3.

Ceſtria S. Werburge 49 H. 3. 28 (D. 3, 17) 32 E. 1.

Cirenceſter 49 H. 3. 23, 27 (D. 17, 18) 30 (D. 9, 12) 32, 34 E. 1. 1 (D. 19) 2, 4, 5, 6, 7 (D. 15, 27) 8, 9, 11 (D. 8, 14) 12 (D. 11, 29) 13, 14 (D. 5, 23) 16, 17, 18, 19, 20 E. 2. 1 (D. 3, 16) 2 (D. 15, 31) 4 (D. 19, 41) 5 (D. 7. 25) 6 (D. 4, 9, 19, 36) 7, 8, 9 (D. 2, 18) 10 (D. 1, 5) 11 (D. 8, 11, 40) 12, 13 (D. 1, 28) 14 (D. 23, 33) 15, 16, 17, 18, 20, 21 (D. 28, 29) 22 (D. 7, 32) 23, 24, 25, 27, 28, 29 (D. 7, 8) 31 (D. 2, 21) 34 (D. 4, 35) 36, 39, 46 (D. 9, 11) 47, 49, (D. 4, 6) 50 E. 3. 1, 2, 3, 4, 5, 6, 8, 9, 18, 21, 22, 23 R. 2. 1, 2, 3, 5, 7, 8, 11, 14 H. 4. 1, 2, 3, 4, 5, 7, 8, 9 H. 5. 1, 2, 3, 4, 5, 7, 9, 10, 11, 13, 15, 18, 20, 23, 25, 27, 28, 29, 31, 33, 38, 49 H. 6. 1, 2, 6, 12, 22 & 23 E. 4.

Clervaux 49 H. 3.

Cokerſand, Crokerſand 23, 24, 28 (D. 3, 17) 32 E. 1. 1 (D. 19) 2, 4, 6, E. 2.

Colcheſter 49 H. 3. 23, 27 (D. 17, 18) E. 1. 1 (D. 19) 2, 4, 5, 6, 7 (D. 27) 8, 9, 12 (D. 11, 29) 13, 14 (D. 5, 23) 16, 17, 18, 19 E. 2. 4 (D. 19, 41) 5 (D. 7, 25) 6 (D. 4, 9, 19, 36) 7, 8, 9 (D. 2, 18) 10 (D. 1, 5) 11 (D. 8, 11, 40) 12, 13 (D. 1, 28) 14 (D. 23, 33) 15 to 18, 20, 21 (D. 9) 23 to 25, 27 to 29 (D. 78) 31 (D. 2, 21) 36 to 39, 42 to 46 (D. 9, 11) 47, 49 (D. 4, 6) 50 E. 3. 1 to 18, 20, 21, 23 R. 2. 1, 2, 3, 5, 7, 8, 11, 12, 14 H. 4. 1 to 5, 7, 8, 9 H. 5.

1 to

1 to 5, 7, 9, 10, 11, 13, 15, 18, 20, 23, 25, 27 to 29, 31, 38, 49 H. 6. 1, 2, 12, 22 & 23 E. 4.

Combe, *or* Cumbe 23 (D. 4) 24, 28 (D. 3, 17) 30 (D. 9, 12) 32, 34 E. 1. 1 (D. 19) 2 to 7 (D. 15, 27) 8, 9, 11 (D. 8, 14) 12 (D. 11, 29) 14 (D. 5) E. 2.

Crokesden 23 (D. 9) 24, 28 (D. 3, 17) 32, 34 E 1.

Croyland, *or* Crowland 49 H. 3. 23 (D. 9) 25, 27, 28 (D. 3) 30 (D. 9, 12) E. 1. 1 to 7 (D. 15) 8, 9, 11 (D. 8, 14) 12 (D. 11, 29) 13, 14 (D. 5, 23) 16, 17, 18, 19 E. 2. 4 (D. 19, 41) 5 (D. 7, 25) 6 (D. 4, 9, 19, 36) 7, 8, 9 (D. 2, 28) 10 (D. 1, 5) 11 (D. 8, 9, 40) 12, 13 (D. 1, 28) 14 (D. 23, 33) 15 to 18, 20, 21 (D. 9, 28) 22 (D. 7, 32) 23 to 26, 27 to 29 (D. 7, 8) 31 (D. 2, 21) 34 (D. 4, 35) 36 to 40, 44 to 46 (D. 9, 11) 47, 49 (D. 4, 6) 5 E. 3. 1 to 18, 20, 21, 23 R. 2. 1 to 4, 7, 8, 11, 12, 14 H. 4. 1 to 6, 8, 9 H. 5. 1 to 6, 9 to 12, 15, 18, 20, 23, 25, 27 to 29, 31, 33, 38, 49 H. 6. 1, 6, 22 & 23 E. 4.

Croxton 49 H. 3. 23 (D. 4) 25, 28, (D. 3, 17) 30 (D. 9,) 12 32, 34 E. 1. 1 (D. 19, 24) 6, 7 (D. 15, 27) 8, 9, 11 (D. 8, 14) 12 (D. 11, 29) 14 (D. 5) E. 2.

Cumbermere 23 (D. 4) 24, 28 (D. 3, 17) 32 E. 1.

Dale 23 (D. 4) 24, 28 (D. 3, 17) 30 (D. 9, 12, 32, 34 E. 1. 1 (D. 19) 2, 4, 6 E. 2.

Deulacrosse 23 (D. 4) 24, 28 (D. 3, 17) 32 E. 1.

Dunkeswell 23 (D. 4) 24, 28 (D. 3, 17) 32 E. 1.

Edmund's de Bury 49 H. 3. 23 (D. 4, 9) 24, 25, (D. 3, 17, 18) 32, 34 E. 1. 1 (D. 8, 11, 19) 2, 4 to 6, 11 (D. 8, 14) 12 (D. 11, 29) 13, 14 (D. 5, 23) 16 to 20 E. 2. 1 (D. 3, 16) 2 (D. 15, 31) 4 (D. 19, 41) 5 (D. 7, 25) 6 (D. 4, 9, 19, 36) 7, 8, 9 (D. 2, 28) 10 (D. 1, 5) 11 (D. 8, 11, 40) 12, 13 (D. 1, 28) 14 (D. 23, 33) 15 to 18, 20, 21 (D. 9, 28) 22 (D. 7, 32) 23 to 25, 28, 29 (D. 7, 8) 31 (D. 2, 21) 34 (D. 4, 35) 36 to 39, 42 to 44, 46 (D. 9, 11) 47, 49 (D. 4, 6) 5 E. 3. 1 to 3, 7 to 18, 20, 21, 23 R. 2. 1 to 3, 5, 7, 8, 11, 12, 14 H. 4. 1 to 3, 5, 7, 8, 9 H. 5. 1 to 5, 7, 9 to 11, 13, 15, 18, 20, 23, 25, 27, 31, 33, 38 to 49 H. 6. 1, 2, 6, 12, 22, 23 E. 4.

Eglesston 23 (D. 4) 24, 28 E. 1.

Evesham 49 H. 3. 23 (D. 4, 9) 24, 25, 27 (D. 3, 17, 18) 30 (D. 9, 12) 32, 34 E. 1. 1 (D. 8, 11, 19) 2, 4 to 7 (D. 15, 27) 8, 11 (D. 8, 14) 12 (D. 11, 29) 13, 14 (D. 5, 23) 16 to 20 E. 2. 1 (D. 3, 16) 2 (D. 15, 31) 4 (D. 19, 41) 3, 5 (D. 7, 25) 6 (D. 4, 9, 19, 36) 7, 8, 9 (D. 2, 13) 10 (D. 1, 5) 11 (D. 8, 11, 40) 12, 13 (D. 1, 28) 14 (D. 23, 33) 15 to 18, 20, 21 (D. 9, 28) 22 (D. 7, 32) 23 to 25, 28, 29 (D. 7, 8) 31 (D. 2, 21) 32, 34 (D. 4, 35) 36 to 39, 42 to 44, 46 (D. 9, 11) 47 E. 3. 1 to 18, 20, 21, 23 R. 2. 1 to 3, 5, 7, 8, 11, 12, 14 H. 4. 1 to 5, 7 to 9 H. 5. 1 to 5, 7, 9 to 11, 13, 15, 18 to 49 H. 6. 1, 2, 6, 12, 22 & 23 E. 4.

Eynesham 27 (D. 17, 18) 30 (D. 9, 12) E. 1. 36 to 39, 42 to 44 E. 3. 1 R. 2.

Eversham 23, 27 E. 1. 1, 6, 7 (D. 15, 27) 8, 11 (D. 8, 14) 12 (D. 11, 29) 14 (D. 5) 17, 18 E. 2. 21 (D. 28) E. 3.

Flaxele, *or* Flaxley 23 (D. 4) 24, 28 (D. 3, 17) 32 E. 1.

De Fontibus 49 H. 3. 23 (D. 4) 24, 28 (D. 3, 17) 30 (D. 9, 12) 32, 34 E. 1. 1 (D. 19) 2, 6, 7 (D. 15, 27) 8, 9, 11 (D. 8, 14) 12 (D. 11, 29) 13, 14 (D. 5, 23) 16 E. 2.

Forneyes, *or* Furneys 49 H. 3. 23 (D. 4) 24, 28 (D. 4, 17) 3 (D. 9, 12) 32, 34 E. 1. 1 (D. 19) 2, 4, 7 (D. 15, 27) 8, 9, 11 (D. 8, 14) 12 (D. 11, 29) 13, 14 (D. 5) E. 2.

Gerndon, Grendon, Gerwedon 23 (D. 4) 24, 28 (D. 3, 17) 32, 34 E. 1. 1 (D. 19) 2, 6, 7 (D. 15, 27) 8, 9, 11 (D. 8, 14) 12 (D. 11, 29) 14 (D. 5) E. 2.

Glaston 49 H. 3. 23, 25, 27 (D. 17, 18) 28 (D. 3, 17) 30 (D. 9, 12) 32, 34 E. 1. 1 (D. 8, 11, 19) 2, 4 to 7 (D. 15, 27) 8, 9, 11 (D. 8, 14) 12 (D. 11, 29) 13, 14 (D. 5, 23) 16 to 20 E. 2. 1 (D. 3, 16) 2 (D. 15, 31) 4 (D. 19, 41) 5 (D. 7, 25) 6 (D. 4, 9, 19, 36) 7, 8, 9 (D. 2, 18) 10 (D. 1, 15) 11 (D. 8, 11, 40) 12, 13 (D. 1, 28) 14 (D. 23, 33) 15 to 19 to 21 (D. 9, 28) 22 (D. 7, 32) 23 to 29 (D. 7, 8) 31 (D. 2, 24) 34 (D. 4, 35) 36 to 39, 42 to 44, 46 (D. 9, 11) 47, 49 (D. 4, 6) 50 E. 3. 1 to 18, 20, 21, 23 R. 2. 1, 3, 5, 7, 8, 11 to 14 H. 4. 1 to 5, 7 to 9 H. 5. 1, 4, 5, 7, 9, 10, 11, 13, 15, 18, 20, 23, 25, 27 to 29, 31, 33, 38, 49 H. 6. 1, 2, 6, 12, 22, 23 E. 4.

Glouceſter Sancti Petri 49 H. 3. 23, 25, 27 (D. 3, 17, 18) 28 (D. 3, 17) 30 (D. 9, 12) 32, 34 E. 1. 1 (D. 8, 11, 19) 2 to 7 (D. 15, 27) 8, 9, 11 (D. 8, 14) 12 (D. 11, 29) 13, 14 (D. 5, 23) 16 to 20 E. 2. 1 (D. 3, 16) 2 (D. 15, 31) 4 (D. 19, 41) 5 (D. 7, 25) 6 (D. 4, 9, 19, 36) 7, 8, 9 (D. 2, 18) 10 (D. 1, 5) 11 (D. 8, 11, 40) 12, 13 (D. 1, 28) 14 (D. 23, 33) 15, 16, 18 to 21 (D. 9, 28) 22 (D. 7, 32) 23 to 29 (D. 7, 8) 31 (D. 2, 21) 34 (D. 4, 25) 36 to 39, 42 to 44, 46 (D. 9, 11) 47, 49 (D. 4, 6) 50 E. 3. 1 to 7 (D. 10, 37) 8 to 11 (D. 13, 24) 12 to 18, 20, 21, 23 R. 2. 1 to 3, 5; P. 1 (D. 28. P.) D. 4. 7, 8, 11, 12, 14 H. 4. 1 to 7, 8, 9 H. 5. 1 to 5, 7, 9 to 11, 13, 15, 18, 20, 23, 25, 27 to 29, 31, 33, 38, 49 H. 6. 1, 2, 6, 12, 22 & 23 E. 4.

Hales, & Hayles, *two diſtinct Abbats uſually ſummoned together*, 23 (D. 4, 9) 24, 28 (D. 3, 17) 32, 34 E. 1. 1 (D. 19) 2, 4, 5, 6, 7 (D. 15, 27) 8, 9, 11 (D. 8, 14) 12 (D. 11, 29) 14 (D. 5) E. 2.

Heppe 23 E. 1. (D. 4)

Hida juxta Winton 49 H. 3. 23, 27 (D. 3, 17, 18) 30 (D. 9, 12) E. 1. 1 (D. 8, 11, 19) 2, 4, 7 (D. 15, 27) 8, 9, 11 (D. 8, 14) 12 (D. 11, 29) 13, 14 (D. 5, 23) 16 to 20 E. 2. 1 (D. 3, 16) 2 (D. 15, 31) 4 (D. 19, 41) 5 (D. 7, 25) 6 (D. 4, 9, 19, 36) 7, 8, 9 (D. 2, 13) 10 (D. 1, 5) 11 (D. 8, 11, 40) 12, 13 (D. 1, 28) 14 (D. 23, 33) 15 to 18, 20, 21 (D. 9,) 22 (D. 7, 32) 23 to 29 (D. 7, 8) 31 (D. 2, 21) 34 (D. 4, 35) 36 to 39, 42 to 44, 46 (D. 9, 11) 47, 50 E. 3. 1 to 7 (D. 10, 37) 8, 11, 12, 14 H. 4. 1 to 9 H. 5. 1, 7, 9, 10, 11, 13, 15, 18, 20, 23, 25, 27, 28, 29, 31, 33, 38, 44, 49 H. 6. 1, 2, 6, 12, 22 & 23 E. 4.

Holmencoltram 23 (D. 4) 24, 28 (D. 3, 17) 32, 34 E. 1. 1 (D. 19) 24 E. 2.

Houlm, *See* Benedict.

James, *See* Northampton.

Jereval, Jorval, Jerval, Gereval, Gervaux 23 (D. 4) 24, 28 (D. 3, 17) 30 (D. 9, 12) 32, 34 E. 1. 1 (D. 19) 2, 4, 6, 7 (D. 27) E. 2.

Kingeswode 23 (D. 4) 24, 28 (D. 3, 17) 32 E. 1.

Kirkestead 49 H. 3. 23 (D. 4, 9) 24, 28 (D. 3, 17) 32, 34 E. 1. 1 (D. 19) 2, 4, 6, 7 (D. 15, 27) 8, 9, 11 (D. 8, 14) 12 (D. 11, 29) 14 (D. 5) E. 2.

Kirkestall 49 H. 3.

Lavedon, Lanedon 23 (D. 4) 24, 28 (D. 3, 17) 32 E. 1.

Lesenes 49 H. 3. 23 E. 1.

Leicester 49 H. 3. 23, 27 (D. 17, 18) E. 1. 12 (D. 11) 13, 14 (D. 5, 23) 16 to 20 E. 2. 1 (D. 3, 16) 2 (D. 15, 31) 4 (D. 19, 41) 5 (D. 7, 25) 6 (D. 4, 9, 19, 36) 7, 8, 9 (D. 2, 18) 10 (D. 1, 5) 11 (D. 8, 11, 40) 12, 13 (D. 1, 28) 14 (D. 23, 33) 15 to 18, 20, 21 (D. 9, 28) 22 (D. 7, 32) 23, 24 (25 Cancellatur) 27 *ſummoned again* & 29 (D. 7) E. 3 Cancellatur.

Lilleſhull 49 H. 3.

Litely, Letely 23 (D. 4) 24, 28 (D. 3, 17) 32 E. 1.

Malmsbury 49 H. 3. 23, 25, 27 (D. 3, 17, 18) 28, 30 (D. 9, 12) 32, 34 E. 1. 1 (D. 8, 11, 19) 6, 7 (D. 15, 27) 8, 9, 11 (D. 8, 14) 12 (D. 11, 39) 16 to 20 E. 2. 1 (D. 3, 16) 2 (D. 11, 31) 4 (D. 19, 41) 5 (D. 7, 25) 6 (D. 4, 9, 19, 36) 7, 8, 9 (D. 2, 18) 10 (D. 1, 5) 11 (D. 8, 11, 40) 12, 13 (D. 1, 28) 14 (D. 23, 33) 15 to 18, 20, 21 (D. 9, 28) 22 (D. 7, 32) 23 to 25, 27 to 29 (D. 7, 8) 31 (D. 2, 21) 34 (D. 4, 35) 36 to 39, 42 to 44, 46 (D. 9, 11) 47, 49 (D. 4, 6) 50 E. 3. 1 to 7 (D. 10, 37) 8 to 11 (D. 13, 24) 12 to 18, 20, 21, 23 R. 2. 1 to 7 (D. 28 P. D. 4) 8, 11, 12, 14 H. 4. 1 to 9 H. 5. 1 to 5, 7, 9, 10, 11, 13, 15, 18, 20, 23, 25, 27 to 29, 31, 33, 38, 49 H. 6. 1, 2, 6, 12, 22 & 23 E. 4.

Mary Eborum 49 H. 3. 23, 27, 28 (D. 3, 17) 32, 34 E. 1. 1 (D. 8, 11, 19) 2, 4 to 7 (D. 15, 27) 8, 9, 11 (D. 8, 14) 12 (D. 11, 29) 14 (D. 5, 23) 16 to 20 E. 2. 1 (D. 3, 16) 2 (D. 11, 31) 4 (D. 19, 41) 5 (D. 7, 25) 6 (D. 9, 19, 36) 7, 8, 9 (D. 2, 18) 10 (D. 1, 5) 11 (D. 8, 11, 40) 12 13 (D. 1, 28) 14 (D. 23, 33) 15, 17, 18, 21 (D. 9) 22 (D. 7, 32) 23 to 25, 27, 29 (D. 7, 8) 31 (D. 2. 21) 37 to 39, 42, 44, 46 (D. 9, 11) 47, 49 (D. 4, 6) 50 E. 3.

Melſa 49 H. 3. 23 (D. 4) 24, 28 (D. 3, 17) 30 (D. 9, 12) 32, 34 E. 1. 1 (D. 19) 24 to 27 (D. 15, 27) 8, 9, 11 (D. 8, 14) 12 (D. 11, 29) 14 (D. 5) E. 2.

Meryvall, Miravalle 49 H. 3. 23 (D. 4) 24, 28 (D. 3, 17) 30 (D. 9, 12) 32 E. 1. 1 (D. 19) 2, 4, 6, 7 (D. 15, 27) 8, 9, 11 (D. 8, 14) 12 (D. 11, 29) 14 (D. 5) E. 2.

Middleton 49 H. 3. 12 (D. 11) 14 (D. 5) E. 2. 22 (D. 7) 23 E. 3.

Muchene 49 H. 3.

Muchelneye 22 (D. 7) 23 E. 3.

Newhus 23 (D. 4) 24, 28 (D. 3, 17) 32, 34 E. 1. 1 (D. 19) 2, 4, 6, 7 (D. 15, 27) E. 2.

Neuſom 23 E. 1. D. 4.

Northampton James 49 H. 3. 12 (D. 11) 14 (D. 5) E. 2.

Newminſter 23 (D. 4) 24, 28 (D. 3, 17) 30 (D. 9, 12) 32, 34 E. 1.

Nuttell 49 H. 3.

Nywenham 2, 5, 6 E. 2.

Oſelveſton 49 H. 3.

Oſeney 49 H. 3. 23, 27 (D. 17, 18) 30 (D. 9, 12) E. 1. 12 (D. 11) 14 (D. 5) 16 to 19 E. 2. 4 (D. 19, 41) 5 (D. 7, 25) 6 (D. 4, 9, 19, 36) 7, 8, 9 (D. 8, 18) 10 (D. 1, 5) 11 (D. 8, 11, 40) 14 (D. 23, 33) 15, 17, 18, 21 (D. 28) 23, 46 (D. 9, 11) 47 E. 3.

Oſytha 23, 32 E. 1. 1 (D. 19) 2 to 7 (D. 15, 27) 9, 11 (D. 8, 14) E. 2.

Parco Lude 49 H. 3. 23 (D. 4) 24, 28 (D. 3, 17) 32 E. 1.

Sancti Petri Briſtoll 32, 34 E. 1. 1 (D. 19) E. 2. 32 E. 3.

Perſhore, Perſour, Perſhor 49 H. 3. 23, 27 (D. 17, 18) E. 1. 8, 9, 11 (D. 8, 14) 12 (D. 11, 29) 14 (D. 5) E. 2.

Pippewell 23 (D. 4) 24, 28, (D. 3, 17) 32, 34 E. 1. 1 (D. 19) 2, 4, 6, 7 (D. 15, 27) E. 2.

Quarrera, Quarrere 23 (D. 4) 24, 28 (D. 3, 17) 30 (D. 9, 12) 32 E. 1.

Radegunde 23 (D. 4, 9) 24, 28 (D. 3, 17) 3 (D. 9, 12) 32, 34 E. 1. 1 (D. 19) 2, 4 E. 2.

Rading, Reding, Redinges 49 H. 3. 23, 25, 27 (D. 17, 18) 28, 30 (D. 9, 12) 32, 34 E. 1. 1 (D. 8, 19) 2, 4, 6, 7 (D. 15, 27) 8, 9, 11 (D. 8, 14) 12 (D. 11, 29) 13, 14 (D. 5, 23) 16, 17, 18, 19, 20 E. 2. 1 (D. 3, 16) 2 (D. 15, 31) 4 (D. 19, 41) 6 (D. 4, 9, 19, 36) 7, 8, 9 (D. 23, 18) 10 (D. 1, 5) 11 (D. 8, 11, 40) 12 13 (D. 1, 28) 14 (D. 23, 33) 15 to 18, 20, 21 (D. 9, 28) 22 (D. 7, 32) 23 to 29, 31 (D. 2, 21) 34 (D. 4, 35) 36 to 39, 42 to 44, 46 (D. 9, 11) 47, 49 (D. 4, 16) 50 E. 3. 1 to 7 (D. 10, 37) 8. to 11 (D. 13, 24) 12 to 18, 20, 21, 23 R. 2. 1, 2, 3, 5 (P. 1. D. 28. P. 2. D. 4) 7, 8, 11, 12, 14 H. 4. 1 to 9 H. 5. 1 to 5, 7, 10, 11, 13, 15, 18, 20, 23, 25, 27 to 29, 31, 33, 38, 49 H. 6. 1, 2, 6, 12, 22 & 23 E. 4.

Ramesy, Ramſey 49 H. 3. 23, 25, 27 (D. 17, 18) 28, 39 (D. 9, 12) 32, 34 E. 1. 1 (D. 8, 11, 19) 2, 4 to 7 (D. 15, 27) 8, 9, 12 (D. 11, 29) 13, 14, (D. 5, 23) 16 to 20 E. 2. 1 (D. 3, 16) 2 (D. 15, 31) 4 (D. 19, 41) 6 (D. 4, 9, 19, 36) 7, 8, 9 (D. 2, 18) 10 (D. 1, 5) 11 (D. 8, 15, 40) 12, 13 (D. 1, 28) 14 (D. 23, 33) 15, 17, 18, 20, 21 (D. 9, 28) 22 (D. 32) 23, 25, 27 to 29 (D. 7, 8) 31 (D. 2, 21) 34 (D. 4, 35) 36 to 39, 42, 43, 44, 46 (D. 9, 11) 47, 49 (D. 4, 6) 50 E. 3. 1 to 7 (D. 10, 37) 8 to 11 (D. 13, 24) 12 to 18, 20, 21 R. 2. 1, 2, 3, 5, 7, 8, 11, 12, 14 H. 4. 1, 2 to 5, 7, 9, 10, 11, 13, 15, 18, 20, 23, 25, 27 to 29, 31, 33, 38, 49 H. 6. 6, 12, 22, 23 E. 4.

Reuesbie 23 (D. 4) 24, 28 (D. 3, 17) 23 E. 1. 14 (D. 5) E. 2.

Ryevall, Riaval, Rival 49 H. 3. 4, 6, 7 (D. 15, 27) 8, 9, 11 (D. 8, 14) 12 (D. 11, 29) 13, 14 (D. 5, 23) E. 2.

Rufford, Rughford 49 H. 3. 23 (D. 4) 24, 28 (D. 3, 17) 32, 34 E. 1. 1 (D. 19) 2, 4 to 7 (D. 15, 27) E. 2.

Rupe 49 H. 3. 23 (D. 4) 24, 28 (D. 3, 17) 30 (D. 3, 12) 32, 34 E. 1. 1 (D. 19) 2, 4 to 7 (D. 27) E. 2.

Roucester 12 E. 2. (D. 11)

Sallay 23 (D. 4) 24, 28 (D. 3, 17) 30 (D. 9, 12) 34 E. 1. 1 (D. 19) 2, 4, 6, 7 (D. 27) E. 2.

Salop 49 H. 3. 23, 27 (D. 17, 18) 32 E. 1. 5, 12 (D. 11) 13, 14 (D. 5, 23) 16, 17, 18 E. 2. 4 (D. 19, 41) 5 (D. 7, 25) 6 (D. 4, 9, 19, 36) 7, 8, 9 (D. 18) 10 (D. 1, 5) 11 (D. 8, 11, 40) 12, 13 (D. 1, 28) 14 (D. 23, 33) 15, 17, 18, 20, 21 (D. 9) 22 (D. 7, 32) 23, 25, 28 to 29 (D. 7, 8) 31 (D. 2, 21) 34 (D. 4, 35) 38, 39, 42 to 44, 46 (D. 9, 11) 47, 50 E. 3. 1 to 7 (D. 10, 37) 8 to 11 (D. 13, 24) 12 to 18, 20, 21, 23 R. 2. 1 to 5, 7 (D. 28. P. 2. D. 4) 8, 11, 12, 14 H. 4. 1 to 5, 7 to 9 H. 5. 1 to 5, 7 to 11, 13, 15, 18, 20, 23, 25, 27 to 29, 31, 33, 39, 49 H. 6. 1, 2, 6, 12, 22 & 23 E. 4.

Selebey, Selby, Suleby 49 H. 3. 23, 24, 30 (D. 9, 12) 32, 34 E. 1. 1 (D. 8, 19) 2, 4, 6, 7 (D. 27) 8, 9, 11 (D. 8, 14) 12 (D. 11, 29) 13, 14 (D. 5, 23) 16 to 20 E. 2. 1 (D. 3, 16) 2 (D. 15, 30) 4 (D. 19, 41) 5 (D. 7, 25) 6 (D. 9, 19, 36) 7, 8, 9 (D. 2, 18) 10 (D. 1, 5) 11 (D. 8, 11) 12, 13 (D. 1, 28) 14 (D. 23, 33) 15, 17, 18, 21 (D. 9) 22 (D. 7, 32) 23 to 27 to 29 (D. 7, 8) 34 (D. 4) 36 to 39, 44, 46 (D. 9, 11) 49 (D. 4, 6) 50 E. 3. 1 to 7 (D. 10, 37) 8 to 11 (D. 13, 24) 12 to 18, 20, 21, 23 R. 2. 1 to 5 (D. 28 & D. 4) 7, 8, 10, 12, 14 H. 4. 1 to 7 to 9 H. 5. 1 to 5, 7, 9, 10, 11, 13, 15, 18, 20, 23, 25, 27 to 29, 31, 33, 38, 49 H. 6. 1, 2, 6, 12, 22, 23 E. 4.

Sherburne 23, 27 (D. 18) E. 1. 8, 9, 11 (D. 8, 14) 12 (D. 11, 29) 13, 14 (D. 5, 23) E. 2.

Stanley *in* Arderen 23, 24 (D. 1, 17) 32, 34 E. 1. 1 (D. 19) 2, 4, 6, 7 (D. 15, 27) 8, 9, 11 (D. 8, 14) 12 (D. 11, 29) E. 2.

Stanlawe 23 (D. 4) 28 (D. 3, 17) 32 E. 1.

Stonely, Stanley, Stanlegh *in* Wilts 23 (D. 4) 24, 28 (D. 3, 17) 32 E. 1. 5, 8, 9, 11 (D. 8, 14) E. 2.

Strata Florida 23 (D. 4) 24, 28 (D. 3, 17) 30 (D. 9, 12) 32 E. 1.

Stratford *at* Bogh 23 (D. 4) 24, 28 (D. 3, 17) 30 (D. 9, 12) 32 E. 1. 1 (D. 19) 8, 9, 11 (D. 8, 14) E. 2.

Swyneſheved 23 (D. 4) 24, 28 (D. 3, 17) 32 E. 1.

Tame 49 H. 3.

Taviſtoke 49 H. 3. 30 (D. 9, 12) E. 1. 22 (D. 7) 23 E. 3.

Tewkesbury 49 H. 3. 23, 27 (D. 17, 18) E. 1. 1 (D. 19) E. 2.

Thorney 49 H. 3. 23, 25, 27 (D. 3, 18) 30 (D. 9, 12) E. 1. 2, 4 to 7 (D. 16, 17) 8, 9, 11 (D. 8, 14) 12 (D. 11, 29) 13, 14 (D. 5, 23) 16 to 19 E. 2. 4 (D. 19, 41) 5 (D. 7, 25) 6 (D. 4, 9, 19, 36) 7, 8, 9 (D. 2, 18) 11 (D. 8, 11, 40) 12, 13 (D. 1, 28) 14 (D. 23, 33) 15, 17, 18, 20, (D. 9, 28) 22 (D. 32) 23, 25, 27 to 29 (D. 7, 8) 31 (D. 2, 21) 34 (D. 4, 35) 36 to 39, 42 to 44, 46 (D. 9, 11) 47, 49 (D. 4, 6) 50 E. 3. 1 to 7 (D. 10, 37) 8 to 11 (D. 13, 24) 12 to 18, 20, 21, 23 R. 2. 1, 2, 3, 5 (P. 1. D. 21. P. 2. D. 4) 7, 8, 11, 12, 14 H. 4. 1 to 5, 7 to 9 H. 5. 1 to 5, 7, 9 to 11, 13, 15, 18, 20, 23, 25, 27 to 29, 31, 33, 38, 49 H. 6. 1, 2, 6, 12, 22, 23 E. 4.

Thornton ſuper Humber 23 (D. 4, 27) E. 1. 5, 8, 9, 11 (D. 8, 14) 12 (D. 11, 29) 13, 14 (D. 5, 23) 16 to 20 E. 2. 2 (D. 3, 16) 4 (D. 19, 41) 5 (D. 7, 25) 6 (D. 4, 9, 19, 36) 7, 8, 9 (D. 8, 18) 10 (D. 1, 5) 11 (D. 3, 11, 40) 12, 13 (D. 1, 28) 14 (D. 23, 33) 15, 23 E. 3.

Tichefielde 23 (D. 4) 24, 28 (D. 3, 17) 32, 34 E. 1. 1 (D. 19) E. 2.

Tupholme 23 (D. 4) 24, 28 (D. 3, 17) 32, 34 E. 1. 1 (D. 19) 2, 4, 6, 7 (D. 27) E. 2.

Tyletye 23 (D. 4) 24, 28 (D. 3, 17) E. 1.

Vale Dei 49 H. 3. 23 (D. 4) 24, 28 (D. 3, 17) 30 (D. 9, 12) 32, 34 E. 1. 1 (D. 19) 2, 4, 6, 7 (D. 15, 27) 8, 9, 11 (D. 8, 14) 12 (D. 11, 29) 14 (D. 5) E. 2.

Valle Regali 23 (D. 4) 24, 28 (D. 3, 17) 32 E. 1.

Waltham & Waltham ſanctæ Crucis 49 H. 3. 23 (D. 4, 9) 24, 25, 27 (D. 17, 18) 28 (D. 3, 17) 32, 34 E. 1. 1 (D. 19) 2, 4 to 7 (D. 15, 27) 8, 9, 11 (D. 8, 14) 12 (D. 11, 29) 13, 14 (D. 5, 23) 16 to 19 E. 2. 2 (D. 15) 4 (D. 17, 41) 5 (D. 7, 25) 6 (D. 4, 9, 19, 36) 7, 8, 9 (D. 2, 34) 10 (D. 1, 5) 11 (D. 8, 11, 40) 12, 13 (D. 1, 28) 14 (D. 23, 33) 15 to 18, 20, 21 (D. 9, 28) 22 (D. 7, 32) 23 to 25, 27, 29 (D. 7, 8) 31 (D. 2, 21) 33, 34 (D. 4, 35) 36, 38, 39, 42 to 44, 46 (D. 9, 11) 47, 49 (D. 4, 6) 50 E. 3. 1 to 5, 7, 8, 11, 12, 13, 15 to 18, 20, 21, 23 R. 2. 1 to 14 H. 4. 1 to 5, 7, 9 H. 5. 1 to 5, 7, 9, 10, 11, 13, 15, 18, 20, 21, 23, 25, 27 to 29, 31, 33, 38, 49 H. 6. 1, 2, 6, 12, 22, 23 E. 4.

Warden, Wardon de Boxle 49 H. 3. 28 (D. 3, 17) 32 E. 1.

Waverley 49 H. 3. 23, 25, 27 (D. 3, 17) 28, 30 (D. 9, 12) 32 E. 1.

Wellebeck 23 (D. 4) 24, 28 (D. 3, 17) 30 (D. 9, 12) 32, 34 E. 1. 1 (D. 19) 2, 4, 6, 7 (D. 15, 27) 8, 9, 11 (D. 8, 14) 12 (D. 11, 29) 14 (D. 5) E. 2.

Weſtminſter Sancti Petri 49 H. 3. 23, 25, 27 (D. 3, 17, 18) 28, 30 (D. 9, 12) 32, 34 E. 1. 1 (D. 19) 5, 6, 7 (D. 15, 27) 8, 9, 11 (D. 8, 14) 12 (D. 11, 29) 13, 14 (D. 5, 23) 16 to 20 E. 2. 1 (D. 3, 16) 2 (D. 15, 31) 4 (D. 19, 41) 5 (D. 7, 25) 6 (D. 4, 9, 19, 36) 7, 8, 9 (D. 8, 18) 10 (D. 1, 5) 11 (D. 8, 11, 40) 12, 13 (D. 1, 28) 14 (D. 23, 33) 15, 16, 17, 18, 21, 22 (D. 7, 32) 23 to 27 to 29 (D. 7, 8) 31 (D. 2, 21) 33, 34 (D. 4, 35) 38, 39, 42 to 44, 46 (D. 7, 11) 47, 49 (D. 4, 6) 50 E. 3. 1 to 18, 20, 21, 23 R. 2. 1, 2, 5, 7, 8, 11, 12, 14 H. 4. 1, 5, 7 to 9 H. 5. 1 to 5, 7, 9, 10, 11, 13, 15, 18, 20, 22, 25, 27, 28, 29, 31, 33, 38, 49 H. 6. 1, 2, 6, 12, 22, 23 E. 4.

Whiteby, Wyteby 49 H. 3. 23, 27 (D. 18) E. 1. 12 (D. 11) 14 (D. 5) E. 2.

Winchecombe 49 H. 3. 23, 27 (D. 17, 18) 28 (D. 3, 17) 30 (D. 9, 12) 34, 34 E. 1. 1 (D. 8, 11, 19) 2, 4 to 7 (D. 15, 27) 8, 9, 11 (D. 8, 14) 12 (D. 11, 29) 14 (D. 5) 16 to 19 E. 2. 4 (D. 17, 41) 5 (D. 7, 25) 6 (D. 4, 9, 19, 36) 7, 8, 9 (D. 2, 18) 10 (D. 1, 5) 11 (D. 8, 11, 40) 12, 13 (D. 1, 28) 14 (D. 23, 33) 16, 17, 20, 21 (D. 9) 22 (D. 7, 32) 23, 25, 27 to 29 (D. 7, 8) 31 (D. 2, 21) 34 (D. 4, 35) 46 (D. 9, 21) 47, 49 (D. 4, 6) E. 3. 4 to 18, 20, 21, 23 R. 2. 1 to 5, 7, 8, 11, 12, 14 H. 4. 1 to 5, 7 to 9 H. 5. 1 to 5, 7 to 13, 15, 18, 20, 23, 25, 27 to 29, 31, 33, 38, 49 H. 6. 1, 2, 6, 12, 22, & 23 E. 4.

Total Number of the Abbats ſummoned at ſeveral Times, taking *Hales* and *Hayles* as diſtinct, is 122.

A Catalogue of the Priors and Maſters of Religious Orders ſummoned to Parliament and great Councils of England.

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Bath 23 E. 1.

Bermundſey 49 H. 3.

Bennewell 49 H. 3.

Blida 49 H. 3.

Bridlington 49 H. 3. 1 (D. 11) 12 (D. 11) 14 (D. 5) 16 to 16 E. 2.

Banver, *or* Benver 49 H. 3.

Chriſt Church Canterbury 23, 25, 27 (D. 18) E. 1. 1 (D. 8, 11) E. 2. 21 (D. 28) 22 (D. 7) 32 & 3 E. 3.

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Giſeburn 49 H. 3. 23, 27 (D. 18) E. 1.

Huntingdon 49 H. 3.

John Jeruſalem in Anglia 49 H. 3. 23, 25, 28 (D. 3, 17) 30 (D. 9) 32 E. 1. 1 (D. 19) 2, 4, 6, 7 (D. 15, 27) 8, 9, 11 (D. 8, 14) 12 (D. 11, 29) 13, 14 (D. 5, 23) 16 to 19 E. 2. 2 (D. 15) 4 (D. 19, 41) 5 (D. 7, 25) 6 (D. 9, 19, 36) 7 to 9 (D. 2, 18) 10 (D. 1, 5) 11 (D. 9, 19, 36) 7 to 9 (D. 2, 18) 10 (D 1, 5) 11 (D. 8, 11, 40) 12, 13 (D. 1, 28) 14 (D. 23, 33) 15 to 18, 20, 21 (D. 9, 28) 22 (D. 7, 32) 23 to 5, 28, 29 (D. 7, 8) 31 (D. 2, 21) 32 to 4 (D. 4, 35) 36 to 38, 42 to 44, 46 (D. 9, 11) 47, 49 (D. 4, 6) 50 E. 3. 2 to 4, 6 to 18, 20 to 3 R. 2. 1 to 3, 5, 7, 8, 11, 12, 14 H. 4. 1 to 4 H. 5. 5, 7, 9 to 15, 18, 23, 25, 28, 31, 33, 38, 49 H. 6. 1, 2, 6, 12, 22, 23 E. 4.

Karliol 49 H. 3.

Kinleworth 49 H. 3.

Landa 49 H. 3.

Ledes 49 H. 3.

Lenton 49 H. 3.

Lewes, *or* Lewis 49 H. 3. 1 (D. 8, 11, 19) 2, 4 to 7 (D. 15, 27) 8, 9, 11 (D. 8, 19) 12 (D. 11, 29) 13, 14 (D. 5, 23) 16 to 19 E. 2. 2, 4 (D. 19, 41) 5 (D. 7, 25) 6 (D. 4, 9, 19, 36) 7 to 9 (D. 2, 18) 10 (D. 1, 5) 11 (D. 8, 11, 40) 12, 13 (D. 1, 18) 14 (D. 23, 33) 15 to 21 (D. 9, 28) 22 (D. 7, 32) 23 to 5, 27, 36 to 38 E. 3.

Merton 47 H. 3. 23 (D. 9) 27 (D. 18) E. 1.

Neots 49 H. 3.

Norwich 49 H. 3. 23, 25 E. 1.

Oſwald

Oſwald 49 H. 3.
Roffen 21 E. 3 (D. 28)
Sempingham *and with* l *and* r *ſometimes writ Prior and Maſter of the Order* 49 H. 3. 24, 28 (D. 3, 17) 30 (D. 9) 32 E. 1. 6, 7 (D. 15, 27) 8, 9, 11 (D. 8, 14) 12 (D. 11, 29) 13, 14 (D. 5, 23) E. 2. 10 (D. 1, 5) 11 (D. 8, 11, 40) 12, 13 (D. 1, 28) 14 (D. 23, 33) 15 E. 3.
Stadley 49 H. 3.
Spalding 49 H. 3. 2, 4, 5 to 7 (D. 15, 27) 8, 9, 11 (D. 8, 14) 12 (D. 11, 29) 14 (D. 5.) 16 to 19 E. 2. 4 (D. 19, 41) 5 (D. 7, 25) 6 (D. 4, 9, 19, 36) 7 to 9 (D. 2, 18) 10 (D. 5) 11 (D. 8, 11, 40) 12, 13 (D. 1, 28) 14 (D. 23, 33) 15 E. 3.
Swithens Winton 49 H. 3. 23, 25 E. 1. 21 E. 3.
Templers Maſter of the Militia in England 49 H. 3. 23, 24, 27, 28 (D. 3, 17) 30 (D. 9) 32 E. 1. 1 (D. 19) E. 2. *the Order diſſolv'd in* E. 2*d's Time, and ſettled on the Hoſpitallers* 17 E. 2. *and Maſter of the Temple not after.*
Thurgarton 49 H. 3.
Trinity Canterbury 49 H. 3.
Trinity Ebor. 49 H. 3.
Watton 49 H. 3.
Wigom Ditto.

Total of Priors and Maſters 41.

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Maſter Gilbert Middleton *Archdeacon of* Northampton, Offic' Cur', *Maſter Hoſp.* de St. Albans, *Dean of the Arches* London 18 E. 2.
Dean of Wells 32 E. 3. (D. 14)

A Catalogue of Clergymen from 22 E. 1. *till* 23 E. 4. *ſummoned with the King's Judges, Serjeants at Law, and Officers of State, to Parliament.*

Abingdon *Mr.* Richard 1 (D. 8, 11, 19) 2 (D. 11, 20) 5 (D. 17) 6 (D. 31, 16) 7 (D. 2) 8 (D. 29) 9 (D. 22) E. 2.
Aileſton *Mr.* Robert *Archdeacon of* Berks 6 (D. 9, 19) *the King's Treaſurer* 7 E. 3.
Aſhton *Mr.* Robert 1, 2, 3 (D. 13, 19) R. 2.
Baldock *Mr.* Robert 11 (D. 11, 19) *Archdeacon* Middleſex 12 (D. 11, 29) 13 (D. 13) 14 (D. 23) E. 2.
Bardelby *Mr.* William 6 E. 2. (D. 16)
Barnet *Mr.* John 29, 31 (D. 2, 21) 50 E. 3. Clericus 1 to 3, 4 to 9, 14 to 23 R. 2. 3, 5 H. 4.
Barton *Mr.* Thomas Cleric. 6 to 10, 12 R. 2.
Bedeſwell *Mr.* Robert 23 (D. 9) E. 1.
Bek *Mr.* Anthony *Dean of* Lincoln.
Brandon *Mr.* Reginald 23 (D. 9) 27, 28 (D. 3, 17) 30 (D. 9, 12) 32 E. 2.
Bruges *Mr.* Andrew 14 (D. 5) 15 E. 2.
Buckton *Mr.* Thomas 34 (D. 4) 36 to 39 E. 3.
Cadam *Mr.* John 28 (D. 17) 30 (D. 9, 12) 32, 34 E. 1. 1 (D. 8, 11, 19) 2 (D. 20) 11, 14 E. 3.
Carleton *or* Charleton *Mr.* Thomas 14 (D. 5) E. 2. 34 (D. 4) 36 E. 3.
Carleton *Mr.* John 29 *Dean of* Wells 3 (D. 2, 21) 37 to 39 E. 3.
Chadeſden *Mr.* Henry, *writ* Chaddeſten *alſo*, 20, 22, 24, 25, 28 E. 3.
Ditto *Mr.* Nicholas 42 to 44, 47, 49, 50 E. 3. Clericus 1, 2, (D. 13, 29) 3 to 5 R. 2.
Crancombe, *or with* u, *Archdeacon* Eaſt Riding, 23 (D. 9) 28 (D. 3, 17) 30 (D. 10) 32 E. 1.
Dene *or* Dening *Mr.* Peter 23 (D. 9) 28 (D. 3, 17) 30 (D. 9, 10) 32, 34 E. 1. 8 (D. 29) 10 (D. 5) 11 (D. 8, 29) 13, 14 (D. 23, 33) 15 E. 2.
Derby *Mr.* John, *Dean of* Lichfield, 23 (D. 9) 28 (D. 3, 17) 30 (D. 9, 12) 32 E. 1.
Eryma *Mr.* Richard 19 (D. 27) E. 2. 3 (D. 19) E. 3.
Everdon *or with* en *Mr.* William, 1 (D. 12) 2 (D. 11) 5 (D. 17) 6 (D. 31) 7 (D. 27) 8 (D. 29) 9, 11 (D. 8, 14) 14 (D. 23) 15, 20 (D. 4) E. 2.
Exon William *Biſhop, Treaſurer to the King*, 17 (D. 27) E. 2.
Faunceis *Mr.* John 6 (D. 16) 7 (D. 27) E. 2.
Granvill *Mr.* Peter 2 (D. 14) E. 2.
Grenfield *Mr.* William 23 (D. 1) 27 *Dean of* Chicheſter 28 (D. 3) 31 (D. 12) E. 1.
Harcla *Mr.* Michael 14 (D. 5) 15, 16 E. 2.
Hilderſle *Mr.* John, *or* Hildeſle 14 (D. 5) 15 E. 2. *Chancellor of the* Exchequer 9, 10 (D. 1, 5) 11 (D. 11, 40) 12, 13 (D. 1, 28) 14 (D. 23, 33) E. 3.
Iddeſworth *Mr.* Henry 20 E. 2. 1 (D. 16) 4 (D. 19, 41) 5 (D. 7, 25) 6 (D. 9, 19, 36) 7 to 10 (D. 1, 5) 11 (D. 11, 15, 41) 15, 17 E. 3.
Iſlep *Mr.* Simon 17, 20 to 22 (D. 32) E. 3.
Kilkenny *Mr.* William 23 (D. 9) 27, 28 (D. 3, 17) 30 (D. 9, 12) 32 E. 1.
Knapton *Mr.* William 2 (D. 14) E. 2.
Lacy *Mr.* John 23 (D. 9) 27, 28 (D. 3, 17) E. 1.
Leech *Mr.* John 22 (D. 7) 23, 25, 28, 29, 31 (D. 2, 21) E. 3.
Lovel *Mr.* John *of* Suoteſcombe 23 (D. 9) 27, 28 (D. 3, 17) 30 (D. 9, 12) 32 E. 1. 6 (D. 16) E. 2.
Lugore *Mr.* Thomas 27, 28 (D. 3, 17) 30 (D. 9, 12) 32, 34 E. 1. 5 (D. 17) 6 (D. 16, 31) 7 (D. 27) E. 2.
Martel *Mr.* Philip 28 (D. 3, 17) 30 (D. 9, 12) 32 E. 1.
Middeton *Mr.* Gilbert 5 (D. 9, 17) 6 (D. 16, 31) 7 (D. 27) 14 (D. 5) 15, 17, 19, 20 E. 2. 1 (D. 3, 16) Archidiaconus Northampton 2 (D. 15, 23, 31) 3 (D. 19) 4 (D. 19, 41) E. 3.
Mirymouth *Mr.* Adam 8 to 10 (D. 1, 5) 11 (D. 11, 40) 12, 13 (D. 1, 28) 14 (D. 23, 33) 15 E. 3.
Naſſington *Mr.* John 2 (D. 14) *Senior*, 5 (D. 17) 6 (D. 16, 31) 7 (D. 27) Canonicus Ebor. 12 (D. 11, 29) 13, 14 (D. 5, 23) E. 2.
Newarkes H. *Dean of* York 23 (D. 9) E. 1.
Norton *Mr.* Robert 20 (D. 4) E. 2.
Offord *Mr.* John, alias Ufford 4 (D. 19, 41) 5 (D. 7, 25) 7 to 10 (D. 1, 5) ſerviens Regis, 11 (D. 11, 40) 15 E. 3.
Page *Mr.* Roger Clericus 13 to 15 R. 2.
Pickering *Mr.* Robert 28 (D. 3) 30 (D. 9, 12) 32, 34 E. 1. 1 (D. 8, 11, 19) 2 (D. 11, 20) 5 (D. 17) 6 (D. 16, 31) *Dean of* York 12 (D. 11, 29) 13, 14 (D. 5, 23) 15 to 17, 19 E. 2.
Ditto *Mr.* William 28 (D. 3) *Archdeacon of* Nottingham 30 (D. 9, 12) 32, 34 E. 2.
Plumſtede, *or* Plumſtock *Mr.* Richard 28 (D. 3) 30 (D. 9, 12, 22) 34 E. 1. 8 (D. 29) 9, 11 (D. 8, 14) E. 2.
R. *Mr. Dean of St.* Paul's London 28 (D. 9) 30 (D. 32) E. 1. 1 (D. 8, 11, 19) E. 2.
Radeſwell *Mr.* John, or Redeſwell 23 (D. 9) E. 1. 2 (D. 14) E. 2.
Ditto Richard *Archdeacon of* Cheſter 27, 28 (D. 3, 17) 30 (D. 9, 12) 32 E. 1.
Ditto *Mr.* John 20 (D. 4) E. 2.
Saluciis *Mr.* Boniface 1 (D. 12) 2 (D. 11, 14) E. 2.
Sampſon *Mr.* Thomas 7 to 10 (D. 1, 5) 11 (D. 11, 15, 40) 12, 13 (D. 1, 28) 17, 18 E. 3.
Sardene *Mr.* William *Offic. of* Canterbury 28 (D. 3) 30 (D. 9, 12) E. 1.
Silveſton *Mr.* John 27, 28 (D. 17) E. 1.
Stratford *Mr.* Robert, *Archdeacon* Canterbury, *Chancellor of the* Exchequer 7 to 10 (D. 1, 5) 11 (D. 11, 15, 40) E. 3.

Streiche

Streiche *Mr.* John, *Dean of* Lincoln 39 (D. 2) E. 3.
Thoup *Mr.* Walter 15, 20 to 22 (D. 7, 32) 23, 31 (D. 2, 21) E. 3.
Tingewykes *Mr.* William 39 (D. 2) E. 2.
Vippeis *Mr.* Gerard *Archdeacon of* Richmond 28 (D. 17) E. 3.
Waltham *Mr.* John 39 E. 3. 38 R. 2.
Ware La Henry 1 (D. 8, 19) 2 (D. 20) E. 2.
Willughby Richard *Dean of* Lincoln 23 (D. 9) *Chancellor of the* Exchequer 28 (D. 3, 17) 30 (D. 9, 10) 32 E. 1.
Wodehouſe Robert de 14 (D. 5, 23) 15, 16 E. 2. *Archdeacon of* Richmond 3 (D. 19) *Treaſurer to the King* 4 (D. 19, 41) 5 (D. 7, 25) 6 (D. 9, 10, 30) 7 to 10 (D. 1, 5) 11 (D. 11, 40) 12, 13 (D. 1, 28) 14 (D. 23, 33) 16, 17 E. 3.
Wyſpanes *Mr.* Gerard *Archdeacon of* Richmond 23 (D. 9) 28 E. 1.
Young *Mr.* Thomas 34 (D. 4) 36, 37 *Offic. Court of* Chancery 39, 42 to 44, 47, 49 E. 3.
Zouch la *Mr.* William *Dean of the Church of the Bleſſed* Mary *of* York, *Treaſurer to the King* 11 (D. 11) 12, 13 (D. 1, 28) 14 (D. 23, 33) E. 3.
Total 67.

L. 11.

A Roll in the Drawers of the Cotton *Library.*

HEreafter inſuyth as well all and ſinguler ſuch Monaſteryes, Abbies, Prioryes and other Houſez of Relygion within the Realme of *Yenglond*, which of late werne within the Caſe of the Acte of Suppreſſion, as alſo ſuch Howſez, that pretend themſelfis to be Cellis, and of ſuch that were confirmed by the Kyngis Letters Patentis, particulerly in ſeverall Shires and Biſhopryks apperyth, which apon the Certificates of the Commiſſioners to the ſaid Howſez aſſygned werne aſſigned and appoynted to ſtonde by the Kyngis Commaundemente, with the Names of ſuch Perſonez appoyneted alſo by his Grace to the ſame Houſez of Relygion in caſe the Statute hadde byn executed, wherof a great Number ben alredy diſſolved, the Certenty of which Howſſez that byn diſſolved as yet doth not holy remayn in my Office, by cauſe the Surveyors therof as yet hath not certified, *viz. infra.*

COM' NORF'

Furſte, The Priory of *Bynham*, Cell to *Seynt Albones* —— *Robert Towneſhend.*
Item, The Priory of *Modney*, Cell to *Ramſey* ——
Item, The Priory of *Flychham*, Cell to the Priory of *Walſyngham* —— *Ralf Aſsheley.*
Item, The Monaſtery of *Shuldeham* and the Priory of *Marmounde* byn of the Order of *Gilbertynez* ——

COM' GLOUC'

Item, The Priory of *Stanley*, named to be a Cell to *S. Peters* in *Glouceter* ——
Item, The Priory of *Dereburſte*, named to be a Cell to *Tewkysbury* —— *Henry Wheler* and *George Froggemerton.*

COM' NOT'

con' *Item*, The Priory of *Newſted Chanones* —— *Hugh Willoughby, William Penyſon*, and Sir *John Eyron.*
con' *Item*, The Priory of *Charterhouſe* of *Bevalle* —— Sir *John Nevell.*
Item, The Priory of *Marſey* been *Gilberdines* —— *Anthony Nevell.*
Item, The Priory of Nunes in *Wallingwells* —— con' *Mich. Wentworth.*

COM' DERB'

Item, The Priory of *Repyngdon Chanones* —— *Therle* con' of *Huntyngdon* and *Thomas Thaker.*
Item, The Abbey of *Dale Chanones* —— *Fraunciſſe* con' *Pole.*

COM' CANT'

Item, The Monaſtery of *Denny* Nunes ——
Item, The Priory of *Chateres* ther Nunes — con'
Item, The Prioryes of *Fordeham* and the *White Chanones* in *Cambryge* be *Gilbertynes* —— *Edw. Slegge* the *White Chanones.*

COM' LINCOLN.

Item, The Priory of *Kyme Chanones* — con'
Item, The Priory of *Stixolde* Nunes — The Lorde con' *Clyntton.*
Item, The Priory of *Irfforde* Nunes — *Rychard Croke.*
Item, The Priory of *Grymesby* Nunes —— *Richard Yarowe* and *Hen. Smythe.*
Item, The Priory of *Nunecotton* — *Matthew Boyneton.*
Item, The Priory of *Hevyngs* Nunes — The Lorde con' *Darcye.*
Item, The Priory of *Foſſe* Nunes — *Tho. Myller* and *John Kelholme.*
Item, The Monaſtery of *Katley.*
Item, The Priory of *Brygehend.*
Item, The Monaſtery of *Haverholme.*
Item, The Priory of *Alvyngham.*
Item, The Priory of *Ormesby* — *Thomas Hatcliff.*
Item, The Priory of *Newſted ſuper Apholme.*
Item, The Priory of *Sixhill* — *Thomas Hennage.*
Item, The Monaſtery of *Bollyngton.*
Item, The Priory of *Sempryngham* — The Lorde *Clynton.*
Item, The Cell of S. *Andrewe juxta Civitatem Ebor'*
Item, The Priory of S. *Leonard juxta Stamford.*
Item, The Priory of *Bever*, Cell to *S. Albones.*
Item, The Priory of *Mary Magdalyn juxta Lyncoln*, Cell to S. *Maryes* in *Yorke.*
Item, The Priory of *Hurſte* in *Inſula de Axham*, Cell to S. *Oſwalde.*
Item, The Priory of *Depyng*, Cell to *Thorney* — *Elyz. Holan.*
Item, The Priory of *Fryeſton*, Cell to *Crowland.*
Item, The Priory of *Thwaytts* a Cell.

COM' RYCHEMOND.

Item, The Priory of *Marryke* Nunes. con'
Item, The Monaſtery of *Eggleſtone* —— *Alen Kynge.* con'

COM' OXON'

Item, The Priory of *Studley* Nunes — *John Wyllyames.* con'
Item, The Priory of *Slattercote*, *Gylberdinez.*

COM' BERWIC'

Item, The Abbey of *Polleſworth* — *Thomas Pope.*
Item, The Charter-houſe nere *Coventre* — Sir *William Skypwyth.* con'

Item,

Item, The Houſe of *Abecote*, Cell to *Moch' Malverne*——*Robert Laſton.*
Item, The Houſe of *Alceſtre*, Cell to *Eveſham.*

COM' WORCEST'

con' *Item*, The Priory of *Cokebill*——*John Reynoldes* and *Nic. Foſſekew.*

COM' SALAP'

Item, The Cell of *Bromeſeld*, Cell to *Gloſceter.*

COM' DORSETT.

confirmyd. *Item*, The Priory of *Byndon*——Sir *William Woodalle* Knt. and *Tho. Baskett.*
Item, The Cell of *Craneborne*, Cell to *Tewkesbury.*

COM' SOMERSETT.

Item, The Hoſpital of S. *Jones* in *Wells*——*John Eyleworth.*
Item, *Brygewater*, an Hoſpitall of *Johunnez* ther.
Item, *Dunſter*, a Cell to the Monaſtery of *Benedict'* Order——

EPISCOPATUS MENEVEN.

con' *Item*, The Monaſtery of *Whitlond*——*John Smyth* Surveyor.
con' *Stateſlere*—

COM' DEVON'

Item, The Houſe of *Canonleigh* Nunes——*Rychard Polleard.*
con' *Item*, The Houſe of *Polleſloo* Nunes—*George Carowe.*

COM' HERTF'

Item, The Priory of *Redbourne*, Cell to *S. Albones.*
Item, The Priory of *Hertford*, Cell to *S. Albones.*
Item, The Priory of *Byggen*, within *Hichen*, *Gilbertynez*——*Robert Berefoote.*

COM' WILTES.

con' *Item*, The Abbey of *Leycoke*——*S. Syyngton.*
Item, The Priory of *Pulton*——*Thomas*
Item, The Priory of *S. Margarets* in *Marlebrugh*——My Ld *Becham.*

COM' SUFF'

Item, The Houſe of *Wangeford*, Cell to *Thetford*——*Edw. Boleyne.*
Item, The Monaſt' of cloſe Nunez of *Bruſiard*——*Edw. Weldon.*

COM' ESSEX.

Item, The Priory of *Hatfeld Peverell*——*William Guneſon*,

COM' HEREFF'

con' *Item*, The Priory of *Bromeſley*—The Lorde *Talbote.*
Item, The Priory of *Lymebrok*——*George Ceely.*
Item, The Cell of *Hereford*, a Cell to *Gloc.*

COM' DERB'

Item, The Abbey of *Dale*——*Fraunciſſe Pole* and Sir *John Byron* Knyght.

COM' WESTMERL'

Item, Thabbaye of *Shap.*—Sir *John Lowter* Knyght and the Lorde *Clyford.* con'

COM' STAFF'

Item, The Priory of *Brewode.*
Item, The Priory of S. *Thomas* beſide *Stafford.*
Item, The Abbay of *Hilton*——*Stephen Bagotte.* con'
Item, Thabbaye of *Croxden*——*William Hatton* and *John Smyth.* con' con'
Item, The Abbey of *Rocetour*——*John Bryarton* and *Edw. Draycote.* con'
Item, *Tutbury* Blake Monks—Sir *William Bryarton.* con' Q

COM' LEYCEST'

Item, The Houſe of *Bredon*, Cell to S. *Oſwalds*—*William Sakefeld.*
Item, The Priory of *Blueſcroſte*, *Chanones*——My Lorde *Merkes Dorſett* and *Edmund Cotton.* con'
Item, the Monaſt' of *Gracedue*, white Nunez—*Thomas Wells.* con'

COM' SOUTHAMPT'

Item, The Priory of *Wyntney*——*Hill* Servaunte of the Celler.
Item, The Abbey of S. *Mary* in *Wynton.* con'

COM' NORTHUMB' & CUMBERLOND.

Item, The Priory of *Holyſtone.*
Item, The Abbey of *Aylnewike.* con'
Item, *Newcaſtell uppon Tyne.* con'
Item, The Abbey of *Blanchelond.* con' Q

COM' NORTHAMPT'

Item, The Abbey of S. *Jamez* nygh *Northampton*—Sir *Geo. Somerſet.*
Item, The Abbey of *Delapraye* nygh *Northt'*—— con'
Ant' Demye and *William Lee.*

COM' BUK' & BERK'

Item, The Houſe of *Burneham*——The Ld *Baldewyn* and *William Tyldeſley.* con'
Item, The Houſe of *Bittelſden*——Mr. *Welleſburne* and Mr. *Coferer.* con'
Item, The Houſe of *Donyngton.*
Item, The Monaſtery of *Biſſeham.* Q

EPISCOPATUS de DOREHAM.

Item, The Priory of *Heeſeham.* con'

EPISCOPATUS de LANDAFF.

Item, The Abbey of *Neth*—*William Penyſſon.* con'
Item, The Houſe of *Lantonia*, prime Cell to *Lantonia ſecunda.*
Item, The Priory of *Malpas*, a Cell.
Item, The Priory of *Gowennye*, beinge a Cell to *Gloſceter.* Q

COM' HUNT'

Item, The Priory of *Huntyngdon.* con'
Item, The Priory of *S. Ives*——*Thomas Audeley.*

COM'

COM' EBOR'

Item, The Priory of *Nuneapulton*.
Item, The Priory of *Effholt* — My Ld Chef Barron and *Thomas Battersby*.
Item, The Priory of *Arthyngton* — *Peter Jonſon*.
Item, The Priory of *Hampall* — Sir *Thomas Wentworth* and *John Paſton*.
Item, The Priory of *Byrkeleye* — Sir *John Nevell* and *Rokesby*.
Item, The Priory of *Raſedale* — *Nich. Lambard*.
Item, The Priory of *Handale* — Sir *Nicholas Ferfax*.
Item, The Priory of *Thikebed* — *Ambroſe Beckewyth*.
Item, The Abbey of *Marton* — *Henry Seymer*.
Item, The Priory of *Swyne* —— *Payenam* and *Cheſter*.
Item, The Priory of *Nunekyllyng* —— *Thomas Henley*.
Item, The Priory of *Kyngeſton uppon Hulle*. con'
Item, The Priory of *Yeddyngham* — *Thomas Ogley*.
Item, The Priory of *Wikeham* — Sir *Raff Evers*.
Item, The Priory of *Wilberfoſſe* — *William Burdebed* and *Hen. Whiteray* Sen.
Item, The Houſe of *Shokyrke*, Cell to S. *Oſwald*.
Item, The Houſe of *Woodekyrk*, Cell to S. *Oſwald*.
Item, The Houſe of *Muddelbrough*, Cell to *Whitby*.
Item, The Monaſtery of *Oldemalton E.*
Item, The Priory of *Ellerton E.* — *Raff Clesby*.
Item, The Priory of S. *Andrew* nere *York*, and the Cell belonging to *Sempryngham* in *Lyncolnſhire* of thorder of *Gilberdynes*. Q.

CIVITAS CESTR'

Priorat' Monialium ibidem. con'

COM' LANCASTR'

Sikarſham. con'

M. 12.

The great Feaſt at the Intronization of the Reverend Father in God George Nevell, *Archbiſhop of* York *and Chancelour of* Englande, *in the 6th Yere of the Raigne of King* Edwarde *the fourth; and firſt the goodly Proviſion made for the ſame.*

Out of an old PAPER ROLL in the BODLEIAN LIBRARY.

This is taken out of the 2d Part of Mr. *Hearne*'s Appendix to *Leland*'s *Collectanea*, being the 6th Vol. of the Printed Edition, *p.* 2. and the Orthography, *&c.* exactly as there.

IN Wheate 300 Quarters.
In Ale 300 Tunne.
Wine 100 Tunne.
Of Ipocraſſe one Pype.
In Oxen 104.
Wilde Bulles 6.
Muttons 1000.
Veales 304.
Porkes 304.
Swannes 400.
Geeſe 2000.
Capons 1000.
Pygges 2000.
Plover 400.
Quayles 100 Dozen.
Of the Foules called Rees 200 Dozen.
In Peacocks 104.
Mallardes and Teales 4000.
In Cranes 204.
In Kyddes 204.
In Chyckyns 2000.
Pigeons 4000.
Conyes 4000.
In Byttors 204.
Heronſhawes 400.
Feſſiauntes 200.
Partriges 500.
Woodcockes 400.
Curlewes 100.
Egrittes 1000.
Stagges, Buckes, and Roes 500 and mo.
Paſties of Veniſon colde 4000.
Parted Dyſhes of Gelly 1000.
Playne Dyſhes of Gelly 3000.
Colde Tartes baked 4000.
Colde Cuſtardes baked 3000.
Hot Paſties of Veniſon 1500
Hot Cuſtardes 2000.
Pykes and Breames 608.
Porpoſes and Seales 12.
Spices, ſugered Delicates and Wafers plenty.

The Names of the great Officers there.

Firſt, The Earle of *Warwicke*, as Stewarde.
The Earle of *Northumburlande*, as Treaſorer.
The Lorde *Haſtinges*, Comptroller.
The Lorde *Wyloughby*, Carver.
The Lorde *John* of *Buckyngham*, Cupbearer.
Sir *Richarde Strangwiche*, Sewer.
Sir *Walter Morley*, Marſhall, and 8 other Knyghtes for the Hall.
Alſo 8 Sqyers, beſides other two Sewers.
Sir *John Malyvery*, Panter.
The Sargeant of the Kinges Ewery, as Ewerer.
Greyſtoke and *Nevell*, Kepers of the Cubborde.
Sir *John Breaknock*, Surveyor in the Hall.

Eſtates ſyttyng at the hygh Table in the Hall.

Firſt, the Archbiſhop in his Eſtate. Upon his ryght Hande the Biſhop of *London*, the Biſhop of *Durham*, and the Biſhop of *Elye*; upon the left Hande the Duke of *Suffolke*, the Earle of *Oxforde*, and the Earle of *Worceſter*.

At the ſeconde Table in the Hall.

Thabbot of Saint *Maries.*
Thabbot of *Fountaunce.*
Thabbot of *Salley.*
Thabbot of *Rivals.*
Thabbot of *Whytby.*
Thabbot of *Meux.*
The Prior of *Duriſme.*
Thabbot of *Whaley.*
Thabbot of *Kirkeſtall.*
Thabbot of *Bylande.*
Thabbot of *Selby.*
The Prior of *Bridlyngton.*
The Prior of *Gisbrough*, and other Priors to the Number of 18, ſyttyng at the Table.

At the third Table in the Hall.

The Lorde *Montague.*
The Lorde *Cromwell.*
The Lorde *Scrope.*
The Lorde *Dacres.*
The Lorde *Ogle.*
With 48 Knyghtes ſyttyng at the Boorde.

At the fourth Table there.

The Deane of *Yorke* Mynſter, and the Deane of Saint *Savior*, with the Brethren of the ſayde Mynſter.

At the fyfth Table in the Hall.

The Maior of the Staple at *Calice*, and the Maior of *Yorke*, with all the worſhipfull Men of the ſayde Citie.

At the ſixth Table.

The Judges of the Lawe, foure Barons of the Kynges *Exchequer*, and 26 learned Men of Lawe.

At the laſt Table in the Hall.

Threſcore and nyne worſhipfull Eſquiers, wearing the Kynges Lyvery.

Eſtates ſytting in the cheeſe Chamber.

The Duke of *Gloceſter*, the Kynges Brother. On his ryght Hande the Ducheſs of *Suffolke*; on his left Hande the Counteſſe of *Weſtmerlande*, and the Counteſſe of *Northumberlande*, and two of the Lorde of *Warwickes* Daughters.

At the ſecond Table there.

The Baroneſſe of *Grayſtocke*, with three other Baronneſſes and 12 other Ladies.

At the third Table there.

Eighteen Gentlewomen of the ſayde Ladies.

Eſtates ſyttyng in the ſeconde Chamber.

The elder Dutches of *Suffolke.*
The Counteſſe of *Warwicke.*
The Counteſſe of *Oxforde.*
The Lady *Haſtynges.*
The Lady *Fitzhewe.*

At the ſeconde Table there.

The Ladie *Huntley*, the Ladie *Strangwiche*, and 8 other Ladies ſyttyng at the Table there.

Eſtates ſyttyng in the Great Chamber.

The Biſhop of *Lyncolne.*
The Biſhop of *Cheſter.*
The Biſhop of *Exeter.*
The Biſhop of *Carliſle.*

At the ſecond Table there.

The Earle of *Weſtmerlande*, the Earle of *Northumberlande*, the Lorde *Fitzhewe*, the Lorde *Stanley*, and 10 Barons more there.

At the thirde Table there.

Fourteen Gentlemen, and 14 Gentlewomen of Worſhip.

In the lowe Hall.

Gentlemen, Franklins and head Yeomen four hundred and 12, twyce fylled and ſerved.

In the Gallery.

Servauntes of noble men twyce fylled and ſerved, four hundred and mo.
Officers and Servauntes of Officers 1000.
Cookes in the Kytchyn 62.
Of other Men Servauntes, with Broche Turners 115.

The Order of certaine Dynners, as they were ſet foorth in Courſe.

Firſt, Brawne and Muſtarde, with Malmeſey out of Courſe.

The firſt Courſe.

Frumentie and Veniſon.
Potage Royal.
Hart poudred for Standard.
Roo poudred for Mutton.
Frumentie Ryal.
Signettes roſted.
Swanne with Galendine.
Capons with whole Geeſe roſt.
Corbettes of Veniſon roſt.
Beef.
Veniſon baked.
Great Cuſtard planted, as a Suttletie.

The ſeconde Courſe.

Firſt, Jelly, and parted rayſing to Potage.
Veniſon in Breake.
Pecocke in his Hakell.
Cony roſted, Roo reverſed.
Lardes of Veniſon.
Partridge roſte.
Woodcockes roſt.
Plovers roſt.
Bremes in Sauce ponnyvert.
Leche Cypres.
Fuller Naplyn.
Dates in Molde.
Cheſſons ryal, a Suttletie.

The thirde Courſe.

Blanke Deſire.
Dates in Compoſt.
Bytters roſt.
Feyſauntes roſt.
Egrittes roſt.
Rabittes roſt.
Quayles roſt.
Martynettes roſt.
Great Byrdes roſt.
Larkes roſt.
Leche baked.

Fritter

Fritter Criſpayne.
Quinces baked.
Chamblet Viander, a Suttletie.
Item, Wafers and Ipocras, and Damaske Water to waſhe in after dyner.

An other Service of a Dynner as it was ſet foorth.

Firſt, Brawne and Muſtarde out of Courſe, ſerved with Malmeſey.

The firſt Courſe.

A Suttletie of St. *George*.
Viante Cipres Potage.
Patridge in Braſill.
Peſtles of Veniſon roſt.
Swanne roſt.
Capons of Greaſe.
Teales roſt.
Pyke in Harblet.
Wodcockes baked.
Patriche Leiche.
A Dolphin in foyle, a Suttletie.
And a Hart for a Suttletie.

The ſeconde Courſe.

Brent Tuſkin to Potage.
Crane roſt.
Cony roſt.
Herenſhew roſt.
Curlewe roſt.
Breame in Harblet.
Veniſon baked.
A Dragon, a Suttletie.
A Porte payne.
Leche Damaſke, and Sampſon, a Suttletie.

The thirde Courſe.

Dates in compoſt.
Pecock with gylt neb.
Reyes roſt.
Rabits roſt.
Patridge roſt.
Redſhankes roſt.
Plovers roſt.
Quayles and Styntes roſt.
Larkes roſt.
Tenche in Gelly.
Veniſon baked.
Petypanel a Marchpayne.
A Suttletie, a Tart.
Leche Lumbart gylt, Partie Gelly, and a Suttletie of Saint *William*, with his Coate Armour betwixt his Handes.
Item, Wafers and Ipocras when Dyner was done.

Here followeth the ſervyng of Fiſhe in Order.

Firſt, Potage.
Almonde Butter.
Red Herringes.
Salt Fyſch.
Luce Salt.
Salt Ele.
Kelyng, Codlyng, and Hadocke boyled.
Thirlepoole roſt.
Pyke in Harblet.
Eeles baked.
Samon Chynes broyled.
Turbut baked.
And Fritters fryed.

The ſeconde Courſe.

Freſhe Samon Jowles.
Salt Sturgion.
Whytynges.
Pylchers.
Eeles.
Makerels.
Places fryed.
Barbelles.
Conger roſt.
Troute.
Lamprey roſt.
Bret.
Turbut.
Roches.
Salmon baked.
Lynge in Gelly.
Breame baked.
Tenche in Gelly.
Crabbes.

The thirde Courſe.

Jowles of freſhe Sturgeon.
Great Eeles.
Broyled Conger.
Cheuens.
Breames.
Rudes.
Lamprones.
Small Perches fryed.
Smeltes roſt.
Shrympes.
Small Menewes.
Thirlepoole baked.
And Lopſter.

Hereafter followeth the Service to the Baron-Biſhop within the Cloſe of York.

FIRST, The Uſher muſt ſee that the Hall be trymmed in every poynt, and that the Cloth of Eſtate be hanged in the Hall, and that foure Quyſhions of Eſtate be ſet in order upon the Benche, beyng of fine Silke, or Cloth of Gold, and that the hygh Table be ſet, with all other Boordes and Cubberdes, and Stooles and Chayres requiſite within the Hall, and that a good Fire be made.

Item, The Yeoman of the Ewry muſt cover the hygh Table, with all other Boordes and Cubberdes, and the Ewrie muſt be hanged, and a Baſon of Eſtate thereupon covered, with one Baſon of aſſaye, and thereupon on Cup of aſſaye to take thaſſay thereof, and thereupon to lay the chiefe Napkin; and of the right ſyde of the Ewrie the Baſons and Ewers for the rewarde, and of the left ſyde for the ſeconde Meſſe.

Then the Panter muſt bring foorth Salt, Bread and Trenchers, with one brode and one narrow Knyfe, and one Spoone, and ſet the Salt right under the middeſt of the Cloth of Eſtate, the Trenchers before the Salt, and the Bread before the Trenchers towardes the rewarde, properly wrapped in a Napkyn, the broad Knyfe Poynt under the Bread, and the Backe towards the Salt, and the leſſe Knyfe beneathe it towards the rewarde, and all to be covered with a Coverpane of Diaper of fyne Sylke. The Surnappe muſt be properly layde towardes the Salt endlong, the brode Edge by the handes of thaforenamed Yeoman of the Ewrie; and all other

Boordes and Cubberdes muſt be made redy by the Yeoman of the Pantry, with Salt, Trenchers and Bread.

Alſo at the Cubberde in lyke manner muſt the Panter make redy, with Salt, Bread, Trenchers, Napkins and Spoones, with one brode Knyfe for the Rewarde.

And when the Lorde and all the Strangers are come in, then the Marſhal muſt appoint Carver, Sewer and Cupbearer, which is a Deacon in the Churche, with Gentlemen for the rewarde, and two for the ſeconde Meſſe, to lay Trenchers, Bread, Napkyns and Spoones, with other Neceſſaries belonging to the Table.

Then the Sewer ſhall go to the Dreſſer, to knowe yf the Cookes be redy; and when they be redy, he ſhall ſhew the Marſhal, and then the Marſhal ſhall commande Carver, Sewer, and Cupbearer, to waſhe at the Ewrie.

That done, the Yeoman of the Ewrie ſhall arme the Carver with one Towell from the left Shoulder to under the ryght Arme, and geve the Napkyn of Eſtate for thaſſay, and lay it upon the ſame Shoulder of the Carver, and the Carver's owne Napkin upon the left Arme; and in lyke manner he ſhall arme the Sewer with another Towell, from the ryght Shoulder to under the ryght Arme.

Then the Marſhal with the Carver muſt go towardes the hygh Table, and the Panter to followe them, makyng their Obeyſance firſt in the middeſt of the Hall, and againe before the hygh Deaſe; then the Marſhal and the Panter muſt ſtand ſtyll, and the Carver muſt go to the Table, and there kneele on his Knee, and then aryſe with a good Countenance, and properly take of the Coverpane of the Salt, and geve it to the Panter, which muſt ſtande ſtyll.

Then the Carver muſt remove the Salt, and ſet it under the left Edge of the Cloth of Eſtate towardes the ſeconde Meſſe, and ſet your Bread beneath the Salt towardes the ſeconde Meſſe, and let it remayne ſtyll wrapped.

Then with your brode Knyfe remove your Trenchers all at once tofore the Salt, or towarde the Rewarde, and then with your brode Knyfe properly uncloſe the Napkyn that the Bread is in, and ſet the Bread all beneath the Salt towards the ſecond Meſſe. Then the Table cleanſed, the Carver muſt take with his brode Knyfe a little of the uppermoſt Trencher, and geve it to the Panter to eate for thaſſay thereof, and of the Bread geve aſſay in lyke maner. Then uncover your Salt, and with a Cornet of Breade touch it in foure Parts, and with your Hande make a floryſhe over it, and geve it the Panter to eat for thaſſaye thereof, who goeth his way, then cleanſe the Table cleane; that done, one Gentleman at the Rewarde, and the Yeoman of the Ewry at the ſeconde Meſſe, muſt let downe the Surnappe from the Table.

Then with your brode Knyfe take one of the Trenchers ſtockes, and ſet it in your Napkyns ende in your left Hande, and take foure Trenchers, eche one after another, and lay them quadrant one beſydes another before the Lordes Seate, and lay there principal a Lofe on them, then ſet downe your Trenchers, and take up your Bread with your brode Knyfe, and cut thereof three ſmall Peeces one after another, and lay them on the left Hande of the Lorde, then cleanſe the Table cleane.

In the mean time the Yeoman of the Ewrie kyſſeth the Towell of Eſtate, and layeth it on the Marſhal's left Shoulder, and he taketh the aſſay of the Water, and geveth the Cupbearer the Baſon of Eſtate, with the Cup of aſſay. Then the Marſhal with the Cupbearer goeth to the Lorde, and there maketh their Obeyſaunce. Then the Marſhal kyſſeth the Towell for his aſſay, and ſo layeth it on the left Shoulder of the Lorde of the Houſe, or Maiſter of the ſame, yf any ſuch be, and the ſame Lorde or Maiſter ſtandeth on the left Hande of the Baron-Biſhop. Then the Marſhal taketh the Cup of aſſay, and the Cupbearer putteth foorth Water into the ſayde Cup, and drynketh it for the aſſay thereof, then he powreth foorth Water into the ſayde Cup, and drynketh it, &c. and then powreth foorth Water out of the Baſon of Eſtate into the Baſon of Aſſay. Then the Lorde or Maiſter of the Houſe doth geve the Towel ende to the cheefe Dignitie, or Prebendarie, to holde tyll the Biſhop have waſhed, and then all other do waſhe, in their Degree, in Baſons prepared for them.

That done, the Marſhal ſetteth the Lorde with all other in their Degree at the rewarde and ſeconde Meſſe.

The Lord hath none to ſyt before him, except he be as good as he. Then the Carver taketh the Napkyn from his Shoulder, and kyſſeth it for his aſſay, and delyvereth to the Lorde. Then taketh he the Spoone, dryeth it, and kyſſeth it for his aſſaye, and with the brode Knyfe he layeth it to the Lorde of his ryght Hande, and ſo clenſeth the Table cleane, and then one Gentleman geveth Trenchers, Bread, Napkyns, and Spoones, to the Rewarde, and an other to the ſeconde Meſſe in lyke maner.

Then the Church Boorde is ſet, with the Miniſters thereof only, and other Gentlemen *mixers*, at the Marſhall Boorde ſet in order.

In the mean tyme the Sewer goeth to the Dreſſer and there taketh aſſay of every Diſhe, and doth geve it to the Stewarde and the Cooke to eat of all Porreges, Muſtarde, and other Sawces. He taketh the aſſay with Cornets of Trenchers Bread of his owne cutting, and that is thus; He taketh a Cornet of Bread in his Hande, and toucheth three Parts of the Dyſhe, and maketh a floriſhe over it, and geveth it to the aforenamed Perſons to eate, and of every ſtewed Meat, roſted, boylde and broyled, being Fyſhe, or Fleſhe, he cutteth a little thereof, &c. And yf it be baked Meate cloſed, uncloſe it, and take aſſay thereof as ye do of Sawces, and that is with Cornettes of Breade, and ſo with all other Meates, as Cuſtardes, Tartes and Gelly, with other ſuch lyke. The Miniſters of the Churche doth after the old Cuſtome, in ſyngyng of ſome proper or godly Carol.

When all is in Courſe, the Marſhal and the Sewer goeth together before the Courſe to the hygh Table, makyng their Obeyſaunce in the middeſt of the Hall, even before the hygh Table. Then the Marſhall ſtandeth ſtyll, and the Sewer kneeleth on his Knee beſydes the Carver, who receaveth every Diſhe in Courſe of kynde, and uncovereth them. Then the Carver of all Potages and Sawces taketh aſſay with a Cornet of Trencher Bread of his owne cuttyng, he toucheth three Partes of the Diſhe, and maketh a floriſhe over it, and geveth it to the Sewer, and to him that beareth the Diſhe, who kneeleth in like maner, to eate for the aſſay thereof. Then of your ſtewed Meates, broylde, fryed, or roſt Meates, be it Fyſhe, or Fleſhe, take aſſay thereof at the myd ſyde, with your brode Knyfe, and geve it to the Sewer, and to the Bearer of

of the Dyſhe; and if it be any maner of Fowle, take the aſſay thereof at the outſyde of the Thygh, or Wynge; and if it be any baked Meate that is cloſed, uncover him and take aſſaye thereof with Cornets dypt in the Gravy, and geve it to the Sewer, *ut ſupra*. And of all Cuſtardes, Tartes, Marchpaynes and Gelly take thaſſay with Cornetts. And of all Suttleties or Leches, with your brode Knyfe cut a little of, and geve it to the Sewer and Bearer, *ut ſupra*.

When you have carved your firſt freſhe Meate, be it Fyſhe or Fleſhe, then make your Saltes on this maner. Firſt, uncover your Salt. Then take your brode Knyfe in your right Hande, and with the Poynt thereof take up one Trencher, and laye it in your Napkins ende in your left Hande. Then with your brode Knyfe take a litle Salt, and plane it on your Trencher tyll it be even. Then with your brode Knyfe cut your Salt quadrant and lay it before the three principal Trenchers upon your foure quadrant Trenchers, and in the mean tyme the Courſe is ſerved to the rewarde and the ſeconde Meſſe.

Then the Salt muſt be ſerved at the Rewarde, and at the ſeconde Meſſe a ſtandyng Salt is ſet without a Cover, beſydes the ſmall Saltes, which is made of Bread properly, triangled of halfe Trenchers. Then the Church Boorde is ſerved, which are Miniſters of the Church, and no other Straungers with them.

In the meane tyme the Marſhall goeth to the Buttery, to ſee the covered Cup be ryght ſerved, and geveth to the Butler his aſſay, and delyvereth to the Cupbearer the Cup of Eſtate, and when the Cupbearer cometh to the Table, after his Obeyſaunce, he kneeleth on his Knee, and putteth foorth three or foure Droppes of Ale into the inſyde of the Cover of the Cuppe, and ſuppes it for his aſſay. Then he ſettes the Cup beſydes the Lorde and covereth it, and then all the Table is ſerved with Ale. Marke when the firſt roſt Meate, beyng Fyſhe or Fleſhe, is broken, then the Cupbearer goeth to the Seller; and when the Cupbearer cometh to the Table, he uſeth himſelfe as afore, *&c.*

And before this the Marſhall is ſett, with the Chaplyn and the Gentlemen of the Houſeholde, with Strangers and Yeomen of Houſeholde, and ſerved.

The Uſher muſt ſee for the Order of the Hall, and every Place where his Office doth lye. The Sewer muſt ſee that there want no Sawces for any Dyſhe of his kinde. Then the Carver muſt ſee that the Lord have no fowle Trenchers, but kepe them cleane, or els chaunge them, and ſo ſee that he have a good Eye and a quicke Hande, and not to be over haſtie; then carve the Lorde of every Diſh a little, as they be ſet in by the Hande of the Sewer, tyll the ſeconde Courſe be redy, and ſo that ye have a good Countenaunce, although any thyng do quayle in your Handes. When the Lorde drynketh, be it Wyne or Ale, the Cupbearer holdeth the Cover under the Cup for the Eſtate thereof, or els he maketh a Profer of Eſtate ſo far as he may reache with his Arme, not offendyng the Sewer in any wyſe.

And when the laſt Dyſhe of the firſt Courſe is ſet in, the Sewer goeth to the Dreſſer, and as he dyd at the firſt Courſe, ſo he muſt at the ſeconde Courſe in every Poynt, as touchyng the aſſay with other thynges; and when he is redy the Miniſters of the Churche do ſyng ſolemnly. Then the Marſhall and the Sewer goeth together to the hygh Table before the Courſe. Then the Marſhall ſtandeth ſtyll, and the Sewer kneeleth on his Knee, and delyvereth every Dyſhe to the Carver, as he dyd in the firſte Courſe. All this done, ſee the Lorde have no fowle Trenchers, but geve hym cleane, and ſee he want no Breade, and ſo carve on to the laſt Dyſhe; and when your Tart or Marchpayne is broken and ſet, voyde your litle Saltes immediately.

And when the Dyner is done in the Hall, and taken up by the Handes of the Uſher, and the ſeconde Meſſe of the hygh Table is voyded, then the Panter taketh the ſtandyng Salt at the ſeconde Meſſe, and when a Gentleman hath taken awaye the Voyder there, then an other Gentleman taketh up Spoones, Voyder, Sawcers, Meate, and Napkins of the rewarde.

The Lordes Cup of Eſtate muſt ſtande ſtyll with Wine. That done, the Gentleman at the rewarde muſt ſet in a Voyder at the neather ende of the rewarde, and with a brode Knyfe take up all Trenchers and Breade, tyll he come to the Cheeſe, and ſo cleanſe the Table downwarde agayne, and take the Voyder away there as he ſet it in, with Obeyſaunce.

In the meane tyme the Sewer geveth a Voyder to the Carver, and he doth voyde into it the Trenchers that lyeth under the Knyves Point for imbraſyng of the Table, and ſo cleanſeth the Table cleane. Then he taketh up the Lordes Breade, then his Trenchers altogether, and cleanſeth the Table where they did lye, and then make your Knyves cleane with your Napkyn, and with your brode Knyfe take a Trencher from the Salte, and laye it halfe a Yarde beneath your Salt towarde the rewarde, and lay your Knyves in order by the Salt, and ſo ſtande by whyle the Chaplyns have ſet in the Almes Dyſhe in this maner following.

The Chaplyn muſt take the Almes Dyſhe at the Cubborde, and bryng it before the Boorde, and take the Loſe of Breade that ſtandeth upon the Almes Dyſhe, and ſet it upon the Trencher that lyeth upon the Boorde, and then take the Trencher and the Loſe together and ſet them upon the Almes Dyſhe, and with a good Countenaunce take up the Dyſhe, and delyver to the Almner, and ſo depart.

Then with your brode Knyfe take up the whole Breade, and your whole Stockes of Trenchers ſhaken abrode in the Voyder, then take up your Salt in your Napkyn ende in your left Hande, and cleanſe clean under it with your brode Knyfe, and ſet it downe agayne; and then with your brode Knyfe take up the Lordes Napkyn, and lay it upon your left Shoulder, then remove your Voyder from you, and with your right Hande take up the Cup of Eſtate, and ſet it beſydes the Spoones towardes the rewarde. Then take your Napkyn's ende properly in your left Hand, and ſet your Salt therewith behynde your Knives towardes the ſeconde Meſſe, and all muſt ſtande under the Cloth of Eſtate, and then ſtande a litle aſyde. Then the Cupbearer muſt take his Cup, makyng his Obeyſaunce, and then to kneele on his Knee, and with his right Hande take of the Cover, and then take up the Cup and cover it agayne, and with a good Countenaunce aryſe up, and ſo returne to the Seller.

Then the Carver muſt take the Voyder in his Handes, and with a good Countenaunce make his Obeyſaunce to the Lorde, and ſo go to the Place where he ſhall ſit at Dyner.

Then

Then the Panter muſt make his Obeyſaunce before the Table, kneeling upon his Knee, with a Towell about his Necke, the one Ende in his right Hande, the other in his left Hande, and with his left Hand to take up the Spoones and Knyves properlye, and with his ryght Hande to take up the Salt, bowyng his Knockles neare together, with his Obeyſaunce, and ſo returne to the Pantry.

Then the Sewer bringeth foorth Wafers, and Rollers, with other Spyces before the Lorde, and in lyke maner Gentlemen at the Rewarde and ſeconde Meſſe, and the Lordes Cupbearer, with other Cupbearers, to bring in Ipocras, with other Wynes prepared; and that done, with your Napkyns cleanſe the Table.

Then the Sewer bringeth the double Towell to thende of the Rewarde upon both his Armes, with an Obeyſaunce, and kyſſeth it for his aſſay, and then the Marſhall cometh before the Lorde, makyng his Obeyſaunce. Then the Sewer layeth downe the Towell upon the Table, and geveth thende thereof to one Gentleman, and ſo from one to another, till it be conveyed to the Marſhall. Then the Marſhall muſt properly uncloſe thende of the Towell, and ſpreade it playne in the mydle of the Table before the Lorde. That done, he muſt have a Rodde in his Hande lyke unto an Arrow Steele, three Quarters long, with a Needle in the Ende, putting the ſharp Ende thereof under the Towell through the farre ſyde, holding the nearer ſyde to the Rodde with his Thombe, and alſo holdyng the Ende of the Towell towardes the Lorde for the Eſtate thereof, then make your Obeyſaunce, and geve the ſame Ende to an other Gentleman towardes the ſeconde Meſſe.

Then the Sewer at one Ende, and a Gentleman at thother Ende to pull the chiefe Towell harde and ſtrayght. Then laye over the one Towell towardes the neather Syde of the Boorde, and pull the chiefe Towell hard and ſtrayght. Then the Marſhall muſt put the ſharpe Ende of the Rodde under the chiefe Towell agaynſt the Lordes ryght Hande, and therewithall take holde of the farre ſyde of the Towell, and holde faſt the neare ſyde to the Rodde with your Thombe, and drawe the Towell halfe a Yarde forwarde the Rewarde, and lay the bought backwarde for the Eſtate thereof towardes the Rewarde, and after that an other of Eſtate in lyke maner towardes the ſeconde Meſſe. Then with thende of your Rodde take up the narowe Syde of the Towell, and laye it forwarde one Hande broad, and ſtroke it over with your Rodde from the Eſtate to the other. Then laye the ſeconde Towell ſtraite wynyng it to that other Towell of Eſtate, and ſo make your Obeyſaunce all and depart and ſtande in the mydwarde of the Hall.

Then all the Chaplyns muſt ſay Grace, and the Miniſters do ſyng. That done, the Lordes Cupbearer, with other Cupbearers do bring in Water, and the Lordes Cupbearer taketh aſſay as he dyd before Dyner, and ſo ſetteth downe the Baſon of aſſay, and putteth forth Water of the Baſon of Eſtate before the Lorde. Then every Man waſheth at the rewarde and ſeconde Meſſe, and at the Church boorde, and dryeth. Then the Sewer and Gentleman wayter draweth the Towel, as they dyd before the waſhing, and the Marſhall maketh his Eſtate, as he did before the waſhing. That done, the Cupbearer bringeth in Ale, the Lord hath his aſſay, *ut ſupra*, and drynketh ſyttyng, and all others, then do they ariſe, and ever the better the latter, and the Lord laſt of all.

Then the Yeoman of the Ewrie muſt take up the Table-Cloth, the Uſher muſt ſee the Table, Chayres and Stooles taken away in order. Then the Lorde muſt drynke Wyne ſtandyng, and all other in lyke maner; and that done, every Man departeth at his good Pleaſure.

Thus much as to the aforeſaid Archbiſhop's Enthronization Feaſt: I have thought fit, becauſe it may be acceptable to ſome curious Perſons, to add, out of the above mention'd Mr. *Hearne*, the Prices ſet upon ſeveral ſorts of Meat by King *Edward* the Second, as follows:

The beſt Stall fed Oxe not to be ſold for more than 24 Shillings.

No other Graſs fed Oxe for more than 16 *s.*

A fat ſtall'd Cow at 12 *s.*

Another Cow leſs worth at 10 *s.*

A fat Mutton, Corn fed, or whoſe Wool is well grown, at 20 *d.*

Another fat Mutton ſhorn at 14 *d.*

A fat Hog of two Years old, at 3 *s.* 4 *d.*

A fat Gouſe at 2 *d.* ½; in the City at 3 *d.*

A fat Capon at 2 *d.* in the City 2 *d.* ½.

A fat Hen at 1 *d.* in the City 1 *d.* ½.

Two Chickens at 1 *d.* in the City 1 *d.* ½.

Four Pigeons 1 *d.* in the City three Pigeons 1 *d.*

Twenty four Eggs 1 *d.* in the City 20 Eggs 1 *d.*

STOW, *Pag.* 154, *in the Life of King* Henry II. ſpeaking of the Black Book of the *Exchequer*, ſays, that by the ſaid Book it appears that in the Reign of that King

A Meaſure of Wheat, to make Bread for 100 Men, was worth one Shilling.

The Carcaſs of a fat Oxe 1 *s.*

A fat Sheep 4 *d.*

The Provender for twenty Horſes 4 *d.*

NUM. I. A.

Teſtamentum Johannis Wylton *de* Hereford.

IN Dei Nomine Amen. Die Veneris in craſtino Nativitatis beate Marie Anno Domini Milleſimo cccc^mo xviii^o Ego *Johannes Wylton de Hereford* ſanus mente licet eger in corpore condo teſtamentum meum in hunc modum. In primis lego animam meam Deo beate Marie & omnibus Sanctis, corpuſque meum ad ſepeliendum in Cimiterio Sancti *Ethelberti Hereford.* Item lego fabrice Eccleſie Cathedralis *Hereford* vi *s.* viii *d.* Item lego fabrice Eccleſie Sancti *Audoeni* vi *s.* viii *d.* Item lego Rectori dicte Eccleſie pro decimis meis oblitis iii *s.* iiii *d.* Item lego Domino *Waltero* Capellano ibidem iii *s.* iiii *d.* Item, lego Fratribus *Minoribus Hereford* v *s.* Item, lego Fratribus Predicatoribus ejuſdem Ville v *s.* Item lego iiii Tortices & v Cereos ad ardendum in exequiis meis & in die ſepulture mee circa corpus meum. Item, volo quod *Juliana* uxor mea habeat omnia terras & tenementa mea que habeo in Civitate *Hereford* & in *Monynton ſuper Wyam* ad terminum vite ſue, & poſt deceſſum dicte *Juliane* volo quod ii Meſuagia mea & viginti quatuor acre terre arabilis cum pertinenciis in *Monynton* predicta remaneant *Johanni Porike*, Heredibus & aſſignatis ſuis imperpetuum. Et inſuper volo quod omnia tenementa & Burgagia mea tam infra civitatem *Hereford* quam extra per eandem *Julianam* vel per Executores ſuos vendantur, & pecunie inde provenientes diſponantur in celebracione Miſſarum pro anima mea & *Juliane* uxoris mee, &

Original inter Coll. Hag. The manuscript

pro

pro animabus parentum, noſtrorum & pro animabus *Richardi Audeley* & *Elizabet.* uxoris ſue & animabus omnium fidelium defunctorum in Eccleſia ſancti *Audoeni Hereford* ad Altare beate Marie & Altare ſancte Trinitatis & aliis piis locis ad diſpoſicionem executorum meorum. Reſiduum vero omnium bonorum meorum ſuperius non legatorum do & lego *Juliane* uxori mee ad diſponendum pro anima mea prout ſibi melius videbitur expedire. Et ad iſtud teſtamentum bene & fideliter exequendum *Julianam* uxorem meam, Dominum *Johannem* Rectorem de *Byford*, Dominum *Johannem* Rectorem de *Monynton* & *Willielmum Corles* ordino & conſtituo Executores ut ipſi Deum pre oculis habentes preſens teſtamentum fideliter exequantur. In cujus rei teſtimonium Sigillum meum preſentibus appoſui. Dat. die & anno ſupradictis.

NUM. I. B.

Fœd. & Conv. Vol. 9. p. 147. A. D. 1404. A. 2. H. 5. Pat. 2. m. 5. p. 2.

Charta Regis Henrici *Quinti pro* Fratribus Minoribus *de* Llamayſi *in Inſula de* Angleſey, *in* Wallia.

REX omnibus ad quos, &c. Salutem.

Monſtraverunt nobis, Dilecti nobis in Chriſto, Fratres Ordinis Fratrum Minorum, qualiter Domus Fratrum Minorum de Llamayſi, infra Inſulam noſtram d'Angleſey, in Northwallia (in qua quidem Domo Divinum Servitium ab antiquo honeſte factum fuit & uſitatum) per Rebellionem Wallenſium, & Occaſione Guerrarum, ibidem jam tarde factarum & continuatarum, totaliter deſolata, & Obſequium Divinum in eadem diminutum & ſubſtractum exiſtunt,

Nos,

Conſiderantes quod Domus prædicta de Fundatione Progenitorum noſtrorum, quondam Regum Angliæ, & noſtro Patronatu exiſtit, & ſimiliter quod in eadem Domo Corpus tam Filiæ Regis Johannis Progenitoris noſtri, quam Filii Regis Daciæ, necnon Corpora Domini de Clyffort, & aliorum Dominorum, Militum & Armigerorum, qui in Guerris Walliæ, temporibus Illuſtrium Progenitorum noſtrorum, occiſi fuerant, Sepulta exiſtunt,

Ac volentes proinde Servitium Divinum in præfata Domo manuteneri, & ibidem de cætero continuari.

Conceſſimus, pro Nobis & Hæredibus noſtris, quantum in nobis eſt, quod in eadem Domo ſint imperpetuum Octo Fratres ibidem Divina Servitia celebraturi, & Deum, pro ſalubri Statu noſtro, ac cariſſimorum Fratrum noſtrorum, & aliorum de Sanguine & Progenie noſtris, & pro Animabus noſtris cum ab hac Luce migraverimus, & ſimiliter pro Animabus Patris & Matris noſtrorum & Progenitorum noſtrorum, & eorum qui in Domo prædicta; ut prædictum eſt, ſunt ſepulti, & omnium Fidelium Defunctorum, exoraturi imperpetuum.

Quorum quidem Octo Fratrum volumus quod duo ſint de Natione Wallenſi, ratione Victus ſui & aliorum, ad Suſtentationem ſui neceſſariorum adquirendorum.

In cujus &c.

Teſte Rege apud Weſtmonaſterium Tertio die Julii.

Per Breve de Privato Sigillo.

NUM. I. C.

Super Elemoſina Regum Scotiæ *Fratribus de Ordine* Minorum *de* Berewico *conceſſa.*

Fœd. & Convent. Vol. 5. p. 104. A D. 1339. A. 13. E. 3. Penes Camer.

REX dilecto ſibi Roberto de Inghole, Camerario ſuo de Berewico ſuper Twedam, ſalutem.

Qui Fratres de Ordine Minorum, apud dictam Villam de Berewico hactenus commorantes, Viginti Marcas de Firma, & aliis Exitibus ejuſdem Villæ de Berewico, de Eleemoſina Regum Scotiæ, ab antiquo conſtituta, ſingulis Annis percipere conſueverunt,

Dictæque Viginti Marcæ Annuæ de Eleemoſina prædicta, in Extenta nuper facta de Exitibus Villæ prædictæ, ſuper DONATIONE & CONCESSIONE ejuſdem Villæ, nobis per Nobilem Virum Dominum Edwardum, Regem Scotiæ, factis, deductæ fuerunt, & nobis allocatæ;

Nos,

Volentes Eleemoſinam illam, ut tenemur, ſuſtentare & continuare,

Vobis Mandamus, quod dilectis nobis in Chriſto, Gardiano & Fratribus Ordinis prædicti, in eadem Villa jam commorantibus, id quod eis a retro exiſtit de prædictis Viginti Marcis annuis, de Tempore quo hujuſmodi Allocatio nobis facta fuit, & eaſdem Viginti Marcas ex nunc per annum, quamdiu vos Camerarium noſtrum ibidem eſſe contigerit, de Firma & aliis Exitibus Villæ prædictæ, terminis conſuetis, de Eleemoſina noſtra, ſolvi faciatis; & nos vos inde, in Compoto veſtro, ad Scaccarium noſtrum, debitam Allocationem habere faciemus.

Teſte Cuſtode prædicto apud Biflet, quarto die Martii.

Per ipſum Cuſtodem & Concilium.

NUM I. D.

Carta Capituli Hoſpitalariorum *de* Meſſuagio *in* Scartheburg *conceſſo* Fratribus Minoribus *de eadem Villa.*

Penes Rad. Thoresby de Leeds in Com. Ebor. Armig.

UNiverſis ſancte Matris eccleſie filiis ad quos preſens ſcriptum pervenerit Frater Willielmus de Tothale ſancte domus Hoſpitalis ſancti Johannis Jeruſalem Prior humilis in Anglia ſalutem in domino. Noverit univerſitas veſtra nos de communi conſilio & voluntate Fratrum totius capituli noſtri conceſſiſſe, dediſſe Conventui Fratrum Minorum de Scartheburge & eorum ſucceſſoribus ad uſum ſuum meſſuagium cum pertinentiis in Scartheburge, prout jacet in latitudine & longitudine inter terram Johannis Blaks quam tenet Willielmus de Harun de ipſo in feodo ex parte meridionali, & viam que vocatur le Dumple ex parte aquilonari, & buttat ſuper murum Burgi & viam predictam. Tenendum & habendum totum dictum meſſuagium cum pertinentiis dictis Conventui & Fratribus & ſucceſſoribus ſuis de nobis & ſucceſſoribus noſtris in perpetuum. Et nos & ſucceſſores noſtri dictum meſſuagium cum pertinentiis conventui & fratribus ad uſum contra omnes homines warantizabimus quam diu per cartas feofatorum noſtrorum warantizare poterimus. In cujus rei teſtimonium

hijs ſcriptis cirograffatis tam nos quam dicti Fratres alternatim ſigilla noſtra communia appoſuimus. Hijs teſtibus, Fratre Roberto de Sonirby, Fratre Roberto de Aſkeby, Fratre Henrico de Lund, Fratre Waltero de Inſula, Fratre Johanne Fichet, Fratre Ricardo de Annindergley tunc Preceptore in Comitatu Eborum, & alijs. Datum apud Meltheburn in Celebratione Capituli noſtri die ſancti Barnabe Apoſtoli, anno gratie domini M°. tricenteſimo.

NUM. I. E.

Fœdera & Convent. & Vol. 2. p. 608. A.D. 1293. A. 21. Ed. 1. Pat. 21. Ed. 1. m. 11.

Pro Monialibus de Ordine Minorum, quæ per Reginam Navarræ in Angliam ſunt venturæ.

REX omnibus ad quos &c. ſalutem.

Licet de communi concilio regni noſtri ſtatuerimus quod non liceat viris religioſis, ſeu alijs ingredi feodum alicujus, ita quod ad manum mortuam deveniat, ſine licentia noſtra & capitalis Domini, de quo res illa immediate tenetur;

Volentes tamen Edmundo, fratri noſtro cariſſimo, gratiam facere ſpecialem, dedimus ei licentiam, quantum in nobis eſt, quod ipſe quandam placeam terræ, cum pertinentiis (quam habet de dono & feoffamento Magiſtri Thomæ de Bredſtrete, in Parochia Sanct. Botulphi, extra Algate) dare poſſit & aſſignare dilectis nobis in Chriſto, Monialibus de Ordine Minorum (quæ per nobilem Dominam Blancam, Reginam Navarræ, Conſortem ejuſdem fratris noſtri, in Angliam ſunt venturæ; & infra Regnum noſtrum moraturæ; ac Deo & beatæ Mariæ, ac beato Franciſco ſervituræ) ad quandam domum ibidem conſtruendam & inhabitandam,

Habendam & tenendam eiſdem Monialibus, & ſucceſſoribus ſuis imperpetuum.

Et eiſdem Monialibus quod placeam illam a præfato fratre noſtro recipere poſſint, tenore præſentium, ſimiliter licentiam concedimus ſpecialem.

Nolentes quod idem frater noſter, vel hæredes ſui, aut prædictæ Moniales, ſeu Succeſſores ſuæ, ratione ſtatuti prædicti, per nos, vel hæredes noſtros, inde occaſionentur in aliquo, vel graventur.

Salvis tamen capitalibus dominis feodi illius ſervitiis inde debitis & conſuetis.

In cujus &c.

Teſte Rege apud Weſtmon. 18 Die Junii.

Per ipſum Regem.

Per inquiſitionem retornatam de conſilio.

NUM. I. F.

Fœdera & Convent. &c. Vol 2. p. 664. A.D. 1254. A. 22. Ed. 1. Pat. 22 Ed. 1. m. 2.

Pro Abbatiſſa & Sororibus Minoriſſis extra Algate.

REX omnibus, &c. ſalutem.

Licet de communi concilio Regni noſtri, ſtatuerimus quod non liceat viris Religioſis, ſeu aliis ingredi feodum alicujus, ita quod ad mortuam manum deveniat, ſine licentia noſtra & Capitalis Domini, de quo res illa immediate tenetur;

Volentes tamen Edmundo, Fratri noſtro cariſſimo, gratiam facere ſpecialem, dedimus licentiam, quantum in nobis eſt,

Quod ipſe unum tenementum, quod habet ex dimiſſione Willielmi Alutarii, filii Reginaldi, quondam Tegulatoris in Suburbio London:

Unum tenementum, quod habet ex dimiſſione Galfridi le Coureur, & Odiernæ uxoris ejus, in eodem Suburbio:

Unum tenementum, quod habet ex dimiſſione Willielmi de Waltham, & Elenæ uxoris ejus, in eodem Suburbio:

Unam placeam terræ, quam habet ex dimiſſione Salomonis le Tuyller, & Elyciæ uxoris ejus, in eodem Suburbio:

Unam placeam terræ, quam habet ex dimiſſione Salomonis le Tuyller & Eliciæ uxoris ejus, in eodem Suburbio:

Unam placeam terræ, quam habet ex dimiſſione Galfridi de Hundeſdich, Executoris Teſtamenti Thomæ de la More, in eodem Suburbio:

Unam placeam terræ, quam habet ex dimiſſione Johannæ Goldtotne, in eodem Suburbio:

Et Triginta libratas redditus, quas habet ex dimiſſione Henrici le Walleys, in Venella Sancti Laurentii juxta Weſtchepe, & in Cordwinſtrete & apud Douvegate, & civitate prædicta:

Dare poſſit & aſſignare dilectis nobis in Chriſto, Abbatiſſæ & Sororibus Minoriſſis, Ordinis Sanctæ Claræ, de Gratia Beatæ Mariæ Virginis, extra Algate:

Habenda & tenenda ſibi, & Succeſſoribus ſuis.

Et eiſdem Abbatiſſæ & Sororibus, quod ipſæ tenementa, placeas, & redditus prædicta a præfato fratre noſtro recipere poſſint, tenore præſentium, ſimiliter licentiam dedimus ſpecialem:

Nolentes quod prædictus frater noſter, aut hæredes ſui, vel prædicta Abbatiſſa, vel Sorores, vel Succeſſores ſui ratione Statuti prædicti, inde per nos, vel hæredes noſtros, occaſionentur in aliquo, ſeu graventur.

Salvis tamen Capitalibus Dominis feodorum illorum ſervitiis inde debitis & conſuetis, & etiam libero ingreſſu & egreſſu ad diſtringendum in eiſdem feodis, pro conſuetudinibus & ſervitiis ſuis prædictis, quotiens aliquid inde eis a retro eſſe contigerit.

In cujus &c.

Teſte Rege apud Turrim London 8 die Novembris.

NUM. I. G.

Charta Regis Edwardi 3ii *de Prandio Fratribus Ordinis* Minorum *liberando.*

Fœd. & Conv. Vol. 3. p. 1. An. R. E. 3. Vide 12 E. 2. m. 17.

REX Conſtabulario ſuo Burdegaliæ, qui nunc eſt, vel qui pro tempore fuerit, ſalutem.

Supplicarunt nobis, dilecti nobis in CHRISTO, Gardianus & Fratres Ordinis Minorum de Sancto Machario, Burdegalenſis Dioceſis, ut,

Cum ipſi, ex conceſſione, celebris Memoriæ, Domini E. quondam Regis Angliæ, Avi noſtri, & Alionoræ, tunc Reginæ Angliæ, Conſortis ſuæ, percepiſſent & habuiſſent, de Elemoſina, viginti Solidos Chipotenſes pro uno Prandio ſemel in Septimana,

Velimus Conceſſionem illam, caritatis intuitu, continuare, & Elemoſinam hujuſmodi, ſemel in qualibet Septimana percipiendam, eiſdem, Gardiano & Fratribus, concedere gratioſe;

Nos,

Nos, Statui dictorum, Gardiani & Fratrum, pio compatientes Affectu, ac eorum ſupplicationi in hac parte eo favorabilius annuentes, quo partes prædictæ per Guerram modernis temporibus deſtruuntur, vobis mandamus quod eiſdem, Gardiano & Fratribus, viginti Solidos, monetæ prædictæ, ſemel in qualibet Septimana pro hujuſmodi Elemoſina, de Exitibus Ducatus prædicti liberari & habere faciatis, quouſque aliud a nobis inde habueritis in mandatis ;

Et nos vobis inde, in Compoto veſtro, debitam allocationem habere faciemus.

Dat. apud Weſtmonaſterium duodecimo die Februarii.

Per ipſum Regem & Concilium.

NUM. I. H.

Alia charta ejuſdem Regis & ejuſdem Tenoris.

Ibid. A. D. 1348. A. 22. E. 3 Vaſc. m. F. 3. m. 21.

REX Conſtabulario ſuo Burdegaliæ, qui nunc eſt, vel pro tempore fuerit, Salutem.

Cum nuper,

Ad proſecutionem, dilectorum nobis in Chriſto, Gardiani & Fratrum Ordinis Minorum de Sancto Machario, Burdegalenſe Dioceſe,

Nobis ſuggerentium ipſos, ex conceſſione celebris memoriæ, Domini E. quondam Angliæ Regis, Avi noſtri, & Alionoræ, tunc Reginæ Angliæ, Conſortis ſuæ, percepiſſe & habuiſſe de Eleemoſina Viginti Solidos Chipotenſes pro uno Prandio ſemel in qualibet Septimana,

Et nobis ſupplicantium ut Conceſſionem illam, caritatis intuitu continuare, & Eleemoſinam hujuſmodi, ſemel in qualibet Septimana percipiendam, eiſdem Gardiano & Fratribus concedere vellemus gratioſe.

Duodecimo die Februarii anno Regni noſtri Angliæ Duodecimo, mandaverimus Conſtabulario noſtro Burdegaliæ, qui tunc fuit, vel pro eo tempore foret, quod eiſdem, Gardiano & Fratribus, Viginti Solidos monetæ prædictæ, ſemel in qualibet Septimana, pro hujuſmodi Eleemoſina, de Exitibus Ducatus prædicti liberari & habere faceret, quouſque aliud a nobis inde haberet in mandatis.

Ac jam, ex parte dictorum Gardiani & Fratrum, nobis eſt ſupplicatum, ut;

Cum Centum & Viginti Libræ Burdegalenſes eis, de dicta Eleemoſyna, a prædicto Duodecimo die Februarii, a retro exiſtant, prout per Billas, & alia legitima Documenta, inde fidem facere poſſunt,

Velimus eis, de dictis Centum & Viginti Libris Burdegalenſibus, necnon de hujuſmodi viginti Solidis, ſingulis Septimanis, Solutionem fieri jubere competentem,

Nos,

Statui ipſorum Gardiani & Fratrum pio compatientes affectu,

Ac ipſorum Supplicationi in hac parte eo favorabilius annuentes, quo partes prædictæ per Guerram, modernis temporibus, deſtruuntur,

Et ut ipſi in eodem loco divinis Obſequiis, tam pro ſalubri Statu noſtro & noſtrorum, quam pro Anima noſtra cum ab hac luce ſubtracti fuerimus, & Animabus omnium Fidelium Defunctorum ibidem, exequendis devotius intendere poſſint,

Vobis mandamus quod, viſis Billis prædictis, de eo, quod per Inſpectionem earundem, vel alio modo, legitime vobis conſtare poterit, eiſdem Gardiano & Fratribus, de prædictis Viginti Solidis per Septimanam, a prædicto Duodecimo die Februarii, a retro fuiſſe, necnon hujuſmodi viginti Solidos, vel Valorem eorundem in alia Moneta, ſingulis Septimanis ex nunc, pro hujuſmodi Eleemoſina, de Exitibus Ducatus prædicti liberari & habere faciatis, quouſque aliud a nobis inde habueritis in mandatis.

Et nos vobis inde, in Compoto veſtro, debitam Allocationem habere faciemus.

Teſte Rege apud Weſtmonaſterium Duodecimo die Julii.

NUM. I. I.

Alia Charta ejuſdem Regis de eadem Eleemoſina.

Ibid. Eodem Anno. Vaſc. 22. E. 3. m. 15.

REX Seneſcallo ſuo Vaſconiæ, & Conſtabulario ſuo Burdegaliæ, qui nunc ſunt, vel pro tempore erunt, ac eorum Loca tenentibus, Salutem.

Compatientes Statui, dilectorum nobis in Chriſto, Gardiani & Fratrum Ordinis Minorum de Regula, qui, propter Diſcrimina Guerrarum, in Ducatu noſtro Aquitaniæ, a tempore non modico, graviora exiſtentium, & Deſtructiones Bonorum & Poſſeſſionum Magnatum & aliorum, partium illarum, de quorum Eleemoſinis vivere ſolebant, ad tantam Penuriam, iſtis temporibus, deducantur, quod non habent quid manducent, neque bibant,

Ac volentes, eo prætextu, ac caritatis intuitu, ipſorum Gardiani & Fratrum indigentiæ, ut divinis Obſequiis tranquillius intendere, & pro noſtra, noſtrorumque Salute preces Altiſſimo devotius fundere valeant, ut teneantur, in hac parte ſubvenire,

Volumus & vobis injungimus & mandamus quatinus eiſdem Gardiano & Fratribus Viginti Solidos Monetæ Burdegalenſis, in Subventionem Suſtentationis ſuæ, ſingulis Septimanis, de Exitibus Ducatus prædicti, de Eleemoſyna noſtra, liberari & haberi facitatis, quouſque aliud a nobis inde habueritis in mandatis ;

Et nos vobis (præfate Conſtabularie) inde, in Compoto veſtro, debitam Allocationem habere faciemus.

Teſte Rege apud Weſtmonaſterium viceſimo quarto die Julii.

Per ipſum Regem & per Petitionem de Concilio.

NUM. I. K.

Litteræ Regis Ricardi *ſecundi de non moleſtando Fratres de Ordine Minorum.*

Fœd. & Convent. Vol. 7. p. 458. A. D. 1385. A. 8. R. 2. Pat. 7. R. 2. p. 2. m. 17.

REX Cancellarijs Univerſitatum Oxoniæ & Cantebrigiæ, qui nunc ſunt vel qui pro tempore fuerint, ac univerſis & ſingulis Vicecomitibus, Majoribus, Ballivis, Miniſtris & aliis Fidelibus & Subditis ſuis, & eorum cuilibet, ad quos, &c. Salutem.

Sciatis quod intelleximus qualiter aliquæ Perſonæ de Regno noſtro Angliæ, per Inſtigationem maligni Spiritus, ac per Malitiam & malam Voluntatem, faciunt & indies facere nituntur Dampna & Scandala, dilectis

dilectis nobis in Chriſto, Religioſis Viris Fratribus de Ordine Minorum.

Dicentes quod ipſi ſunt male fundati, & facientes ſiniſtras & malas Interpretationes Privilegiorum & Gratiarum quæ eis conceſſæ & factæ fuerunt per Beatos Apoſtolos Sanctæ Recordationis, & per Progenitores noſtros quondam Reges Angliæ.

Moventes Populum noſtrum, in aperto & in ſecretis, contra eos ad deſtruendum Domos dictorum Fratrum, dilacerando Habitus eorum ſuper eos, & aliquos verberando & male tractando, contra Pacem noſtram.

Et etiam prædicti Malefactores contraprædicant mendicationem dictorum Fratrum eſſe acceptabilem, ad grave Dampnum, Dedecus & Contemptum Ordinis ſui prædicti, unde maximam habemus diſplicentiam,

Per quod nos,

Volentes quod prædicti Fratres (quos tenemus aſſiduos & continuos Oratores noſtros pro Statu noſtro & totius Regni noſtri) in eorum Statu & Gradibus cuſtodiantur & ſuſtententur, & quod Privilegia ſua prædicta & Gratiæ, eis conceſſa, ſalventur illæſa, abſque Læſione aliquali, in omni ratione,

Suſcepimus, pro nobis & Hæredibus noſtris, dictos Fratres & Succeſſores ſuos, ac Ordinem prædictum, necnon eorum Domos, Privilegia & Gratias, eis conceſſa & facta, ſicut prædictum eſt, in Protectionem & Defenſionem noſtras ſpeciales,

Nolentes quod aliqua Violentia, Gravamina, Dampna, vel Scandala eis fiant per aliquos Subditorum noſtrorum, contra Legem & Rationem; ſed quod, ob Reverentiam Dei, iidem Fratres, ac Succeſſores ſui, prout eis pertinet, amicabiliter pertractentur;

Volentes quod, ſi aliqui inveniantur dictis Fratribus aut Succeſſoribus ſuis Violentiam facientes, vel contra eos indebite capientes, tunc dicti malefactores puniantur, & caſtigentur ut Lex requirit;

Et ideo vobis mandamus, &c.

In cujus, &c.

Teſte Rege apud Weſtmonaſterium XIII die Februarii.

Per Literam ipſius Regis de Signeto.

Carta Henrici quarti Regis has Literas recitat & confirmat, per Breve de privato Sigillo, dat. apud *Weſtmonaſterium* XV die Aprilis, A. D. 1401. *An.* 2. *Hen.* 4. *Pat.* 2. *Hen.* 4. *p.* 3. *m.* 17.

NUM. II. A.

Epiſtola Beati Aldhelmi *Præſulis, de libertate propriæ electionis omnibus Congregationibus conceſſa ſub ejus regimine conſtitutis.*

Ex regiſtro Malmesburienſis Abbatiæ, in officio Rememoratoris in Scaccario D. Regis Weſtmonaſterij.

NIHIL in hoc ſæculo prolixa fælicitate fruitur; nihil diuturna dominatione potitur; nihil quod non ad fatalem vitæ terminum veloci curſu tendere videatur; & ideo ſic nobismundanarum rerum patrimonia ſunt perfruenda, ut tamen æternæ patriæ emolumentis nunquam fraudaremur. Hinc eſt enim, quod ego Aldhelmus, poſtquam me immeritum, nulliſque prædignis moribus comprobatum, in Pontificatus officii ſedem divina gratia ſubtronizaſſet, propoſui arcano mentis meæ affectu, ut monaſteriis meis Maeldumesburgs, Froom, Bradamford, quibus jam dudum in Abbatatus gradu conſtitutus ſuffragante Domino regulariter præfui, religioſum Abbatem, quem ſibi ſpontanea familiarum mearum optio conſona voce elegiſſent, canonica creatione atque regulari ſanctione conſtituiſſent. Hijs voluntarijs propoſitionibus meis pia monachorum meorum reſtitit pertinacitas; & cum hoc ſedulo ſæpius in conventu fratrum meorum fiducialiter narraſſem, nullus his votis meis placidiſſimum præbebat Aſſenſum, dicentes; Quamdiu vitali vegetaris Spiritu nobiſcum præſentis vitæ ſtudio deputaris, tuæ ſemper dominationis jugo humillime colla ſubdere non dedignamur. Sed hoc ſupplici prece communique rogatu deprecamur, quod ſub ſacra ſcripturarum teſtificatione, & favorabilium virorum claro conſenſu corrobores, ut nullus poſt obitum tuum nec regalis audacitas, nec pontificalis autoritas, vel aliquis Eccleſiaſticæ ſeu ſæcularis dignitatis vir, ſine noſtro voluntatis Arbitrio in nobis ſibi vendicet principatum. Huic debitæ monachorum meorum maxime famulorum Dei petitioni libentiſſime conſenſi, & in monaſterio, quod juxta fluvium, qui dicitur Wimburmia ſitum eſt, cui venerandi Regis noſtri Germana Cuthburg præſidet, cum optabili famoſiſſimi Regis Yny conſenſu, & reverendiſſimi fratris & coepiſcopi mei Danielis præſentatæ promiſſionis devoto nutu, decentiſſimam vernarum Domini poſtulationem ſacræ crucis ſignaculo confirmavi. Itidem idem venerandus Rex, & prænominatus Pontifex pari devotionis manu ſubſcripſerunt. Nec multo poſt in ſacroſancto concilio, quod juxta fluvium qui dicitur Woder, congregatum eſſe dinoſcitur, idem omnium Saxonicæ gentis Archimandritarum cum regali potentatus aſſenſu, & Pontificali Prioratus nutu conſenſit autoritas. Si quis vero contra hæc tam illuſtrium perſonarum decreta moliri machinetur, & ſacra præſentis ſchedulæ ſcita prevaricari præſumpſerit, ſciat ſe ante terribilem divinæ majeſtatis thronum cum prævaricatoribus præceptorum Domini lugubri damnationis judicio percellendum. Scripta eſt hujus confirmationis chartula ab incarnatione Domini noſtri Jeſu Chriſti 705. indictione tertia. ✠. Signum manus Danielis Epiſcopi. ✠. Signum Yny Regis. ✠. Signum manus Patricii Ethelfridi.

NUM. II. B.

Decretum Inæ Regis & Principum ac Præſulum & Abbatum ipſius de alia Monaſterii ſui Libertate, titulum hunc in præfato regiſtro gerens.

De libertate, quam Ina Rex contulit Aldhelmo Præſuli, & Eccleſiis ſub ejuſdem regimine conſtitutis.

IN nomine Domini Dei noſtri ſalvatoris. Ego Yna regnante Domino rex, cum conſilio & decreto Præſulis noſtri Aldhelmi, ſimulque cunctorum Dei ſacerdotum ſuggeſtione & monachorum petitione qui in parochia Saxonum converſantur, hanc libertatem eccleſijs impendo, & hanc privilegii dignitatem monaſteriis confero; ut ſine impedimento ſæcularium

cularium rerum, & abſque tributo fiſcalium negotiorum liberis mentibus Deo ſoli ſerviant, & monaſticam cænobij diſciplinam, Chriſto ſuffragium largiente, regulariter exerceant, ac pro ſtatu & proſperitate regni noſtri & indulgentia commiſſorum criminum ante conſpectum divinæ majeſtatis preces fundere dignentur; & orationum officia frequentantes in Eccleſiis pro noſtra fragilitate interpellare nitantur. Siquis vero contra hujus decreti Syngraphum venire temptaverit, ſciat ſe coram Chriſto novemque Angelorum ordinibus in tremendo examine rationem redditurum. Hoc vero decretum a nobis libenter conceſſum, totaliter confirmari & ſervari decernimus, ut etiam nobis, vita comite, propitia divinitate gubernacula regentibus inextricabili lege firmiter roboretur. Nam pro ampliori firmitatis teſtamento, principes & ſenatores, judices & patricios ſubſcribere fecimus, quorum nomina infra tenentur aſcripta. Actum publice & confirmatum, in loco qui appellatur Eburleagh ſeptima calend. Juniarum die, indictione ſecunda, anno ab incarnatione Chriſti fæliciter. ✠. Signum manus Yny regis, qui hæc omnia manu propria confirmavit. ✠. Ego Aldhelmus ſervus ſervorum dei decretum manu propria roboravi. ✠. Ego Hagona Abbas conſentiens ſubſcripſi. ✠. Ego Heagha Abbas conſentiens ſubſcripſi. ✠. Ego Wedr. Abbas conſ. ſubſ. ✠. Ego Wilgar Abbas. conſ. ſubſ. ✠. Ego Froda Abbas conſ. ſubſ. ✠. Signum manus Beoban. ✠. Signum manus Ceonberht. ✠. Signum manus Ædibfred. ✠. Signum manus Dudice. ✠. Signum manus Bealdhun. ✠. Ego Aedbertus Abbas conſentiens ſubſcripſi. ✠. Ego Wintra Abbas conſ. ſubſ. ✠. Ego Beorwald Abbas conſ. ſubſ. ✠. Ego Bealwulf Abbas conſ. ſubſ. ✠. Ego Witta Abbas conſ. ſubſ. ✠. Signum manus Cambert. ✠. Signum manus Coen. ✠. Signum manus Eaſwaldi. ✠. Signum manus Ticceau.

NUM. III.

Breve confirmatorium Congregationis Anglicanæ *Monachorum* Benedictinorum *per* Caſſinenſes inſtauratæ.

PAULUS PAPA QUINTUS.

AD futuram rei memoriam. Cum, ſicut accepimus alias de anno 1607, die 21 Menſis Novembris, ſeu alio veriore tempore: quondam Sebertus, alias Sigebertus, monachus profeſſus Monaſterij S. Petri Weſtmonaſterienſis juxta Londinum, ordinis S. Benedicti Congregationis Angliæ, qui in ſæculo Robertus Buckeius vocabatur, &, ut aſſerebat, ſolus ex omnibus Monachis dictæ Congregationis Angliæ ſuperſtes erat; proinde providere volens, ne jura & privilegia prædictæ Congregationi conceſſa, quæ in eo, uti ſolo ſuperſtite conſervabantur, poſt ejus obitum deperirent, dilectum filium Robertum Sadlerum, Petroburgenſem, & Edouardum Maiheuum, Salisburienſem, Monachos Anglos expreſſe profeſſos, dicti Ordinis, Congregationis Caſſinenſis, alias S. Juſtinæ de Padua, ſupradictorum Superiorum beneplacito, in Monachos dicti Monaſterij S. Petri receperit & admiſerit, illiſque omnia jura, privilegia, gradus, honores, libertates & gratias, quibus Monachi in eodem Monaſterio S. Petri profeſſi & habitantes gaviſi fuerunt, & ordini S. Benedicti in Anglia competebant, quantum in ſe fuerit, conceſſerit: Necnon dilectis ſimiliter filijs, Thomæ Preſtono, Salopienſi, Auguſtino & Anſelmo, Lancaſtrienſibus, & Mauro Elienſi, Monachis ſimiliter Anglis eorundem Ordinis & Congregationis Caſſinenſis profeſſis; alias in Monachos fratres converſos necnon oblatos, ejuſdem Monaſterii S. Petri admittendi & recipiendi, eiſque jura, privilegia, gradus, honores, libertates & gratias hujuſmodi reſpective communicandi facultatem & poteſtatem impertitus fuerit & attribuerit; & ſubinde receptio & admiſſio & conceſſio & impartitio, necnon attributio hujuſmodi in Capitulo generali dictæ Congregationis Caſſinenſis, de ſubſequenti anno 1608, ac die Menſis Maij rata & grata habita fuiſſent. Item, Sebertus, alias Sigebertus, habita notitia confirmationis, a dicto Capitulo generali emanatæ, illa omnia de novo die octava Novembris 1609, ratificaverit & approbaverit, omneſque in Monachos fratres, converſos & oblatos, per dictos Thomam, Auguſtinum, Anſelmum & Maurum, ut præfertur, admiſſos & receptos, ſimiliter in prædicti Monaſterij S. Petri Monachos, fratres converſos, & oblatos recepit & admiſit, eiſdem jura, privilegia, gradus, honores, libertates & gratias hujuſmodi & reſpective concedendo, impertiendo & attribuendo, prout in diverſis ſcripturis deſuper confectis, plenius dicitur contineri. Nos dictos Robertum & Edouardum, omneſque alios & ſingulos in Miſſione Anglicana exiſtentes, Monachos Anglos Congregationis Caſſinenſis alias S. Juſtinæ hujuſmodi receptos & admiſſos, tanquam ſtrenuos in vinea Domini operarios, ſpecialibus favoribus & gratiis proſequi volentes, & eorum ſingulares perſonas a quibuſvis excommunicationis, ſuſpenſionis & interdicti, aliiſque eccleſiaſticis ſententiis, cenſuris, & pœnis, a jure, vel ab homine, quavis occaſione, vel cauſa latis, ſi quibus quomodolibet innodati exiſtunt, ad affectum præſentium duntaxat conſequendum harum ſerie abſolventes, & abſolutos fore cenſentes; necnon ſingularum literarum prædictarum tenores præſentibus, pro expreſſis habentes, MOTU PROPRIO, non ad ipſorum, aut alicujus eorum, aut alterius pro eis ſuper hoc nobis oblatæ petitionis inſtantiam; ſed ex certa ſcientia, ac matura deliberatione noſtris, deque Apoſtolicæ poteſtatis plenitudine, de conſilio Ven. fratrum noſtrorum S. R. E. Cardinalium, hæreticæ pravitatis generalium Inquiſitorum, quibus negotium hujuſmodi diſcutiendum remiſeramus, receptionem & admiſſionem dictorum Roberti & Edouardi & aliorum patrum in miſſione Anglicana exiſtentium Monachorum Anglorum dictæ Congregationis Caſſinenſis alias S. Juſtinæ de Padua, in Monachos prædicti S. Petri, conceſſionemque, impertitionem, ac attributionem omnium jurium, privilegiorum, graduum, honorum, libertatum & gratiarum, eidem Roberto & Edouardo, & aliis in miſſione prædicta exiſtentibus Monachis Anglis, tunc Congregationis Caſſinenſis, alias S. Juſtinæ de Padua, hujuſmodi per ipſum Sebertum, alias Sigebertum factas, tenore præſentium approbamus & confirmamus, illiſque inviolabilis Apoſtolicæ firmitatis robur adjicimus, ac omnes ac ſingulos tam juris quam facti, etiam ſubſtantiales defectus, ſi qui in illis quomodolibet intervenerint, ſupplemus; decernentes, præſentes literas validas & efficaces exiſtere & fore, ſuoſque plenarios & integros effectus ſortiri & obtinere debere, dictamque Congregationem Angliæ, ejuſque privilegia, gradus, bona, libertates, & gratias, in dictis Monachis Anglis ut præfertur aggregatis, & tunc Congregationis Caſſinenſis, alias S. Juſtinæ de Padua, vere & realiter ſubſiſtere, prout in dicta Congregatione Angliæ, tempore receptionis, admiſſionis, conceſſionis, impertitionis

titionis & attributionis hujuſmodi ſubſiſtebant & non alias, ſicque & non aliter in præmiſſis omnibus & ſingulis, per quoſcunque Judices ordinarios, & delegatos etiam cauſarum palatij Apoſtolici Auditores, ac S. R. E. Cardinales, etiam de Latere Legatos ubique judicari ac definiri debere, necnon irritum & inane, quicquid ſecus ſuper his a quoquam, quovis modo, ſcienter vel ignoranter contigerit, attentari; non obſtantibus conſtitutionibus, & ordinationibus Apoſtolicis, ac ordinis & congregationis prædictorum, etiam juramento, confirmatione Apoſtolica, vel quavis firmitate alia, roboratis, ſtatutis & conſuetudinibus, privilegijs quoque indultis & literis Apoſtolicis eiſdem ordini & Congregationibus ſub quibuſcunque tenoribus & formis, ac cum quibuſvis clauſulis & decretis nec non derogatoriorum derogatorijs, in contrarium forſan, quomodolibet conceſſis; quibus omnibus, etiamſi de illis ſpecialis, ſpecifica, & expreſſa mentio habenda foret, eorum tenores præſentibus pro plene & ſufficienter expreſſis habentes, illis alias in ſuo robore permanſuris, hac vice duntaxat ſpecialiter & expreſſe derogamus, cæteriſque contrarijs quibuſcunque. Datum Romæ apud S. Petrum ſub annulo Piſcatoris, die 24 Decembris, MDCXII. Pontificatus noſtri anno VIII. Locus ✠ Sigilli. Subſcriptum, S. Cobellutius. Et infra Adamus.

NUM. IV.

Breve Sanctiſſimi D. N. PAULI *Papæ* V. *pro continuatione, reſtauratione (ac de novo, ſi opus eſſet, erectione antiquæ Congregationis)* Anglicanæ.

PAULUS PAPA QUINTUS.

AD futuram rei memoriam. Ex incumbenti nobis deſuper Paſtoralis Officij debito, Religioſorum omnium proſperum, fælicemque ſtatum ſincero deſiderantes affectu, his quæ propterea provide facta fuiſſe dicuntur, ut firma & illibata perpetuo ſubſiſtant, libenter, cum a nobis petitur, Apoſtolicæ confirmationis robur adjicimus, ac alias deſuper ejuſdem officij partes favorabiliter interponimus, prout conſpicimus in Domino ſalubriter expedire. Sane pro parte dilectorum filiorum Monachorum Anglicorum, Ordinis S. Benedicti, Congregationis Hiſpanicæ & Anglicanæ, nobis nuper expoſitum fuit, quod alias in eorum definitorio ſtatutum & decretum fuit, quod omnes Monachi Anglici dicti ordinis, Congregationis Hiſpanicæ & Anglicanæ, coaleſcerent in unum Corpus, quod eſſet, & vocaretur Congregatio Anglicana, ita ut, per hanc coalitionem & Corpus ſic unitum continuaretur, & reſtauraretur; ac ſi opus eſſet, de novo erigeretur, antiqua Congregatio Anglicana Ordinis S. Benedicti; quæ Congregatio Anglicana ſic ſtabilita regeretur ab uno ſuperiore vocato Præſide, qui extra Angliam reſideret, durante ſchiſmate, & a duobus Provincialibus immediate ſub dicto Præſide in Anglia; parique modo a Prioribus Reſidentiarum, ſeu Conventuum extra Angliam, ac demum a certo etiam Definitorum numero; ac nulli omnino liceret, niſi dicto Præſidi, vel licentiam ad hoc ab illo habenti facultates aliquas miſſionis Apoſtolicæ pro prædicto regno Angliæ, alicui Monacho Anglo, Ordinis & Congregationis Hiſpanicæ & Anglicanæ hujuſmodi in poſterum concedere, vel delegare; quodque Definitorium prædictum, in quo facta fuit hæc unio, per omnia habeat vim Capituli Generalis; ac demum, quod Monachi Miſſionis juramentum præſtarent coram Præſide, ſe acceſſuros ad Miſſionem, & ut ad hoc a dicto Præſide aſtringerentur, prout in ſcripturis deſuper confectis plenius dicitur contineri. Cum autem, ſicut eadem expoſitio ſubjungebat, Monachi prædicti pro ſtatutorum ac decretorum, ceu capitulorum hujuſmodi firmiori validitate & ſubſiſtentia, illa Apoſtolicæ noſtræ confirmationis patrocinio communiri plurimum deſiderarent; nobis propterea humiliter ſupplicari fecerunt, ut eis in præmiſſis opportune providere, ac alias, ut infra, indulgere de benignitate Apoſtolica dignaremur. Nos igitur Monachos prædictos ſpecialibus favoribus, ac gratijs proſequi volentes, & eorum ſingulares Perſonas a quibuſvis excommunicationis, ſuſpenſionis, ac interdicti, aliſque eccleſiaſticis ſententijs, cenſuris & pœnis, a jure, vel ab homine quavis occaſione, vel cauſa latis, (ſi quibus quomodolibet innodati exiſtant) ad effectum præſentium duntaxat conſequendum, harum ſerie abſolventes, & abſolutos fore cenſentes, hujuſmodi ſupplicationibus inclinati, ſtatuta, & decreta, ſeu capitula hujuſmodi authoritate Apoſtolica, & tenore præſentium approbamus, & confirmamus, illiſque inviolabilis Apoſtolicæ firmitatis robur adjicimus, ac omnes, ac ſingulos tam juris quam facti defectus, ſi qui deſuper quomodolibet intervenerint, ſupplemus; ac inſuper Congregationi prædictæ, ſic ut præfertur unitæ, quod omnibus & ſingulis privilegijs, gratijs, indultis, facultatibus, ac alijs prærogativis, tam Congregationi Hiſpanicæ quam veteri Congregationi Anglicanæ dicti Ordinis, ſeu eidem Ordini in Anglia a ſede Apoſtolica hactenus conceſſis (dummodo tamen ſint in uſu, nec revocata, aut ſub aliquibus revocationibus comprehenſa, ſacriſque Canonibus, & Concilij Tridentini decretis non adverſentur) ut frui, & gaudere libere, & licite poſſit, & valeat, eiſdem authoritate & tenore concedimus, & indulgemus, ac privilegia, gratias, indulta, facultates aliaſque prærogativas, ad Congregationem unitam hujuſmodi extendimus, eaque illi de novo, quatenus opus ſit, concedimus. Decernentes omnes & ſingulas facultates Miſſionis Apoſtolicæ prædictæ, eiſdem Monachis contra ſtatutorum & decretorum hujuſmodi tenorem quomodolibet conceſſas, vel delegatas, nullas & invalidas, nulliuſque roboris vel momenti fore & eſſe, præſentes vero literas validas, firmas, & efficaces exiſtere, dictæque Congregationi ſic ut præfertur unitæ in omnibus, & per omnia pleniſſime ſuffragari; ac irritum & inane, ſi ſecus ſuper his a quoquam, quavis authoritate, ſcienter vel ignoranter, contigerit attentari; non obſtantibus conſtitutionibus & ordinationibus Apoſtolicis, nec non Ordinis & Congregationis hujuſmodi, etiam juramento confirmatis, vel quavis firmitate alia ſtatutis, & conſuetudinibus, Privilegijs quoque indultis, & literis Apoſtolicis eiſdem Ordini & Congregationi, illorumque ſuperioribus & perſonis, ſub quibuſcunque tenore & formis, ac cum quibuſvis clauſulis & decretis, in contrarium præmiſſorum, quomodolibet conceſſis, confirmatis, & juratis, quibus omnibus & ſingulis eorum omnium tenore præſentium pro plene & ſufficienter expreſſis habentes, illis alias in ſuo robore permanſuris, hac vice duntaxat, ſpecialiter, & expreſſe derogamus, cæteriſque contrarijs quibuſcunque. Per preſentes autem non intendimus alijs Congregationibus vel Abbatibus exemptis, dicti Ordinis aliquod præjudicium inferre. Dat. Romæ apud S. Mariam majorem, ſub annulo Piſcatoris. Die 23 Auguſti, 1619. Pontificatus noſtri anno 15.

NUM.

NUM. V. A.

Bulla Urbani 8ti *Papæ omnia Privilegia Congregationis* Anglo-Benedictinæ *confirmans.*

Urbanus *Epiſcopus Servus Servorum Dei. Ad perpetuam rei memoriam.*

Petit amitem.

PLantata in agro dominico veneranda Congregatio Monachorum Anglorum ſub Regula Sancti Benedicti quotidie in Eccleſia militanti producens uberes fructus ad Chriſti fidelium animarum ſalutem, non ſolum nos inducit, ſed etiam voluntarios facit ut illa quæ per Rom. Pontifices prædeceſſores noſtros eiſdem Monachis conceſſa eſſe reperiuntur, & quæ deſuper pro eorum fæ. ci regimine prudenter per illorum ſuperiores ſtatuta & ord nata dicuntur, libenter, potiſſimum dum a nobis petitur, etiam noſtræ approbationis robur adjicimus, ac alias diſponimus prout in domino conſpicimus ſalubriter expedire. Alias ſiquidem fel. record. Paulo Papæ quint. Prædeceſſori noſtro pro parte dilectorum filiorum Monachorum Anglorum ord. S. Ben. Congregationis Hiſpaniæ & Angliæ expoſito, quod antea in diffinitorio Monachorum hujuſmodi ſtatutum & ordinatum fuerit, quod omnes Monachi dicti ord. Congregationis Hiſpaniæ & Angliæ coaleſcerent in unum corpus, quod eſſet & vocaretur Congregatio Anglicana, ita ut per ipſam coalitionem & corpus ſic unitum continuaretur, reſtauraretur, & ſi opus eſſet de novo erigeretur antiqua Congregatio Anglicana ord. S. Bened. quæ Congregatio Anglicana ſic ſtabilita regeretur ab uno ſuperiore vocato Præſide, qui extra Angliam reſideret durante ſciſmate, & a duobus Provincialibus immediate ſub dicto Præſide in Anglia, parique modo a prioribus Reſidentiarum ſeu conventuum extra Angliam, & deinde a certo etiam numero diffinitorum, ac nulli omnino liceret niſi dicto Præſidi & licentiam ad hoc ab illo habenti facultates aliquas miſſionis Apoſtolicæ pro præfato regno Angliæ alicui Monacho Anglo ord. & Congregationis Hiſpaniæ & Angliæ hujuſmodi in poſterum concedere, vel delegare; quodque diffinitorium præfatum in quo facta fuerat hæc unio per omnia haberet vim Capituli generalis; ac demum quod Monachi miſſionis juramentum præſtarent coram Præſide ſe acceſſuros ad miſſionem, & ad hoc a Præſide aſtringerentur, & alias prout in ſcripturis deſuper confectis plenius dicebatur contineri. Idem Prædeceſſor ſupplicationibus eorundem Monachorum ſibi deſuper porrectis inclinatus, ſtatuta & decreta ſeu Capitula hujuſmodi authoritate Apoſtolica approbavit & confirmavit, illiſque inviolabilis Apoſtolicæ firmitatis robur adjecit, ac omnes ac ſingulos tam juris quam facti defectus, ſi qui deſuper quomodolibet interveniſſent, ſupplevit; & inſuper Congregationi præfatæ ut præfertur unitæ quod omnibus & ſingulis privilegiis, gratiis, indultis, facultatibus & aliis prerogativis tam Congregationi Hiſpaniæ, quam veteri Congregationi Angliæ dicti ord. ſeu eidem ordini in Anglia eatenus conceſſis, dummodo tamen eſſent in uſu, nec revocata aut ſub aliquibus revocationibus comprehenſa ſacriſque Canonibus & Conſiliorum decretis non adverſarentur, uti, frui, & gaudere libere & licite poſſet, eadem Authoritate indulſit; ac privilegia, gratias, indulta, facultates, aliaſque prærogativas hujuſmodi ad Congregationem unitam præfatam extendit, eaque illi de novo, quantum opus eſſet, conceſſit; decernens omnes & ſingulas facultates miſſionis Apoſtolicæ præfatæ eiſdem Monachis contra Statutorum & decretorum hujuſmodi tenorem quomodolibet pro tempore conceſſas vel delegatas nullas & invalidas, nulliuſque roboris & momenti fore & eſſe, prout in Literis deſuper ſub annulo Piſcatoris expeditis plenius continetur. Cum autem ſicut exhibita nobis nuper pro parte Monachorum Anglorum præfatorum petitio continebat, nonnulli diſcordiarum fautores ſuper præmiſſis non inutiles modo, ſed ſeditioſas quæſtiones in animarum ſuarum periculum, & monaſticæ quietis perturbationem movere præſumpſerint, indeque magnæ diſſenſiones & diſſidia inter Religioſos ordinis & Congregationis hujuſmodi ortæ fuerint: Nos quibus univerſalis gregis dominici, & præſertim Regularium cura divinitus commiſſa eſt, attendentes quod Monachi præfati imitati ordinis ſui antiquum decus, glorioſæ memoriæ Gregorium Papam primum pariter predeceſſorum noſtrorum qui per Benedictini ordinis Monachos Britanniam Chriſto peperit, Angliæ ad fidem Catholicam reducendæ operam navent, ac proficiſcendi in Patriam, ibique fidem Catholicam etiam contempto vitæ periculo prædicandi juramento ſe adſtringant; præmiſſis indultis per dilectum filium noſtrum & ſedis Apoſtolicæ in regno Galliæ Legatum examinatis, relatis, ſcriptiſque literis a venerabilibus fratribus noſtris S. Ro. & Cardinalibus ſacræ Romanæ, & univerſali Inquiſitioni hæreticæ pravitatis præpoſitis ad dilectos filios noſtros & dictæ ſedis in Gallia & Belgio Nuncios pro remedio adhibendo ſalubriter obviare, & litteras præfatas & in eis contenta quæcunque circa eas neceſſaria ad unguem obſervari volentes, ac ſingulares perſonas monachorum præfatorum a quibuſvis excommunicationis, ſuſpenſionis, & interdicti, aliiſque eccleſiaſticis ſententiis, cenſuris & pœnis a jure vel ab homine quavis occaſione vel cauſa latis, ſi quibus quomodolibet innodati exiſtant, ad effectum præſentium duntaxat conſequendum, harum ſerie abſolventes & abſolutos fore cenſentes, literas Apoſtolicas ac ſcripturas deſuper confectas præfatas, nec non univerſa in illis contenta, ac ſtatuta, Capitula, decreta, conceſſiones, indulta, gratias, facultates, aliaque quæcunque illa concernentia, cum omnibus inde legitime ſequutis & ſequendis Apoſtolica authoritate tenore præſentium perpetuo approbamus, & confirmamus, illiſque etiamſi ex ſpeciali reſcripto executioni demandata, aut in toto vel in parte obſervata vel adimpleta non fuerint perpetuæ & inviolabilis Apoſtolicæ firmitatis robur adjicimus, ac omnes ac ſingulos tam juris quam facti, ac ſolemnitatum quarumcunque in eis omiſſarum, ac de jure, uſu, conſuetudine aut alias quomodolibet requiſitarum vel neceſſariarum, & quotvis alios quantumvis ſubſtantiales defectus, ſi qui aut principaliter aut acceſſorie vel alias quomodolibet in earundem literarum executione, ſeu contentorum in eis & ſcripturis prædictis obſervatione, adimpletione, dictæque congregationis erectione, aut alias deſuper quomodolibet, etiam ex eo quod illi qui coaluerint in unum corpus novum Novitiatum non fecerint, vel novam profeſſionem non emiſerint, intervenerint, ſupplemus: Decernentes dictam Congregationem Anglicanam rite ſic appellatam eſſe, ſicque ab omnibus appellari omnino debere, nec illam eſſe aut cenſeri Congregationem ſive ordinem Cluniacenſem, ſeu aliquam illius partem, ſed vere Congregationem Anglicanam in vim earundem literarum & ſcripturarum in Monachis per literas hujuſmodi unitis, etiamſi fortaſſe in regno Angliæ Congregatio aliqua ejuſdem ord. Sancti Benedicti olim non fuiſſet, ſufficienter erectam & ſtabilitam eſſe,

omneſque

omneſque & ſingulos religioſos qui in ea ſic erecta & ſtabilita profeſſionem emiſerint, aut poſthac emittent, quique ſe in dictam Congregationem incorporarunt, dictarum literarum, & tam illarum, quam etiam earundem præſentium vigore in poſterum incorporare voluerint; ſimiliter & Monachi Angli in Congregatione Hiſpaniæ ejuſdem ord. profeſſi, qui aut in Angliæ miſſione laborant, aut in Monaſteriis & reſidentiis Congregationis Angliæ extra Hiſpaniam degunt, omnem obedientiam religioſam ſuperioribus, regulis, legibus, conſtitutionibus ejuſdem Congregationis Angliæ in omnibus & per omnia præſtare debere, ſicuti alii religioſi aliorum ordinum & Congregationum debent ſuperioribus, regulis, & conſtitutionibus, ſub quibus profeſſionem emiſerunt. Decernentes ac eadem authoritate Apoſtolica ſtatuentes eoſdem Monachos tam incorporatos, ut præfertur, quam qui in dicta Congregatione Angliæ profeſſionem primitus emiſerunt, vel emittent in poſterum, non poſſe ex illa ad alium quemcunque ordinem vel Congregationem præterquam in Caſibus a Sanctis Canonibus & dictæ Congregationis privilegiis permiſſis tranſire; ſine tamen prejudicio Monachorum in Congregatione Hiſpaniæ profeſſorum, quibus per Conſtitutiones & privilegia dictæ Congregationis Angliæ in Hiſpaniam regrediendi jus reſervatum exiſtit: Mandantes inſuper, & diſtricte inhibentes omnibus & ſingulis utriuſque ſexus perſonis ſupernotatis, quæ præfatæ Congregationi ejuſque ſuperioribus, ut præfertur, obedientiam tenentur præſtare, ne ullo unquam tempore ab ordinationibus, conſtitutionibus, legibus, decretis, viſitationibus, correctionibus, reformationibus, privationibus, depoſicionibus, aliiſve pœnis & ſententiis ſuorum & Congregationis præfatæ ſuperiorum viſitatorum Judice, & Capituli generalis, nedum ad quodvis tribunal Laicorum, ſed etiam ad quemvis Judicem Eccleſiaſticum ſive ſecularem, aliamve quamcunque perſonam, quavis authoritate & dignitate Eccleſiaſtica vel mundana præfulgentem appellent, aut alias quomodocunque & quandocunque recurſum habeant; ſed ab eorum ſuperioribus ordinariis ad Cauſarum Judices, præſidem, & Capitulum generalem, alioſque a conſtitutionibus & legibus præfatæ Congregationis Conſtitutos Judices, ac modo, & forma in ijſdem Conſtitutionibus expreſſis recurrere, & coram ijs de eorum juribus experiri juxta dictæ Congregationis privilegia teneantur; a præfato tamen Capitulo generali pro notoria & manifeſta injuria ac in eventum denegatæ juſtitiæ ad nos & Rom. Pontifices pro tempore exiſtentes immediate tunc illis recurrere liceat. Porro ſi aliquis contra quemcunque dictæ Congregationis præſidem aut Monachum quemcunque ſeu Monachos aliquam querelam habeat, aut exponere velit, ſeu contra eum vel eos experiri, debeat præfatus Præſes, Monachus vel Monachi coram Judicibus tantum Congregationis Angliæ, nobiſve aut ſucceſſoribus noſtris Rom. Pontificibus reſpondere: Deinde Congregationi præfatæ ejuſque præſidenti, Monachis, monialibus, & utriuſque ſexus perſonis quod omnibus & ſingulis immunitatibus, honoribus, privilegiis, gradibus, indultis, libertatibus, gratiis, juribus, facultatibus, ac aliis prerogativis tam Congregationi Caſſinenſi & Hiſpaniæ, ac veteri Angliæ ejuſdem ord. ſeu eidem ordini in Anglia ejuſque Monaſteriis, Abbatibus, Monachis, & monialibus, quam ſingulorum religioſorum mendicantium ordinibus etiam ſocietati Jeſu, & ordinibus militaribus, illorumque ſuperioribus & religioſis in generale vel in ſpeciale, etiamſi cum hac vel ſimili clauſula conceſſa fuerint, ſc. ut nemini communicentur nec ſub regula de communicando in privilegiis continentur, a nobis vel predeceſſoribus noſtris, aut ſede præfata, tam principaliter, quam extenſive ſeu cogitative conceſſis, hactenus vel in poſterum concedendis, nedum ad inſtar, ſed primarie & æque principaliter, tanquam ſi præfatæ Congregationi Angliæ & Præſidenti, Monachis & monialibus præfatis primo, directe, & principaliter conceſſa, & hic de verbo ad verbum inſerta & expreſſa fuiſſent; dummodo tamen non ſint revocata nec ſub aliqua revocatione comprehenſa, ſacriſque Canonibus & Con. Trid. decretis, alijſque Apoſtolicis Conſtitutionibus, ac dicti ord. S. Bened. regularibus inſtitutis non adverſentur, uti, frui, ac gaudere libere ac licite poſſint & valeant, authoritate Apoſtolica tenore præſentium concedimus & indulgemus; nec non eandem Congregationem ejuſque Monachos, Moniales eorumque ſingulares perſonas ab omni quorumcunque ordinariorum aut aliorum quorumlibet vel alterius cujuſcunque perſonæ cujuſcunque dignitatis, authoritatis, & officii viſitatione, authoritate, ſuperioritate, & quavis juriſdictione, non tamen in Caſibus in quibus per decreta Con. Trid. ordinariis locorum tribuitur juriſdictio etiam in exemptos, dicta authoritate Apoſtolica earundem tenore præſentium perpetuo eximimus, liberamus & abſolvimus, ſed & eandem Congregationem ejuſque Monachos & perſonas hujuſmodi ſub noſtra, & ſucceſſorum noſtrorum Rom. Pontificum, & ſedis Apoſtolicæ immediata protectione recipimus; decernentes quod nulli hominum præterquam nobis & ſucceſſoribus præfatis contra aliquem de præfata Congregatione, vel contra alios eorum cauſa aliquam excommunicationis, ſuſpenſionis, vel interdicti ſententiam ferre liceat, & ſi tulerint, tunc hujuſmodi ſententia eo ipſa irrita nulliuſque roboris & momenti ſit & eſſe cenſeatur. Nec non ejuſdem Congregationis Monachis & monialibus, ac omnibus & ſingulis utriuſque ſexus Chriſti fidelibus, qui Eccleſias Monaſteriorum Congregationis præfatæ in ſingulis diebus feſtivis Sancti Benedicti fundatoris ord. & legiſlatoris, ac feſto omnium Sanctorum ord. Sancti Benedicti die 13 Novemb. quotannis celebrari ſolito, & Sancti Auguſtini Apoſtoli Angliæ nuncupati, necnon Titularium & dedicationis Eccleſiarum earundem vere pœnitentes & confeſſi, ac ſacra communione refecti viſitaverint, ac pias ad deum preces pro S. Matris Eccleſiæ exaltatione, hæreſum extirpatione, & Chriſtianorum principum concordia, Romanique Pontificis ſalute effuderint, ut plenariam omnium peccatorum ſuorum indulgentiam conſequantur, miſericorditer in Domino authoritate Apoſtolica, & tenore prædictis etiam perpetuo concedimus & elargimur: Denique eidem Congregationi ejuſque Capitulo generali facultatem concedimus quaſcunque conſtitutiones, quæ regimini Congregationis hujuſmodi utiles aut neceſſariæ videbuntur, condendi, & tam hactenus factas, quam in poſterum faciendas conſtitutiones, juxta locorum ac temporum, & rerum qualitatem, exigentiam, & varietatem mutandi, alterandi, ſeu in totum caſſandi, & alias de novo condendi; quæ poſtquam caſſatæ, alteratæ, ſeu de novo editæ fuerint, ſi tamen licita & honeſta in ſe contineant, & non aliter, eo ipſo Apoſtolica authoritate præfata, confirmatæ, & approbatæ cenſeantur, etiam indulgemus. Quoniam vero inter privilegia, gratias, indulta, & facultates, ac prerogativas ordinis & Congregationis nigrorum nuncupatorum Monachorum Sancti Benedicti, ac illius Monaſteriorum in Anglia fuerunt Jura Cathedralia novem Eccleſiarum, nimirum Archiepiſcopatus Cantuar. Epiſcopatuum vero Wintonienſis, Dunelmenſis, Elienſis, Wigornienſis, Nordovicenſis, Roffenſis, Bathonienſis, & Coventrenſis, quorum Epiſcopatuum Cathedræ ſitæ fuerunt & collocatæ

collocatæ in Monaſteriis ejuſdem ordinis, ea conditione ſeu conſuetudine, ut Capitula dictarum Cathedralium Eccleſiarum omniaque Jura Capitularia manerent, & eſſent in Conventibus & Monachis eorundem Monaſteriorum, qui Monachi cum Priore ſuo erant earundem Eccleſiarum Canonici primarii, & Capitula Cathedralia conſtituebant; Epiſcopi vero quaſi Abbates eorundem Conventuum, & ſuffragiis eorundem Conventuum & Monachorum tam ad ſedem Abbatialem quam Epiſcopalem eligebantur; Priores vero proximum locum & authoritatem poſt Epiſcopos tam in diœceſi quam Capitulo habebant, unde Monaſteria Cathedralia & Priores Cathedrales appellabantur; ſuper quo Jure prædictis Monachis ord. Sancti Benedicti conſervando, & perpetuando a diverſis Rom. Pontificibus Prædeceſſoribus noſtris etiam diverſæ literæ emanarunt, repulſis contradictoribus, & prædictis Juribus illæſis, & integris reſervatis, & conſervatis, eiſdem Monachis uſque ad infælix ſciſma Henrici Octavi Angliæ Regis, qui prædictos Monachos Cathedrales Eccleſias prædictas poſſidentes, eorumque Capitula, ſciſmatica & preſumpta ſuprematus Regis poteſtate & authoritate ejecit, ac novem prædicta Capitula Cathedralia Monachorum, necnon tria ejuſdem ord. Monaſteria ſc. Petroburgenſe, Gloceſtrenſe, & Ceſtrenſe expulſis abinde dicti ord. Monachis in Capitula ſecularia convertit, & demum alia per Angliam Monaſteria ord. Sancti Benedicti ſuppreſſit & prophanavit: Propterea quæ dilecti filii Præſes & diffinitores, & alij Capitulares, quibus & reliquis Monachis prædictæ Congregationis dictus Paulus Prædeceſſor omnia & ſingula privilegia, gratias, & indulta, facultates, & prerogativas, conceſſit & indulſit, ut ſupra; ad effectum, privilegia, gratias, indulta, facultates, & prerogativas hujuſmodi conſervandi, & ut conceſſio Pontificia ſuum quoad præmiſſa ſortiatur effectum in Capitulo per eos deſuper celebrato pro ſingulis Conventibus dictorum Monaſteriorum Cathedralium, Priores & Monachos, qui Capitula prædictarum Eccleſiarum conſtituerent, ac prædictas prerogativas, & privilegia continuarent, deputarunt, viz. dilectos filios Leandrum de Sancto Martino cum alijs Monachis pro Cathedrali Priore & Conventu Cantuar. ac Edowardum Aſkeum cum alijs Monachis pro Cathedrali Priore & Conventu Wintonienſi, & Robertum Haddoquum cum aliis Monachis pro Cathedrali Priore & Conventu Dunelmenſi, & Johannem Huttonum cum alijs Monachis pro Cathedrali Priore & Conventu Elienſi, & Rudiſindum Barlo cum alijs Monachis pro Cathedrali Priore & Conventu Coventrenſi, & Bernardum Beringtonum cum alijs Monachis pro Cathedrali Priore & Conventu Wigornien. & Paulinum Greenwoodum cum alijs Monachis pro Cathedrali Priore & Conventu Nordovicen. & Anſelmum Crowderum cum alijs Monachis pro Cathedrali Priore & Conventu Roffenſi, ac Robertum Sherwodum cum alijs Monachis pro Cathedrali Priore & Conventu Bathonien. Unde & nos etiam prædicti Pauli Prædeceſſoris veſtigiis inhærentes prædictæ Congregationis omnia & ſingula privilegia, gratias, indulta, facultates, ac prerogativas, omnia inſuper jura, immunitates, honores, & libertates, quæ antiquæ Congregationi Angliæ ſeu ord. Sancti Benedicti in Anglia, ejuſque Abbatibus, Prioribus alijſque Monachis quovis modo competebant olim, dum ibidem religio Catholica florebat, ac inſuper prædictum actum Capitularem quo Præſes & diffinitores prædicti elegerunt & deputarunt e gremio ſuo ſupra nominatos Monachos & Conventus ſeu Capitula Cathedralia authoritate Apoſtolica & tenore præmiſſis perpetuo confirmamus & approbamus: Necnon decernimus & declaramus prænominatos Monachos licite & legitime & valide electos & deputatos in Priores Conventus, & Capitula Cathedralia, eoſque vel alios in eorum locum authoritate Capituli hujuſmodi Congregationis Angliæ ſurrogatos, & pro tempore ſurrogandos, ſive in Anglia, ſive extra Angliam morentur; ac modo vere & realiter eſſe & conſtituere, & poſthac futuris temporibus futuros & conſtituturos Capitula Cathedralia dictarum Eccleſiarum ijſdem plane validitate, forma & ordine, quibus antiqua Congregatio Anglicana ſeu Monachi ord. Sancti Benedicti in Anglia ante hæreticorum violentam occupationem ejuſdem Capitula Cathedralia erant & conſtituebant; ijſdemque Prioribus & Conventibus Cathedralibus ſic ſtabilitis omnia & ſingula jura, prerogativas, honores, gratias, immunitates, exemptiones & privilegia eiſdem authoritate Apoſtolica & tenore perpetuo concedimus, quæ prædictis Capitulis Cathedralibus, ſeu Priori & Monachis qui ea conſtituebant, antiquitus competebant. Mandamus præterea Præſidi, & diffinitoribus ſeu Regimini & Capitulo generali pro tempore exiſtentibus Congregationis Angliæ, ne ullo unquam tempore conentur diſſolvere aut annullare prædicta Capitula Cathedralia Monaſtica ſic ſtabilita, aut hujuſmodi juri ſuo renunciare; ſed potius illa manutenere, defendere, conſervare, & perpetuare teneantur, & ſatagant, ſin autem ſecus facere attentarint, ex nunc prout ex tunc irritum & inane decernimus quicquid deſuper contigerit attentari. Præterea concedimus facultatem Præſidi, regimini, & Capitulo generali Congregationis Angliæ hujuſmodi condendi quaſcunque conſtitutiones & leges licitas & honeſtas, quæ utiles & neceſſariæ videbuntur preſervationi, directioni, regiminique ſupranominatorum Priorum & Conventuum, ſeu Capitulorum Cathedralium Monaſticorum, & tam hactenus factas, quam in poſterum faciendas pro rei exigentia, ac temporum qualitate, mutandi, alterandi, ſeu in totum caſſandi, aliaque de novo condendi; quæ poſtquam mutata, alterata, ſeu de novo condita fuerint eo ipſo ſicut & hactenus condita, ſi tamen licita & honeſta in ſe contineant, & non alias, noſtra & Apoſtolica authoritate approbata & confirmata eſſe cenſeantur. Denique ijſdem motu proprio & Apoſtolica authoritate concedimus & confirmamus prædictæ Congregationi Angliæ, ejuſque Præſidenti & Monachis, jura omnia & ſingula, omnemque titulum, quos vel quem antiqua Congregatio Anglicana vel Monachi Angli ord. Sancti Benedicti olim habuerunt ad Monaſteria Petroburgenſe, Gloceſtrenſe, & Ceſtrenſe, ut ſc. idem jus, eundemque titulum ad Capitula Cathedralia Petroburgen. Gloceſtren. & Ceſtren. habeant prædicti Monachi Congregationis Angliæ, quod vel quem antiqua Congregatio Angliæ vel Monachi ord. Sancti Benedicti antiquitus ad Petroburgenſe, Gloceſtren. & Ceſtren. Monaſteria habeant, poſſintque ſupradicti Monachi Congregationis Angliæ ijſdem jure, & modo licite & valide eligere & deputare Monachos è ſuo gremio, qui Capitula Cathedralia ſint, & conſtituant Eccleſiæ Petroburgen. Gloceſtren. & Ceſtren. ſicuti pro ſuper nominatis Capitulis Cathedralibus Monaſticis Cantuarien. Wintonien. Dunelmen. & alijs ſupradictis elegerunt & deputarunt; ijdemque ſic electi & deputati vere & realiter Priores & Conventus ſeu Capitula Cathedralia Petroburgen. Gloceſtren. & Ceſtren. tam pro præſenti quam futuris temporibus ſint, & conſtituant. Et præterea eiſdem authoritate & tenore pariter perpetuo concedimus & confirmamus hujuſmodi Congregationi Angliæ omnia & ſingula jura, omnemque titulum adverſum Monaſteria antiquæ Congregationis Angliæ ſive ord. Sancti Benedicti in Anglia, quæ

vel quem antiqua Congregatio vel ordo Sancti Benedicti in Anglia antiquitus habebat, cum omnibus filliationibus & dependentiis ſuis; decernentes eadem Monaſteria non vacare, nec uti vacantia in titulum aut commendam obtineri vel impetrari poſſe, aut debere, & quaſcunque impetrationes, præfectiones, commendas, aut quaſvis alias proviſiones præterquam in favorem dictæ Congregationis factas, prout etiam uniones, aggregationes, & diſmembrationes ad favorem aliorum Monaſteriorum, locorum piorum, domorum regularium alterius ord. aut Congregationis quam prædictæ Sancti Benedicti Angliæ a nobis forſan ſeu Prædeceſſoribus noſtris conceſſas, & Succeſſoribus noſtris cedendas, nullas & invalidas, nulliuſque roboris & momenti, & præter & contra intentionem noſtram emanatas. Demum, chariſſimis in Chriſto filiis noſtris modernis & pro tempore exiſtentibus Regibus ac dilectis filiis nobilibus viris, Ducibus, Principibus ac Dominis temporalibus, necnon quibuſvis Prælatis Eccleſiaſticis in quavis dignitate conſtitutis, prædictam Congregationem Anglicanam, ejuſque Monachos pro Catholicæ Religionis profeſſione a patria exules, & pro fidei Catholicæ plantatione uſque ad ſanguinis oppignorationem & vitæ diſcrimen decertantes, plurimum in Domino commendantes, eoſdem ut non ſolum eos inquietari, aut eorum privilegia retractari aut violari non permittant, ſed ut benigne, & cum charitate, ut decet, ſuſcipiant & defendant, exhortamur, & in Domino rogamus literas quoque ſtatuta, decreta, Capitula, conceſſiones, indulta, gratias, facultates, aliaque præmiſſa eaſdemque præſentes necnon ſcripturas, & in eis contenta quæcunque per Monachos ord. & Congregationis Angliæ hujuſmodi firmiter & inviolabiliter obſervari & adimpleri deberi, nec ab illis ullo unquam tempore reſiliri, aut recedi poſſe, vel contra ea, ſeu illorum aliqua quicquam opponi vel objici poſſe, ſed illa omnia ſemper valida, & efficacia fore & eſſe, ſuosque plenarios & integros effectus ſortiri & obtinere debere; nec unquam de ſurreptionis, vel obreptionis, ſeu nullitatis vitio, aut intentionis noſtræ, vel quopiam alio defectu notari, impugnari, invalidari, retractari, ad terminos juris reduci, aut in jus vel controverſiam vocari; nec ſub quibuſvis ſimilium gratiarum revocationibus, limitationibus, derogationibus, aut alijs contrarijs diſpoſicionibus per nos, & ſedem Apoſtolicam quibuſvis de cauſis etiam neceſſario quomodolibet faciendis comprehendi, ſed ab illis excipi; neque adverſus eas quodcunque juris vel facti, aut juſtitiæ vel gratiæ remedium impetrari, aut ab alio vel alijs impetratis, ſeu impetrari conceſſis uti; ſicque diſcordiarum fautoribus & alijs contradicentibus quibuſcunque perpetuo ſilentio impoſito ab omnibus & ſingulis cenſeri, & ita per quoſcunque Judices ordinarios, vel delegatos quavis authoritate fungentes, etiam cauſarum Palatij Apoſtolici Auditores, ac S. Rom. Eccleſiæ Cardinales, etiam de latere legatos & vicelegatos dictæque ſedis Nuncios indicari debere; & ſi ſecus ſuper his a quoquam quavis authoritate ſcienter vel ignoranter contigerit, attentari irritum & inane decernimus. Quocirca venerabilibus fratribus Archiepiſcopo Cameracenſi, & Epiſcopo Tullenſi, ac Abbati Monaſterii Sancti Vedaſti ord. Sancti Benedicti Attrebaten. per Apoſtolica ſcripta mandamus, quatenus ipſi, vel duo, aut unus eorum per ſe vel alium ſeu alios præſentes literas, & in eis contenta quæcunque, ubi & quo opus fuerit, ac quoties pro parte Abbatum & Monachorum dictæ Congregationis Angliæ, aut alicujus eorum fuerint requiſiti ſolemniter publicantes, illiſque ac illorum ſingulis in præmiſſis efficacis defenſionis præſidio aſſiſtentes, faciant authoritate noſtra eos eorumque ſingulos confirmatione, approbatione, adjectione, ſuppletione, & decreto, ampliatione, declaratione, aliiſque præmiſſis pacifice frui & gaudere, non permittentes illos aut illorum aliquem deſuper per quoſcunque quomodolibet indebite moleſtari, perturbari aut inquietari, contradictores quoſlibet & rebelles per ſententias, cenſuras, & pœnas Eccleſiaſticas, aliaque opportuna remedia, eadem authoritate noſtra, appellatione poſtpoſita compeſcendo, ac legitimis ſuper his ſervandis, ſervatis proceſſibus, illos ſententias, cenſuras & pœnas hujuſmodi incurriſſe declarando; illaſque etiam iteratis vicibus, ſervata forma Con. Triden. aggravando, invocato etiam ad hoc, ſi opus fuerit, auxilio brachii ſecularis. Non obſtantibus ſel. mem. Bonifacii Papæ 8vi. ſimiliter prædeceſſoris noſtri, qua cavetur, ne quis extra ſuam civitatem, vel diæceſim, niſi in certis exceptis Caſibus, & in illis ultra unam diætam a fine ſuæ diæceſis ad Judicium evocetur, ſeu ne Judices a ſede Apoſtolica deputati extra civitatem vel diæceſim in quibus deputati fuerint contra quoſcunque procedere, aut alij vel alijs vices ſuas committere præſumant, & de duabus diætis in Concilio generali edita, dummodo ultra tres diætas aliquis authoritate præſentium quomodocunque non trahatur; aliiſque quibuſvis Apoſtolicis ac Provincialibus & Sinodalibus, Urbibuſque, aut a quovis legato a latere editis Concilijs generalibus vel ſpecialibus Conſtitutionibus & ordinationibus, ac ordinis & Congregationis hujuſmodi etiam juramento, confirmatione Apoſtolica vel quavis firmitate alia roboratis ſtatutis, & conſuetudinibus, privilegiis quoque indultis, & literis Apoſtolicis eiſdem ord. & Congregationi Angliæ, illiuſque ſuperioribus, Conventibus & alijs perſonis ſub quibuſcunque tenoribus & formis; & cum quibuſvis etiam derogatoriarum derogatorijs aliiſque efficacioribus & inſolitis clauſulis; irritantibuſque & alijs decretis in generale vel ſpeciale etiam conſiſtorialiter ac alijs quomodolibet conceſſis & etiam pluries approbatis & innovatis. Quibus omnibus etiamſi pro illorum ſufficienti derogatione de illis, eorumque totis tenoribus ſpecialis, ſpecifica, expreſſa & individua, non autem per clauſulas generales idem importantes mentio, ſeu quævis alia expreſſio habenda, aut aliqua alia exquiſita forma ad hoc ſervanda foret, illis alias in ſuo robore permanſuris hac vice duntaxat ſpecialiter & expreſſe harum ſerie derogamus contrariis quibuſcunque: Aut ſi aliquibus communiter aut diviſim ab eadem ſit ſede indultum, quod interdici, ſuſpendi, vel excommunicari non poſſint per literas Apoſtolicas non facientes plenam & expreſſam, ac de verbo ad verbum de indulto hujuſmodi mentionem. Volumus autem quod præſentium tranſumptis, impreſſis vel manuſcriptis, manuque alicujus notarij publici ſubſcriptis, & ſigillo Prælati, vel alterius perſonæ in dignitate Eccleſiaſtica conſtitutæ munitis par fides ubique habeatur, ac ſi præſentes literæ eſſent exhibitæ vel oſtenſæ: Nulli ergo omnino hominum liceat hanc paginam noſtræ abſolutionis, ſuppletionis, decreti, voluntatis, conceſſionis, indulti, elargitionis, confirmationis, approbationis, declarationis, mandati, & derogationis infringere, vel ei auſu temerario contraire: Si quis autem hoc attentare præſumpſerit, indignationem omnipotentis Dei ac beatorum Petri & Pauli Apoſtolorum ejus ſe noverit incurſurum. Datum Romæ apud Sanctam Mariam majorem Anno Incarnationis Domini milleſimo ſexcenteſimo trigeſimo tertio, quarto Idus Julij, Pontificatus noſtri Anno decimo.

Gratis

Gratis de mandato Sm.
Aug. Hen. Alamanus
D. Nicolas pro Comp.

A. Matthæi.
F. Jiunellus.
H. Servadon Cap.

Fautinus Rentius.
Fran. Cauſeus Receptor.
J. Haccottus.
S. Ugolicius.
J. Sehegundius.
R. Falionus Cap.

B. Odar.

Viſa N. Urſing

Gratis de mandato Sm.

J. B. Viner. A. Petrolinus.

Promulgata fuit hæc Bulla 25 die Aprilis Anno 1634. in pleno Conventu Monaſterii Sancti Gregorii Ducci Congregationis Angliæ Capitulariter congregato per Reverendos Dominos D. Maximilianum Thieulain Collegii Vedaſtini regentem, & Reverendum Dominum Antonium Boucher Collegii interni Monachorum præſidem, ad id a Reverendiſſimo Domino Philippo Caverell Abbate Sancti Vedaſtij Atrebatenſis deputatos, præſentibus & aſtantibus notarijs & teſtibus infraſcriptis Balthaſare Bellero Notario Apoſtolico, Magiſtro Joanne Dieſtre Notario, Laurentio Newel, & Joanne Morgan.

Anno 1639. die 17 Aug. ſub horam tertiam poſtmeridiem lecta fuit hæc Bulla Pontificia in Capitulo generali Congregationis noſtræ Angliæ ord. Sancti Benedicti, quod tunc celebrabatur in Conventu Sancti Gregorii Ducci, & ab omnibus nomine totius Congregationis cum gaudio acceptata, uti atteſtor ego infraſcriptus. De mandato Reverendi A. Præſidis noſtri totiuſque Capituli Fra. Joannes Mentiſſe ſecretarius Capituli.

Facta collatione ſupradictorum omnium cum ſuis originalibus, nos infraſcripti teſtamur illa de verbo ad verbum concordare inter ſe.

F. Rudeſindus Barlo Notarius Apoſtolicus.
Fra. Chriſtopherus Anderton
Vice ſecretarius admodum R. P. Præſidis.

NUM. V. B.

Poſſeſſiones Eccleſiæ Coventrienſis, *in Comitatu* Northamptoniæ, *tempore Regis* Willielmi *Conqueſtoris*, *ex libro vocato* Domeſday-book.

Terra Eccleſiæ de COVENTREU.

In GISLEBURG *Hundred* & dimid.

ABBATIA de Coventreu tenet 3 hidas & 1 virgatam terræ in Winewiche. Terra eſt 6 carucatarum, & dimid. ibi ſunt in dominio 3 carucatæ cum presbytero, & 16 villani, & 5 bordarij, habent 3 carucatas; valet 5 ſolidos.

In Eſſebi tenet Abbatia 2 hidas, & dimid. & pertinet ad Winewiche. Terra eſt 5 carucatarum; ibi ſunt 4 villani, & 2 bordarii cum 2 carucatis; valet 10 ſolidos.

In ALVRATLEU *Hundred.*

In Chidesbi tenet Abbatia 2 hidas. Terra eſt 5 carucatarum; ibi ſunt 4 villani, in dominio ſunt 2, & 3 ſervi, & 10 villani, & 8 bordarij cum 3 carucatis; ibi 8 acræ prati; valet 5 ſolidos.

In Eddone tenet Abbatia 2 hidas. Terra eſt 4 carucatarum; ibi ſunt 4 villani cum 2 bordarijs, & 4 ſochamanni habent 4 carucatas; valet 20 ſolidos; una ex his hidis reddit ſocam in Winewiche.

NUM. VI.

Carta Ecgfridi, *Regis* Merciorum, *Abbatiæ* Sti. Albani *de* Pinnelesfeld.

EGO Ecgfridus, Rex Merciorum, Anno Dominicæ Incarnationis 716, Indictione quarta; primo autem anno regni nobis a Deo conceſſi, terram itaque quinque manenſium, in loco qui dicitur Pinnelesfeld, cum antiquis terminis, pro benedictione regni noſtri, Abbati Willegoda nomine, ad poſſidendum dabo; de illa namque in nomine Domini præcipiam ut ſemper ſit beato Albano & monaſterio ſuo ſubjecta. Et terræ illæ a laborioſis operibus, & ab omnibus tributis vel cenſuris, & ab omnibus refectionibus Regum, vel Principum, ſeu omnium expeditionum, pro redemptione animæ meæ liberam, fixam, immutabilem, concedere curabo. Et poſſeſſor illius terræ non habeat poteſtatem hanc terram a beato Albano diribare. Qui augeat beato Albano, & monachis ſuis benedictionis gratiam, augeat illi Deus in cœleſti Jeruſalem pacem & vitam æternam. Conſcriptus eſt autem hic in loco qui dicitur Celchyth, in ſynodo publico. Hæc ſunt nomina teſtium hujus Donationis.

Ego Ecgfridus Rex, hanc meam donationem cum ſigno crucis confirmare curabo.
✠. Ego Cænulfus Rex Merciorum concedo.
✠. Ego Sifricus Dux.
✠. Ego Unwona Epiſcopus.
✠. Ego Weohthunus Epiſcopus.
✠. Ego Cynedrith Regina conſcripſi.
Ego Ethelheardus Archiepiſcopus.
Ego Wigbertus ✠ Dux.
Cydda ✠ Dux.
✠. Ego Almundus Epiſcopus.
✠. Ego Beonna Abbas.
✠. Ego Fothredus Abbas.
✠. Ego Elfhunus Epiſcopus.
✠. Ego Sighere filius Sig.
✠. Ego Brorda Dux.
✠. Ego Eſna Dux.
Wicga ✠ Dux.
Wybertus ✠ Dux.
Ego Alhmundus ✠ Dux.
Ego Headbertus ✠ Dux.
Ego Cuthbertus ✠ Dux.
Ego Brorda ✠ Dux.
Ego Eobingus ✠ Dux.

NUM.

NUM. VII.

Alia Carta ejuſdem Regis Ecgfridi *de terra de* Thyrefeld, *Monaſterio* Sti. Albani *conceſſa.*

EGO Ecgfridus gratia Dei Merciorum Rex, anno Dominicæ incarnationis ſeptingenteſimo decimo ſexto, indictione quarta; primo vero anno regni noſtri, terram decem manenſium nomine Thyrefeld, cum terminis ſuis, Domino meo JESU CHRISTO, & ejus pretioſo Martyri Albano, liberaliter & æternaliter, cum conſenſu & teſtimonio optimatum meorum, in jus monaſteriale, pro anima mea & parentum meorum, devotiſſime tribuo, & libenter concedo. Sitque prædicta terra ab omni terrenæ ſervitutis jugo ſemper aliena; atque eadem libertate ſit libera, qua cæteræ terræ Monaſterii beati Albani conſcriptæ atque conceſſæ ſunt a glorioſo Offa, genitore meo.

Ego Ecgfridus Rex, hanc meam donationem cum ſigno Crucis confirmare curabo.

✠. Ego Cynedrid Regina conſenſi.
✠. Ego Unwona Epiſcopus.
✠. Ego Weohthunus Epiſcopus.
✠. Ego Beonna Abbas.
✠. Ego Elfhun Epiſcopus.
✠. Ego Brorda Dux.
✠. Ego Wigbertus Dux.
✠. Ego Wicga Dux.
✠. Ego Alhmundus Dux.
✠. Ego Cuthbertus Dux.
✠. Ego Ethelheardus Archiepiſcopus conſ.
✠. Ego Eobing Dux.
✠. Ego Forthred Abbas.
✠. Ego Sighere filius Siger.
✠. Ego Eſne Dux.
✠. Ego Cydda Dux.
✠. Ego Winbertus Dux.
✠. Ego Headbertus Dux.
✠. Ego Brorda Dux.

Conſcriptus eſt autem hic liber, in loco qui dicitur Celchyd, in ſynodo publico.

NUM. VIII.

Carta Ethelredi *Regis de octo Manſis in* Etbirſtane *&* Etwincelfelda, *&c. Monaſterio* Sti. Albani *conceſſis.*

OMnipotentia divinæ Majeſtatis ineffabiliter univerſa gubernante. Licet regalium dignitatum decreta, & antiqua priorum temporum privilegia, permanente integritatis ſignaculo fixa jugiter ac firma perſeverent; attamen, quia plerumque tempeſtates, & turbines ſæculi, fragilem humanæ vitæ curſum pulſantes contra ſuperna Dominicæ ſanctionis jura illidunt; iccirco ſtili officio renovanda & chartarum ſuffragijs ſunt roboranda, ne forte ſucceſſura poſterorum progenies, ignorato præcedentium patrum chirographo, inextricabilem horrendi barathri voraginem incurrat; nec inde libera exire queat, donec (juxta veritatis ſententiam) cuncta uſque ad noviſſimum quadrantem debita pleniſſime reddat. Quapropter ego Ethelredus totius Albionis, cæterarumque gentium in circuitu perſiſtentium, munificente ſuperno largitore, Baſileus, incertum futurorum temporum conſiderans eventum, cunctiſque ſuccedentibus deſiderans eſſe conſultum; & ut ipſe in tremendo magni judicij die, ſanctorum patrocinijs ſuffragantibus hæreditatis ſupernæ cohæres effici merear; Deo omnipotenti & ſancto Albano gentis Anglorum Protomartyri, CHRISTOQUE ſervienti Monachorum familiæ celebri in loco qui Etweathingaceaſtre nuncupatur Vocabulo, octo manſarum portionem duobus in locis aquæ dimenſione ſitam; quatuor videlicet Etbyrſtane, ſimiliter & quatuor Etwincelfelda, cum novem præfatæ civitatis habitabulis, quæ patria lingua Hagan appellari ſolet, octoque jugeribus Weſtwicam, ad idem Monaſterium æque pertinentibus, devota mente ſecundum priſtinum renovando reſtituo & reſtituendo, in nomine Domini noſtri JESU CHRISTI præcipio, ut nullius altioris aut inferioris dignitatis perſona, aut in noſtris, ſive ſucceſſorum noſtrorum temporibus, hanc quam præfatus ſum portionem, de prædicta ſancti Martyris Eccleſia, auferre vel minuere qualibet occaſione præſumat; ſed hoc meæ renovationis inviolabili jugiter permanente, & contra omnia æmulorum machinamenta prævalente chirographo; prædictum Monaſterium ab omni mundanæ ſervitutis jugo, ſicut continetur in veteri chartula, quam Offa Rex Merciorum dictitando compoſuit, & fecit eſſe privilegium ob monimentum omnium ſuccedentium regum de omnibus rebus quas deo tradidit, & ſancto Martyri Albano, pro remedio animæ ſuæ. Iccirco ego tali provocatus exemplo, renovare cupiens ſtatuo, ut quæcunque prædictus Rex decrevit, inconcuſſa & firma perpetualiter perdurent. Et noſtra authoritate, omnia a nobis tradita, una cum omnibus quæ ad ſanctum ipſum locum pertinere dignoſcuntur, campis, paſcuis, pratis, ſilvis, eatenus ſit liberum, eadem libertate qua prædiximus; ut inibi Deo famulantes, tam pro meis, quam pro omnium prædeceſſorum meorum deliquijs, ſine ulla terreni potentatus moleſtia, quotidie ſaluberrima Miſſarum ſolemnia omnipotenti Deo celebrent, & dulciſſimas Pſalmorum modulationes ore & corde decantantes, armis ſpiritualibus contra viſibiles & inviſibles hoſtes, pro nobis & pro omni populo Chriſtiano dimicare non ceſſent; quatenus ejuſdem beati Martyris intercedentibus meritis, ſive in preſenti, ſive in futura, ſive in utraque Vita, CHRISTO pro nobis virtutem faciente, victoriam quandoque de inimicis noſtris, voti compotes adipiſci mereamur. Si quis autem, maligno ſpiritu inſtigante, huic decreto repugnare temptaverit, ſciat ſe eſſe a conſortio ſanctæ Dei Eccleſiæ, & participatione ſacroſancti Corporis & Sanguinis Domini noſtri JESU CHRISTI; & in noviſſimo tremendi Judicij die, noverit ſe in inferno inferiori, & in æterna damnatione mergendum; & per authoritatem præfati Martyris, ſciat ſe abſque ullo termino ſine fine cruciandum; niſi digna & congrua ſatisfactione citius emendaverit, quod contra Deum & ſanctum Martyrem ejus delinquere non timuit.

Anno Dominicæ Incarnationis 996, indictione octava, ſcriptum & renovatum eſt hujus libertatis chirographum, hijs teſtibus conſentientibus, quorum inferius nomina, ſecundum uniuſcujuſque dignitatem ordinata, caraxantur.

✠. Ego Ethelredus Anglorum Baſileus hanc renovationis & libertatis chartam ſcribere juſſi.
✠. Ego Elfricus Dorvernenſis Eccleſiæ Archiepiſcopus huic ſchedulæ ſignaculum ſanctæ crucis impoſui.

✠. Ego

✠. Ego Ealdulphus Eboracenſis Eccleſiæ Archiepiſcopus huic diffinitioni conſentaneus extiti.
✠. Ego Elfheah Wintonienſis Eccleſiæ Epiſcopus huic chirographo ſimiliter aſſenſum præbui.
✠. Ego Vulfſtan Epiſcopus conſenſi.
✠. Ego Athulf Epiſcopus conſignavi.
✠. Ego Ordbright Epiſcopus conſigillavi.
✠. Ego Ealdred Epiſcopus concluſi.
✠. Ego Elfheah Epiſcopus corroboravi.
✠. Ego Wlfige Epiſcopus conſolidavi.
✠. Ego Godwinus Epiſcopus confirmavi.
✠. Ego Elfthryth Regina.
✠. Ego Elfweard Abbas.
Ego Aelfhelm ✠ Dux.
✠. Ego Elfige Abbas.
✠. Ego Wulfgar Abbas.
✠. Ego Leofric Abbas.
✠. Ego Alfhere Abbas.
✠. Ego Alfunord Abbas.
✠. Ego Brihnoth Abbas.
✠. Ego Kenulf Abbas.
✠. Ego Ethelweard Dux.
Ego Alfric ✠ Dux.
Ego Eleoſſige ✠ Dux.
Ego Ethelmer ✠ Miniſter.
Ego Ordulf ✠ Miniſter.
Ego Wulfricus ✠ Miniſter.
Ego Wulfgear ✠ Miniſter.
Ego Wulfhead ✠ Miniſter.
Ego Brithmer ✠ Miniſter.
Ego Leofwine ✠ Miniſter.
Ego Ethelweard ✠ Miniſter.

NUM. IX.

Carta ejuſdem Ethelredi *Regis de ſex caſatis in* Fleamſtede *&* Verulamio, *Monaſterio* Sti. Albani *conceſſis.*

CUM nos in extrema pene hujus vitæ margine cernamus ſiſtere, & ultima quæque ſenéſcentis mundi pericula, indeſinenter luere; admonemur per hoc patenter parvipendere fugitivam, atque caducam hujus temporis pompam, & ad immarceſſibilem æternæ beatitudinis per bonorum operum exhibitionem tendere palmam; & quicquid utilitatis noſtris fuerit Dei mirifica allubeſcente clementia ſtatutum temporibus, hoc apicum notis inſerere chartis, ne hoc ipſum (quod abſit) a ſubſequentibus cauſa ignorantiæ annullari ullo modo queat, & noſtra tunc merces minoretur. Quapropter ego Ethelredus ſceptrigera ditione Anglis, cæteriſque ſiſtentium in circuitu gentibus, voce, habitu, morumque varietate diſtantibus Rex ſubthronizatus, ob meæ remedium animulæ, & ob ſtabilimentum Regni cælitus mihimet conceſſi; atque etiam ob maximæ pecuniæ pretium mihimet pro hoc ipſo collato, condono ad ſancti & eximij hujus patriæ Protomartyris Albani cænobium, quandam juris mei portiunculam; caſatas equidem ſenas, binis in locis ſemotas; unam ſcilicet, ubi ab accolis uſitato nomine dicitur Fleamſtede, & quinque ubi noto vocitamine ob olim Caſtellum jam pene dirutum, Auſonica Lingua dicebatur Verulamium, quod nos vulgariter dicimus Wetlingaceaſter; ubi & ipſe ſanctiſſimus CHRISTI agoniſta, varia pro fide CHRISTI ſuſtu it tormentorum cruciamenta. Hoc ſagaciter meo revolvens animo, juſtius fore multo, locum in quo paſſus eſt, ſuo æternaliter mancipari cænobio almifico, quam diutius fiſco regali, vel cuilibet terreno audacter ſubjacere negotio. Decens eſt enim, ut locum quem ſuo ſacratiſſimo agonizans pro CHRISTO aſperſit & ſacravit cruore, ad ipſum perpetualiter revertatur locum, ubi & ipſe martyrio expleto, capite truncato, bravium cæleſte, & immarceſſibilis vitæ meruit coronam. Hoc nempe meæ dapſilitatis emolumentum libens ſub æternali libertate liberum concedo; ſicut Abavus prædeceſſor meus, Offa ſcilicet Rex inclitus, omnia quæ ipſe ad ipſum cænobium contulit, libertate ditavit. Eadem inquam libertate non ſolum hanc poſſeſſiunculam liberam libens ſtatuo, ſed etiam quicquid a meipſo, vel a qualibet perſona majori ſive minori ab heri & nudiuſtertius, & exin uſque ad terminum iſtius tranſitorij regni, vitæque labantis extrema datum fuerit, ad ſupradicti martyris tumbam, ſub hac libertatis & renovationis chartula, æternali libertate permaneat liberum. Et ne forte quis præſentium, vel magis futurorum ambiget, quæ ſit illa libertas, qua ipſum cænobium Rex benevolus Offa ditavit, & egomet nunc confirmando renovavi, dicam plane, quia omnimodis cuncta illius monaſterij poſſeſſio, nullis eſt obnoxia fiſcis; ſcilicet, nec expeditionis, nec pontis, & arcis ædificatione, nec juris regalis fragmine, nec furis apprehenſione, & ut omnia ſimul comprehendam, nil debet exolvi vel regis præpoſito, vel epiſcopi, vel ducis, vel ullius hominis; ſed omne debitum exſolvant jugiter, qui in ipſa poſſeſſione fuerint, ad prædicti martyris mauſoleum; ſecundum quod ordinaverit Abbas, qui ipſo præfuerit cænobio. Notum etiam vobis cupio fore, quantum pretium pro hoc ipſo, Abbas ipſius cænobij nomine Leofricus, mihimet contulit, quando illud grave vectigal Danis exſolvebamus, præſtitit mihi nempe ducentas libras auri & argenti, ex appenſione Danorum, & pro fœnore ipſius pretii accepit a me Villam quæ dicitur Eadulfinctun, quinquaginta quinque manſas habens, & has etiam ſex manſas. Et nunc grataanter ipſe mihimet mente benevola reddit prædictas quinquaginta quinque manſas, & contentus eſt in ipſis ſex manſis, pro ducentis libris. Ideoque hanc libertatis & renovationis ſchedulam facilius adeptus eſt. Permaneat itaque prædicta poſſeſſio, cum omnibus utenſilibus ad ſe rite pertinentibus, ſub prædictæ libertatis chirographo, voti compos. Et quiſquis noſtræ hoc liberalitatis donum augmentare mente maluerit jucunda, ſentiet ſe donis per hoc locupletari divinis; ſi autem (quod abſit) uſpiam quis barbarico attactus inſtinctu, mente hoc ſubdola machinatus fuerit adnullare, vel quippiam in pejus quam conſtituimus tranſvertere; ſua pro audacia, a cœtu in hac vita anathematizatus fidelium, & in tremendo Dei examine aſtantibus cœlorum agminibus, hominumque turmis, necnon & horrendis erebi vernulis, palam cunctis damnetur cum hœdis, averni cruciamenta ſine fine luiturus, ni ante obitum condigne emendaverit. His metis prædicta terra circumgyratur.

Scripta eſt autem hujus libertatis chartula, decurſis annis ab incarnatione CHRISTI DCCCXC novenis terque binis, in curſu millenario equidem ſexto. His teſtibus faventibus, quorum dignitates hic cum onomate contemplari valebis.

✠. Ego Ethelredus regia infula comptus, propriæ munificentiæ donum ſtabiliter confirmo.
✠. Ego Wulfſtanus Archiepiſcopus Eboracen. eccleſiæ aſſentio.
✠. Ego Ethelſtanus Clito.
✠. Ego Ecbryrht Clito.
✠. Ego Eadmundus Clito.

✠. Ego Eadward Clito.
✠. Ego Eadred Clito.
✠. Ego Eadwig Clito.
✠. Ego Eadgar Clito.
✠. Ego Elfheh Epiſcopus.
✠. Ego Ordberht Epiſcopus.
✠. Ego Athulf Epiſcopus.
✠. Ego Ethelfie Epiſcopus.
✠. Ego Luing Epiſcopus.
✠. Ego Alfwold Epiſcopus.
✠. Ego Elfhelm Epiſcopus.
✠. Ego Elfrie Abbas.
✠. Ego Wulfgar Abbas.
✠. Ego Lrewulf Abbas.
✠. Ego Elfrie Abbas.
Ego Leofric ✠ Abbas.
Ego Eadnow ✠ Abbas.
Ego Elfword ✠ Abbas.
Ego Elfric ✠ Comes.
Ego Elfhelm ✠ Comes.
Ego Leofwine ✠ Comes.
Ego Ethermer ✠ Miniſter.
Ego Wulfgeat ✠ Miniſter.
Ego Eadric ✠ Miniſter.
Ego Wulfhed ✠ Miniſter.
Ego Ethelric ✠ Miniſter.
Ego Ethelricus ✠ Miniſter.
Ego Ethelwine ✠ Miniſter.
Ego Ethelwerd ✠ Miniſter.
Ego Ethelſtan ✠ Miniſter.
Ego Ulfriytel ✠ Miniſter.
Ego Byrhrie ✠ Miniſter.
Ego Leofyme ✠ Miniſter.

NUM. X.

Charta de terris quas Wulf *dedit ſancto* Albano, *viz.* Eſtun, & Oxawica.

IN nomine domini noſtri JESU CHRISTI, Ego Wulf in primis concedo pro anima mea, & Deo & ſancto Albano terram quæ vocatur Eaſtun, cum omnibus ad ſe pertinentibus, ſicuti eam habui a rege, cum conſenſu illius, videlicet Edwardi regis, & illam terram ſimiliter & Oxawycam, ſanctæ eccleſiæ Albani martyris, ubi & ego jacere volo; & unum de melioribus meis veſtimentis, quæ ego habeo, & unum calicem, & unum miſſalem, & unum dorſale, & pallam tunicam meliorem, quæ fuit Godgive. Alterum vero ad monaſterium Ramſige, & quatuor marcas argenti ad eccleſiam ſancti Petri, Romæ; & quatuor ad miſſas cantandas pro anima mea; & quatuor ad principales eccleſias hujus terræ; atque ſodalibus meis quatuor marcas auri, & omnes terras meas, quas ego dimitto, præter illas duas quas Deo & ſancto Albano conceſſi. Et concedo Dagfino marcam auri, & Efino duas marcas argenti, & unum equum; & Ethelrico miniſtro duas marcas; & Edwardo unum equum; & ſingulis hominibus meis, qui terras non habent, ſingulos equos. Et ſi adhuc de auro vel argento aliquid ſupereſt, ille plus habeat, qui plus pro anima mea facere voluerit; & 30 de mancipijs meis, libertatem pro anima mea habeant.

NUM. XI.

Teſtamentum Ethelgive, *in quo donatio de* Gateſdene, *&c.*

EGO Ethelgive aperio domino meo regi, & reginæ dominæ meæ, & omnibus amicis meis, quomodo Teſtamentum meum diſpono, id eſt, Imprimis, domino meo regi 30 mancuſas auri, & duos equos, & omnes canes meos; & dominæ meæ reginæ 30 mancuſas auri, & terram Weſtwicam; & ſancto Albano terram quæ vocatur Gateſdene, eo tenore ut fruantur ea fratres communiter; & 30 mancuſas auri, & 30 boves, 20 de Geteſdene & 10 de Acerſce, & 20 vaccas, 10 de Geteſdene & 10 de Acerſce; & 250 oves, & gregem porcorum, & ſubulcum cum ipſis; & duos ciphos argenteos, & duo cornua, & unum librum, & unam cortinam, & unum bancale, concedo cum conſenſu domini mei regis. Et illam terram apud Longaforde, Elfnoto dies ſuos; eo tenore, ut ſingulis annis det ad Hiccam paſtum trium dierum; & poſt dies ſuos ſupradictam terram. Et Leofwino nepoti meo unam hidam apud Cliftune, & illam dimidiam quam Winemannus habuit; & Elfwoldus terram Mundene dies ſuos habeat, eo tenore quod dabit annis ſingulis, in quadrageſima ad Brahcingum ſex modios de brais, & ad hoc farinam & piſces, & tantundem ad Wellingum, & ad ſingula monaſteria quatuor porcos ad feſtivitatem ſancti Martini, & poſt obitum ſuum, medietatem terræ ſupradictæ apud Brahcingum, & medietatem ad Wellingum. Et Leoffinus habeat Standune, & poſt ipſum Ifpoldus, & poſt mortem amborum, ſanctus Albanus prædictam terram habeat, pro ſuis animabus, dominorumque ſuorum. Et Leoffius terram Offanlege, & omne quod liber docet, & terram Ciwingum, ad porcos ſibi nutriendos, eo tenore, ut annis ſingulis pro firma de iſtis duabus villis, omnem congregationem ſancti Albani tribus diebus paſcat, aut pro firma dabit, hoc quod ego teſtificata ſum teſtimonio optimatum domini mei. Et terram apud Weodune, & pro illa ſimiliter faciat quod teſtificata ſum. Et terram Offanlege dabit filio ſuo, ſi de deſponſata muliere filium habet; ſin autem, dabitur ſancto Albano, præter illam ubi Tatulwus ſedet, & Ethelferdus & Ethelſwith, illa dabitur filiæ dominæ ſuæ Elfgine, ſi adhuc vivit; ſi non, tota ſancto Albano reddatur. Et Alfwoldus medietatem terræ apud Lundoniam habeat; & filius ejus Elfhead medietatem; & dabitur Leofrune terra Watford; & apud Weotune duos homines, & octo boves, &c.

✠. Ego Edwardus Rex conceſſi.
✠. Ego Theodredus Præſul.
✠. Ego Wulgarus Epiſcopus conceſſi.
✠. Ego Burggricus Epiſcopus.
✠. Ego Elfredus Epiſcopus.
✠. Ego Wulfhelmus Epiſcopus.
✠. Ego Ethelgarus Epiſcopus.
✠. Ego Luenwaldus Epiſcopus.
✠. Ego Wulfhelmus Epiſcopus.
✠. Ego Lrynſius Epiſcopus.
✠. Ego Ethelwaldus Epiſcopus.
✠. Eowell ſub Reg.
✠. Eadgarus & Weling.
✠. Wulgarus Comes.
✠. Ego Oda Archiepiſcopus.
✠. Ego Elfhelgus Pontifex.

✠. Ego

✠. Ego Elfricus Antiſtes.
✠. Ego Wulſius Epiſcopus.
Ethelſtanus ✠ Dux.
Ethelwaldus ✠ Dux.
Ethelmundus ✠ Dux.
Athelmus ✠ Dux.
Ethelſtanus ✠ Dux.
Eadricus ✠ Dux.
Uhredus ✠ Dux.
Acule ✠ Dux.
Haldene ✠ Dux.

NUM. XI. A.

Bulla Clementis *ſexti Papæ pro Confirmatione* Thomæ *Abbatis Sti.* Albani.

Fœd. & Conv. Vol. 5. p. 2. A. D. 1349. A. 23. E. 3. Lx. Angl.

CLemens Epiſcopus, ſervus ſervorum Dei, cariſſimo in Chriſto filio Edwardo, regi Angliæ illuſtri, ſalutem & apoſtolicam benedictionem.

Divinæ retributionis præmium, & præconium humanæ laudis acquiritur, ſi perſonis eccleſiaſticis, & hjs præcipue, quæ ſunt dignitatis titulo inſignitæ, condignus honor impenditur, & favor neceſſarius exhibetur.

Nuper ſiquidem monaſterio ſancti Albani, ad Romanam eccleſiam nullo medio pertinente, ordinis ſancti Benedicti, Lincolnienſi diæceſe, per obitum quondam Michaelis Abbatis ejuſdem monaſterii, qui in partibus illis deceſſit, Abbatis regimine deſtituto, dilecti filij, conventus dicti monaſterij, vocatis omnibus qui debuerunt, voluerunt & potuerunt commode intereſſe, die ad eligendum præfixa, ut moris eſt, convenientes in unum ac deliberantes in hujuſmodi electionis negotio per viam procedere compromiſſi, tandem in novem de dicto conventu, viz. in dilectos filios, Thomam Abbatem dicti monaſterij ſancti Albani, tunc de Tynemutha, Willielmum de Belvero, Henricum de Wymundham & Adam de Bello Loco, priores prioratuum, per monachos dicti monaſterij ſolitorum gubernari, ejuſdem ordinis, & Dunelmenſis, Norwicenſis, & prædictæ Lincolnienſis diæceſium, Thomam Archidiaconum, Johannem Cellararium, Rogerum de Belvero, Waltherum de Canville, & Adam de Wittenham, Monachos dicti Monaſterii compromittere curaverunt, eiſque providendi ea vice dicto Monaſterio de uno ex ſeipſis, vel alia de gremio ipſorum Conventus, aſſumendo in Abbatem dicti Monaſterii, unanimiter conceſſerunt plenam & libèram poteſtatem.

Ita (videlicet) quod, poſtquam dicti compromiſſorii, vel major pars eorum, concordes exiſterent de perſona taliter aſſumenda, unus eorum, de voluntate & mandato aliorum compromiſſorum ſuorum, vice ſua & eorundem compromiſſariorum ſuorum & conventus nomine, perſonam ipſam in Abbatem dicti Monaſterij eligeret in communi, ipſamque electionem clero & populo ſolenniter publicaret, promittentes illum in eorum Abbatem recipere & habere, quem unus ex dictis compromiſſariis juxta formam prædictam, duceret eligendum; dictique compromiſſarii, hujuſmodi poteſtate recepta, ſecedentes in partem, poſt varios tractatus, ac maturam & diligentem deliberationem, ſuper hijs habitos inter eos, in dictum Thomam Abbatem, in ſacerdotio conſtitutum & ætate legitima, ac de legitimo matrimonio procreatum, direxerunt concorditer & unanimiter vota ſua.

Et ſubſequenter dictus Thomas Archidiaconus, vice ſua & de mandato & nomine dictorum aliorum compromiſſariorum ſuorum ibidem præſentium, in præſentia Conventus prædictorum, præfatum Thomam Abbatem elegit in Abbatem Monaſterij prælibati, & electionem hujuſmodi, a dictis Conventu concorditer acceptatam, clero & populo ſolenniter publicavit, idemque Thomas, poſt conſenſum eidem electioni, ad inſtantiam dictorum Conventus, a dicto Thoma legitime præſtitum, dictus Thomas ad ſedem apoſtolicam perſonaliter acceſſit, & tam per ſe ipſum, quam dicti Conventus per eorum procuratores ydoneos, ab eis propterea ad nos ſpecialiter deſignatos, confirmari per nos electionem præfatam, ipſius nobis præſentato decreto, humiliter poſtularunt, in his omnibus ſtatutis a jure temporibus obſervatis.

Nos igitur electionem præfatam, & quæ Thomæ perſonæ merita, per venerabilem fratrem Tayllarandum, Epiſcopum Albanenſem, & dilectos Filios noſtros, Stephanum Tituli Sanctorum Johannis & Pauli Presbyterum, ac Gulielmum Sanctæ Mariæ in Coſmedin Diaconum, Cardinales, examinari fecimus diligenter, & facta nobis ab eiſdem, Epiſcopo & Cardinalibus, ſuper hijs, relatione plenaria & fideli, quia invenimus electionem eandem de dicto Thoma, perſona ydonea, cui de literarum ſcientia, honeſtate morum & vitæ, ſpiritualium providentia, & temporalium circumſpectione, aliiſque virtutum meritis fide digna apud nos teſtimonia perhibentur, canonice celebratam, eam de fratrum noſtrorum conſilio authoritate apoſtolica confirmavimus, eundemque Thomam dicto Monaſterio Sancti Albani præfecimus in Abbatem; curam & adminiſtrationem illius ſibi tam in ſpiritualibus, quam in temporalibus, plenarie committendo, firma ſpe, fiduciaque conceptis, quod præfatum Monaſterium per ſuæ diligentiæ ſtudium, ſuamque Induſtriam circumſpectam, gratia ſibi ſuffragante divina, ſalutis & proſperitatis ſuſcipiet incrementa.

Cum itaque, cariſſime fili, ſit virtutis opus Dei miniſtros digno favore proſequi, & eos verbis & operibus pro Regis æterni gloria venerari, ſerenitatem Regiam rogamus, & hortamur attente, quatinus eundem Abbatem in commiſſo ſibi Monaſterio habens pro noſtra, & dictæ ſedis reverentia propenſius commendata, ipſum Thomam tui favoris auxilio proſequaris; ita quod idem Abbas, celſitudinis tuæ fultus auxilio, in commiſſo ſibi Monaſterii antefati regimine poſſit, Deo propitio, proſperari, ac tibi exinde a Deo perennis vitæ præmium, & a nobis condigna proveniat actio gratiarum.

Datum Avinion. octavo Id. Julii, Pontific. noſtri anno octavo.

Super Plica

N. MAURI.

Sub filis cannabaceis.

NUM. XI. B.

Literæ Regis Henrici *quarti, ad Abbatem Sti.* Albani, *de Arraiatione facienda contra inimicos* Franciæ, *villas maritimas invaſuros.*

Fœd. & Convent. Vol. 8. p. 138. A. D. 1400. A 1. H. 4. Claus. 1. H. 4. p. 2. m. 19.

REX dilecto ſibi in Chriſto, Abbati de ſancto Albano, ſalutem.

Satis informati eſtis qualiter inimici noſtri Franciæ, & alii ſibi adhærentes, facinora ſua erga nos, & ligeos

geos noſtros, licet indirecte, de die in diem circumquaque oſtendentes, cum magna claſſe navium, cum maxima multitudine armatorum & bellatorum, ſupra mare congregati, diverſas villas ſuper coſteris regni noſtri Angliæ invadere, ac nos & regnum noſtrum prædictum, necnon populum noſtrum per terram, & per mare deſtruere, & Eccleſiam Anglicanam ſubvertere, cum omnibus viribus intendunt & proponunt;

Per quod, volentes ſalvationi dicti regni, & populorum noſtrorum, ac Eccleſiæ ſanctæ, contra malitiam ipſorum inimicorum, operante altiſſimo, providere, per diverſas commiſſiones aſſignavimus certos fideles noſtros, in ſingulis comitatibus regni noſtri prædicti, ad arraiandum, & arraiari & armari faciendum, omnes homines defenſabiles (videlicet) quemlibet eorum juxta ſtatum & facultates ſuas, & eos arraiatos & munitos, in arraiatione hujuſmodi teneri faciendum, ſic quod ſemper prompti ſint & parati, ad proficiſcendum in defenſionem regni noſtri prædicti, ubi, ac quotiens, & quando ex hoſtium incurſibus periculum immineat, aut neceſſe aliquale advertentes,

Vero quod vos & cæteri Prælati, ac totus clerus dicti regni, una cum alijs fidelibus noſtris, ad reſiſtendum dictis inimicis, pro ſalvatione ſanctæ Eccleſiæ & ejuſdem regni, manus tenemini apponere adjutrices.

Vobis, in fide & dilectione quibus nobis tenemini, firmiter injungimus & mandamus, quatinus, conſideratis gravibus dampnis & periculis imminentibus, per aggreſſus inimicorum noſtrorum prædictorum, voſmet ipſos, ac omnes Priores, religioſos, & alias perſonas eccleſiaſticas quaſcunque veſtræ juriſdictionis exemptæ, quacumque dilatione poſtpoſita, armari & arraiari, & armis competentibus (videlicet) quemlibet eorum juxta ſtatum, poſſeſſiones & facultates veſtras muniri, & eos in millenis, centenis, & vintenis poni faciatis.

Ita quod vos prompti ſitis & parati ad mandatum noſtrum, ipſique Priores, religioſi & aliæ perſonæ eccleſiaſticæ prompti ſint & parati ad mandatum veſtrum, ad proficiſcendum, una cum alijs fidelibus noſtris, contra dictos inimicos noſtros, infra dictum regnum noſtrum, ad ipſos cum Dei adjutorio debellandum, expugnandum & deſtruendum, & ad eorum malitiam & proterviam propulſandum & conterendum;

Et hoc ſicut nos, & honorem noſtrum ac veſtrum, & ſalvationem ſanctæ Eccleſiæ & regni noſtri, diligitis, nullatenus omittatis.

Teſte Rege apud Weſtmonaſterium viceſimo primo die Aprilis.

NUM. XII.

Diploma inſtaurationis Abbatiæ Weſtmonaſterienſis, *anno quarto* Mariæ *Reginæ, qui erat* Chriſti 1556. *deſcriptum ex archivis par.* 12. *pat.* 3, 4 Phil. & Mar.

REX & Regina omnibus ad quos, &c. ſalutem. Cum Monaſterium ſancti Petri, Weſtmonaſterij ſitum, ordinis ſancti Benedicti, quod ab antiquiſſimo tempore per prædeceſſores noſtros Reges fundatum & dotatum fuit, in nuper præteritorum temporum calamitate penitus diſſolutum & extinctum, inibi poſtmodum collegium canonicorum ſecularium inſtitutum & erectum fuerit. Nos, ſummis deſideriis expetentes, ut hujuſmodi Eccleſiæ ſancti Petri ſancti olim Monaſterij, in quo inſignia regalia aſſervari, & reges inungi & conſecrari ſolent, & corpora multorum regum prædeceſſorum noſtrorum præfatorum tumulata exiſtunt, remotis ab ea decano & canonicis ſecularibus inibi ſervientibus, Abbateque & Monachis ordinis ejuſdem ſancti Benedicti introductis, de ſtatu, in quo nunc reperitur, ſeculari, tranſeat in eum in quo antea erat, regularem, in b que Monaſterium Monachorum, qui ſecundum regulam ejuſdem ſancti Benedicti, aliaque ejuſdem ordinis ſtatuta & conſuetudines vivant, & altiſſimo inſerviant, reſtituatur, reſtauretur, ſeu de novo erigatur; cuicumque ceſſioni & reſignationi de & ſuper Eccleſia ſancti Petri præfati cum annexis, juribuſque & pertinentiis ſuis univerſis, & omni juri collegii's in ea introducto per decanum & canonicos capitulum inibi ſervientes in manibus reverendiſſimi in Chriſto Patris Domini Reginaldi Poli Archiepiſcopi Cantuarienſis, ſanctiſſimi Domini noſtri Papæ & ſedis Apoſtolicæ ad nos, & regna noſtra Angliæ & Hiberniæ, & quæcumque loca eiſdem ſubjecta, & ad partes adjacentes de latere legati, conſanguinei noſtri chariſſimi, & ejuſdem Collegii Eccleſiæ ſancti Petri præfati, extinctioni, ſuppreſſioni, & diſſolutioni, ac Monaſterii & ordinis regularis ſancti Benedicti in eadem Eccleſia, reſtitutioni, introductioni, reſtaurationi, ſeu de novo erectioni, per eundem reverendiſſimum Dominum legatum, ſeu quoſlibet alios ad id ſufficienti facultate munitos faciendum & celebrandum, pro eo jure quod in Eccleſia & collegio prædictis ad noſtram regiam coronam ſpectat & pertinet, motu proprio, & ex certa noſtra ſcientia, pro nobis & ſucceſſoribus noſtris Regibus, ad omnipotentis Dei & gloriosæ Virginis Mariæ & beati Petri, totiuſque curiæ cœleſtis laudem & gloriam, ac divini cultus augmentum, conſentimus, noſtrumque conſenſum præſtamus. Omniaque, ſi quæ ſunt, impedimenta, quo minus præmiſſi fieri, & executioni demandari, ſuumque debitum finem & effectum ſortiri poſſint, per quaſcunque regni noſtri leges, ſtatuta & ordinationes cujuſcunque tenoris illa exiſtant, quæ hic haberi volumus pro præmiſſis ac ſi de verbo ad verbum inſerta forent introducta, eiſdem motu & ſcientia penitus & omnino tollimus & abolemus. In cujus rei, &c. Teſtibus Rege & Regina apud Croydon, 7 die Septembris, annis regnorum Philippi & Mariæ tertio & quarto.

NUM. XIII. A.

Charta Regis Henrici *tertii, quod Monachi* Weſtmonaſterienſes *habeant liberam adminiſtrationem bonorum ſuorum cum Abbatia vacaverit.*

HEnricus Dei Gratia, &c. Omnibus ad quos præſentes literæ pervenerint, ſalutem. Cum bona Abbatis Weſtmonaſterij, & ejuſdem loci Prioris & Conventus diſcreta ſint ab invicem & ſeparata; volentes indemnitati & tranquillitati eorum Prioris & conventus providere; concedimus eis pro nobis & hæredibus noſtris, quod quotieſcunque prædictam Abbatiam vacare contigerit, per ceſſionem vel deceſſum Abbatum ſuorum, habeant ipſi Prior & conventus liberam adminiſtrationem de bonis ſeparatis; ſalva nobis & hæredibus noſtris tempore vacationis prædictæ,

prædictæ, cuſtodia de bonis ad prædictos Abbates pertinentibus. In cujus rei teſtimonium, &c. Teſte meipſo apud Sanctum Edmundum, 6 die Septembris; anno regni noſtri XXXVI.

NUM. XIII. B.

Charta Regis Henrici *ſexti, de certis terris & tenementis Abbati, Priori & Conventui* Weſtmonaſterienſi, *pro ultima voluntate Regis* Henrici *quinti perimplenda, conceſſis.*

REX omnibus ad quos, &c. ſalutem.
Sciatis quod nos,

Intime deſiderantes pro Anima, recolendæ memoriæ, metuendiſſimi & excellentiſſimi Principis, Domini Henrici quinti, nuper Regis Angliæ, Patris noſtri, ſalubriter providere, ac ejus ultimam voluntatem in exitu ejuſdem ad effectum perducere, ut ejus animam & animas prædeceſſorum noſtrorum, ſimulque omnium fidelium defunctorum, dignetur omnipotens in ſempiterna requie cum ſanctis omnibus feliciter collocare,

Dedimus, conceſſimus, & hac præſenti carta noſtra indentata, confirmavimus pro nobis, & hæredibus & ſucceſſoribus noſtris, Deo & Eccleſiæ beati Petri Weſtmonaſterienſi (in cujus Eccleſia corpus ejuſdem Regis & Patris noſtri inter ſepulturas regum, ac ſubtus reliquias plurimorum ſanctorum, jacet humatum) ac Edmundo Abbati, necnon Priori & Conventui ejuſdem maneria noſtra de Ledecombe Regis in Comitatu Berks, & Offord Clughuy in Comitatu Huntingdoniæ, cum omnibus & ſingulis ſuis pertinentijs, una cum feodis militum, advocationibus Eccleſiarum, ac aliis beneficijs eccleſiaſticis quibuſcumque, ac omnibus membris, meſuagijs, grangijs, terris, tenementis, pratis, boſcis, molendinis, paſturis, aquis, piſcarijs, communijs, vijs, ſemitis, redditibus, ſervitijs, portionibus, penſionibus, franchefijs, conſuetudinibus, libertatibus, regalitatibus, warennis, viſibus franciplegij, waifs & ſtrayes, catallis felonum & fugitivorum, ac omnimodis alijs poſſeſſionibus, proficuis & commoditatibus, dictis maneriis ſeu alicui Parcellæ inde qualitercumque pertinentibus ſive ſpectantibus, adeo plene & integre, ſicut Willielmus Porter Miles, dum Armiger fuit, ea habuit & tenuit ex dono & conceſſione dicti Patris noſtri.

Habenda & tenenda omnia prædicta maneria, feoda militum & advocationes, ac alia beneficia eccleſiaſtica quæcumque, cum omnibus ſuis pertinentijs, una cum membris, meſſuagijs, grangijs, pratis, boſcis, molendinis, paſturis, aquis, communijs, vijs, ſemitis, redditibus, ſervitijs, portionibus, franchefijs, conſuetudinibus, libertatibus, regalitatibus, warennis, viſibus franciplegij, waifs & ſtraies, catallis felonum & fugitivorum, ac omnimodis alijs poſſeſſionibus, proficuis, & commoditatibus ſupradictis, cum ſuis pertinentijs prædictis, Abbati & Priori & Conventui & ſucceſſoribus ſuis imperpetuum, una cum returno brevium noſtrorum, & omnibus libertatibus & liberis conſuetudinibus, quas ipſi habent in alijs terris ſuis per cartas progenitorum noſtrorum, regum Angliæ, & noſtras, & alijs quibuſcumque ad terras illas ſpectantibus, ſub conditionibus ſubſcriptis, & ad ſupportandum omnia alia onera infraſcripta;

Ita (videlicet) quod idem Abbas, Prior & Conventus, vel Prior & Conventus, ſi Abbas præſens non fuerit, & ſucceſſores ſui, pro anima dicti Patris noſtri ſolempniter, in vigilijs anniverſarij dicti Patris noſtri (videlicet) penultimo die Auguſti, exequias, ac miſſam in craſtino ejuſdem diei annuatim, futuris temporibus, in dicta Eccleſia facient celebrari;

Et quod in dictis exequiis & miſſis, ſint viginti & quatuor pauperes, viginti & quatuor torchetos (videlicet, quilibet eorum ponderis viginti & ſex librarum) arſuros, dictorum Abbatis, Prioris & Conventus ſumptibus inveniendos, tenentes; quorum quilibet pauper recipiet de præfato Abbate, vel de prædicto Priore, ſi Abbas præſens non fuerit, & Conventu decem denarios ſingulis annis imperpetuum; videlicet, tempore exequiarum quinque denarios eorum quilibet, & tempore miſſæ quinque denarios;

Et quod prædicti Abbas, Prior & Conventus, vel Prior, ſi Abbas præſens non fuerit, & Conventus, die anniverſarij ipſius Regis, (videlicet, ultimo die Auguſti) dabunt & diſtribuent pauperibus, ad donum ſuum confluentibus, & alijs indigentibus viginti libras legalis monetæ Anglicanæ pro anima dicti Patris, & pro animabus parentum & progenitorum ſuorum & omnium fidelium defunctorum, ſingulis annis imperpetuum;

Et quod dicti Abbas, Prior & Conventus, vel Prior, ſi Abbas præſens non fuerit, & Conventus ſingulis diebus annuatim imperpetuum (præterquam feria quinta in cœna Domini, die Paraſcephes, & Sabbato ſancto Paſchæ, atque diebus coronationis Regum & Reginarum Angliæ) per ejuſdem Eccleſiæ Monachos tres miſſas, pro anima dicti Patris noſtri, necnon animabus parentum & progenitorum ſuorum ad Altare, in Capella, ſuper tumbam prædicti Patris noſtri, nuper in honorem Annunciationis beatæ Mariæ Virginis & omnium Sanctorum in Eccleſia prædicta de novo erecta, facient celebrari; quarum trium miſſarum media miſſa ſemper ſit de die; & omni die dominica, prima ſemper ſit de Aſſumptione beatæ Mariæ Virginis, & ultima de Reſurrectione Domini; qualibet die Lunæ, prima miſſa fiat de Aſſumptione, & ultima de Angelis; & omni die Martis, prima miſſa ſemper ſit de Nativitate Domini, & ultima de Nativitate beatæ Mariæ; & omni die Mercurij, prima miſſa fiat de Spiritu Sancto, ultima de Conceptione beatæ Mariæ; & quolibet die Jovis, prima miſſa fiat de Corpore Chriſti, & ultima de Purificatione beatæ Mariæ; & omni die Veneris, prima miſſa fiat de Sancta Cruce, & ultima de Annunciatione; & omni die Sabbati, prima miſſa fiat de omnibus Sanctis, & ultima de Requie pro Anima dicti Patris noſtri, parentum & progenitorum ſuorum, ac omnium fidelium defunctorum;

Et quod omni die prima prædictarum miſſarum dicatur circa horam ſeptimam, qua hora ſurgere ſolent dictæ Eccleſiæ Monachi; & quod ſecunda miſſa celebretur circa horam novenam; & tertia dicetur poſt Evangelium altæ miſſæ in dicta Eccleſia celebratæ.

Et ſi contingat, aliquo dictorum dierum, aliquod feſtum evenire, quod aliqua miſſarum hujuſmodi (prima, videlicet, aut ultima) ſic pro Anima dicti Patris noſtri celebranda, debeat eſſe miſſa de die illa, ſecundum uſum Monaſterij prædicti, quod eodem die, in loco hujuſmodi miſſæ, alia celebretur miſſa juxta devotionem Monachi ſic ibidem celebraturi, pro Anima dicti Patris noſtri, parentum & progenitorum ſuorum, ac omnium fidelium defunctorum;

Et quod dicti Abbas, Prior & Conventus, pro tempore exiſtentes, inveniant & ſuſtineant, de tempore in tempus, continue in futurum, octo cerios (quorum quilibet erit de pondere octo librarum) ſupra dictam tumbam dicti Patris noſtri, tempore altæ miſſæ & veſperarum ſingulis diebus,

Ac omnibus feſtis principalibus, & quinque diebus feſtivalibus beatæ Mariæ, tempore matutinorum, altæ miſſæ & veſperarum, per Conventum dictæ Eccleſiæ in choro ejuſdem Eccleſiæ dicendarum.

Necnon per totum diem Paraſcephes ſemper cremantes.

Volumus etiam quod, die anniverſarij prædicti Patris noſtri, ſinguli Monachi ejuſdem Eccleſiæ privatam miſſam celebrent, & alij Monachi, in Minoribus ordinibus conſtituti, pſalterium totum, & fratres converſi ejuſdem loci dominicas orationes, & ſimbolum cum Salutatione beatæ Mariæ Virginis, juxta numerum per eoſdem Abbatem, Priorem & Conventum eis ad hoc aſſignandum, dicant pro ipſius Anima & Animabus omnium fidelium defunctorum.

Et VOLUMUS & CONCEDIMUS pro nobis & hæredibus noſtris quod, hijs omnibus plene & fideliter peractis, totum reſiduum, proveniens de exitibus maneriorum, meſuagiorum, molendinorum, terrarum, pratorum, & paſturarum prædictorum, ac de reventionibus & alijs proficuis Eccleſiæ, & advocationibus prædictis, præfatis Priori & Conventui tantum remaneat ad Pientancias ſuas inde providendum & faciendum.

Nec volumus nec intendimus per hoc, quod prædictus Abbas, in carta hujuſmodi noſtræ conceſſionis, ut præmittitur nominatus, aliquid commodi ipſi, vel alicui ſucceſſorum ſuorum accreſcat in manerijs, Eccleſijs, advocationibus, meſuagijs, molendinis, terris, pratis & paſturis prædictis, ſibi per nos ut præmittitur datis & conceſſis, ſeu de cuſtodia eorundem (ſalva prælatia ſua) aut per ſe, vel per ſuos, in aliquo ſe intromittat; ſed quod prædicti Prior & Conventus & ſucceſſores ſui inde ordinent ad uſus prædictos.

CONCEDIMUS etiam, pro nobis & Hæredibus noſtris quod, tempore vacationis Abbatiæ prædictæ, ad maneria, Eccleſias, advocationes, molendina, terras, prata, & paſturas prædicta, vel ad bona ſua, vel firmariorum ſuorum, aut hominum, ſeu tenentium ſuorum, in eiſdem exiſtentium, per nos, vel miniſtros noſtros manum non apponemus, nec ea in manus noſtras capi, vel ſeiſiri faciemus, nec aliquod commodum inde capiemus; ſed ea eis integraliter ſervari faciemus ſub noſtra protectione.

VOLUMUS etiam, quod Abbates prædicti, ante reſtitutionem temporalium dictæ Abbatiæ, per nos, vel hæredes noſtros eis faciendam, ſtatim, poſt Sacramentum fidelitatis ſuæ nobis & ſucceſſoribus noſtris ab eis, prout moris eſt, præſtitum, aliud præſtent corporale Sacramentum quod præmiſſa, quantum ad nos pertinet, in omnibus ſuſtentabunt, & plenarie facient obſervari, ficut ſuperius plenius eſt expreſſum.

VOLUMUS inſuper quod ſtatim, poſt mortem cujuſlibet Abbatis, Prior ejuſdem Monaſterij, qui pro tempore fuerit, coram nobis & hæredibus noſtris, ſi Londoniæ tunc temporis fuerimus, vel in partibus vicinis, Sacramentum præſtet corporale quod omnia præmiſſa, eo modo quo prædictum eſt, firmiter & bona fide obſervabit; & toto tempore ſuo, quantum in ipſo erit, faciet obſervari; & ſi tempore prædicto in partibus prædictis non fuerimus, tunc VOLUMUS quod prædictus Prior in pleno ſcaccario noſtro, coram Theſaurario & Baronibus ejuſdem, corporale præſtet Sacramentum quod omnia prædicta, eo modo quo prædictum eſt, faciet in forma prædicta inviolabiliter obſervari.

Et quia nolumus quod, proceſſu temporis, ea quæ præmiſſa ſunt oblivioni tradantur, ſed recens memoria imperpetuum habeatur de eiſdem, VOLUMUS & firmiter PRÆCIPIMUS pro nobis & hæredibus noſtris, quod ſingulis Annis, die anniverſarij dicti Patris noſtri, in capitulo ejuſdem domus, coram Abbate, ſi præſens fuerit, alioquin coram Priore, & pleno Conventu præſens carta de verbo in verbum plenarie recitetur.

Et ad omnia præmiſſa, in omnibus articulis & conditionibus ſuis, ſicut & eo modo quo prædictum eſt, fideliter obſervandum prædicti Abbas, Prior & Conventus OBLIGANT ſe nobis, hæredibus & ſucceſſoribus noſtris, per præſentes, & omnes ſucceſſores ſuos qui pro tempore fuerint, & omnia bona ſua mobilia & immobilia habita & habenda ubicumque fuerint inventa.

CONCESSIMUS inſuper, de uberiori gratia noſtra, pro nobis & hæredibus noſtris, quod prædicti Abbas, Prior & Conventus, & ſucceſſores ſui, ac firmarij & tenentes, ac reſidentes in manerijs prædictis, aut in aliqua parcella eorundem, cum omnibus ſuis pertinentijs, ac omnia bona & catalla eorum, erga nos & hæredes noſtros imperpetuum ſint quieti, & exonerentur de decimis & quintis-decimis, & alijs quotis, taxis, tallagijs, ſive impoſitionibus quibuſcumque, nobis per clerum regni noſtri Angliæ, ſeu communitatem ejuſdem regni noſtri Angliæ, ante hæc tempora conceſſis, aut nobis aut dictis hæredibus noſtris impoſterum concedendis, pro dictis manerijs, bonis & catallis ſuis in eiſdem manerijs exiſtentibus, ſeu aliqua parcella inde, quocumque nomine eadem maneria vel parcella nuncupentur ſeu nuncupetur.

Nolentes, quod ijdem Prior, Conventus & ſucceſſores ſui, ac firmarij, tenentes & reſidentes ſui, ſeu aliqua alia perſona, occaſione aliquarum decimarum, quintarum decimarum ſeu aliquarum quotarum, taxarum, tallagiorum, ſive impoſitionum quorumcumque, nobis ſeu progenitoribus noſtris ante hæc tempora conceſſorum, ſeu nobis aut hæredibus noſtris impoſterum concedendorum, ad ſcaccarium noſtrum vel hæredum noſtrorum, aut alibi aliqualiter onerentur ſeu graventur in futurum; eo quod expreſſa mentio de integra ſumma decimæ ſeu quintædecimæ, de eiſdem manerijs, ſeu aliqua inde parcella, in præſenti conceſſione noſtra, juxta formam ſtatuti in hac parte editi, facta non exiſtit, aut prædicta ordinatione in eodem parliamento ſic facta, aut aliquo alio ſtatuto ſive ordinatione in contrarium factis vel faciendis, aut aliqua re ſive cauſa quacumque non obſtante.

Et ulterius, de uberiori gratia noſtra VOLUMUS & CONCESSIMUS quod prædicti Abbas, Prior & Conventus, & ſucceſſores ſui, habeant imperpetuum liberam warennam, viſum franciplegij, catalla felonum, fugitivorum, utlagatorum & dampnatorum in prædictis manerijs, & quicquid ad viſum franciplegij pertinet, de omnibus & ſingulis tenentibus ſeu reſidentibus infra præcinctus maneriorum, terrarum & tenementorum prædictorum emergentia ſive accidentia, ac felonum de ſe, deodanda, ac dampnatorum quorumcumque, ac omnia bona & catalla confiſcata.

Et quod dicti Abbas & Conventus & ſucceſſores ſui habeant, infra maneria, terras & tenementa, returnum omnium brevium, ac executiones eorundem, per ſe, vel miniſtros ſuos, eo quod expreſſa mentio de vero valore maneriorum, & cæterorum præmiſſorum in præſenti facta non exiſtat; aliquo ſtatuto

ſtatuto in contrarium ante hæc tempora edito, non obſtante.

Volumus & Concedimus pro nobis & hæredibus noſtris per præſentes, quod, ſi contingat, temporibus futuris, prædicta maneria, terras, & tenementa, aut aliquam parcellam eorundem, verſus ipſos Abbatem, Priorem & Conventum, aut ſucceſſores ſuos, abſque fraude ſeu malo ingenio ipſorum Abbatis, Prioris & Conventus, & ſucceſſorum ſuorum, legitime recuperari, aut inde aliquo modo legitime expelli, quod tunc dicti Abbas, Prior & Conventus, & ſucceſſores ſui de omnibus prædictis, ad valorem maneriorum illorum, ſeu hujuſmodi Parcellæ verſus ipſos ſic recuperatæ aut evictæ, quieti ſint & exonerati, donec a nobis, aut hæredibus, vel ſucceſſoribus noſtris de hujuſmodi manerijs, terris & tenementis, ad valorem maneriorum, terrarum & tenementorum, ſic recuperatorum ſeu evictorum, ſeu alicujus parcellæ eorundem ſic recuperatæ vel evictæ, eiſdem Abbati, Priori, & Conventui, proviſum & ſatisfactum fuerit, tenendis eiſdem Abbati, Priori & Conventui, & ſucceſſoribus ſuis in forma prædicta;

Et ſi contingat in futurum aliquod officium, coram aliquo eſcaetore noſtro, aut hæredum ſeu ſucceſſorum noſtrorum, de manerijs, terris, ſeu tenementis prædictis, aut de aliqua parcella eorundem inveniri, per quod maneria hujuſmodi, terræ, ſeu tenementa in manus noſtras ſeiſiri deberent, præterquam pro non faciendo, vel non ſuſtentando præmiſſa in hijs literis contenta, eo ipſo ſit vacuum, & pro nullo teneatur.

Concessimus inſuper, pro nobis & hæredibus noſtris, præfatis Abbati, Priori, & Conventui quod nec ipſi, nec ſucceſſores ſui, pro aliquibus finibus, exitibus, ſeu amerciamentis, ſuper ipſos ſeu prædeceſſores ſuos nunc aſſeſſis ſeu forisfactis, aut de vel ſuper ipſos ſeu ſucceſſores ſuos impoſterum aſſidendis ſeu forisfaciendis, in prædictis manerijs, terris, tenementis, nec in aliqua parcella eorundem, per bona ſua, firmariorum, ſeu hominum, vel tenentium ſuorum, in eiſdem exiſtentium, per vicecomitem, eſcaetorem, ballivos, ſeu alios miniſtros noſtros ullo modo diſtringantur ſeu vexentur, nec aliquo modo ab eis leventur in manerijs, terris, ſeu tenementis prædictis.

In cujus rei teſtimonium unam partem hujus ſcripti indentati, penes præfatos Abbatem, Priorem, & Conventum remanentem, fieri fecimus patentem; alteri vero parti, penes nos remanenti prædicti Abbas, Prior, & Conventus ſigillum ſuum commune appoſuerunt.

Hijs Teſtibus.
Venerabilibus Patribus,
Cariſſimo avunculo noſtro, Henrico Cardinale Angliæ, Epiſcopo Wyntoniæ,
J. Cardinale Eborum,
Et J. Cantuarienſi Cancellario noſtro,
Archiepiſcopis.
Th. Bathonienſi & Wellenſi,
Et J. Roffenſi,
Epiſcopis.
Cariſſimis Conſanguineis noſtris,
Humphrido Duce Buckynghamiæ,
Edmundo Marchione Dorſetiæ,
Ac Ricardo Sarum,
Et J. Salopiæ,
Comitibus.
Dilectis & fidelibus noſtris,
Waltero Hungerford,
Et Radulpho Boteller Theſaurario noſtro,
Militibus.
Dilecto clerico noſtro,
Magiſtro Adam Moleyns, cuſtode privati ſigilli noſtri.
Dilectis & fidelibus noſtris,
Johanne Forteſcue, capitali juſticiario noſtro ad placita coram nobis tenenda,
Ricardo Neuton capitali juſticiario noſtro de Banco,
Militibus.
Johanne Fray capitali Barone Scaccarij noſtri;
Et alijs.

Dat. apud Weſt. nono die Julij.

Num. XIII. C.

Bulla Alexandri *ſexti Papæ de ſupprimendo Prioratu de* Motisfonte *&* Luffeldia, *eoſque Capellæ Regiæ* Henrici *Septimi apud* Weſtmonaſterium *annexando.*

Fœd. & Conventt. Vol. 12. p. 738. A. D. 1500. A. 15. H. 7. Ex Original.

Alexander Epiſcopus, ſervus ſervorum Dei, ad perpetuam rei memoriam.

Injunctum nobis deſuper Apoſtolicæ ſervitutis officium mentem noſtram excitat & inducit, ut ad ea, quæ pro eccleſiarum & Monaſteriorum omnium, necnon capellarum & hoſpitalium neceſſitatibus valeant provideri, quantum cum Deo poſſumus, operoſis ſtudijs & remedijs favorabiliter intendamus.

Dudum ſiquidem, pro parte cariſſimi in Chriſto filij noſtri Henrici Angliæ regis illuſtris, nobis expoſito quod ipſe, de propria ſalute recogitans, ac cupiens terrena in cœleſtia & tranſitoria in æterna felici commercio commutare, qua ductus devotione, quandam capellam, cum una cantaria, ſub invocatione beatæ Mariæ virginis, cum ſufficienti numero Presbyterorum, qui inibi pro animæ ſuæ ſalute celebrare tenerentur, juxta eccleſiam collegiatam Sancti Georgij opidi Windeſoræ Sarisburienſis diœceſis, ac unum hoſpitale, in dicto opido, pro pauperibus & alijs miſerabilibus perſonis, ad illud pro tempore declinantibus in illo recipiendis, confovendis & alendis, de bonis proprijs fundare & ædificare proponebat,

Nos tunc, dicti regis in ea parte ſupplicationibus inclinati, de Montisfont alias de Montisfonte ac de Luffuldia Prioratus Sancti Auguſtini & Sancti Benedicti ordinum Wintonienſis & Lincolnienſis diœceſum, qui conventuales de jure patronatus regis Angliæ pro tempore exiſtentis erant, illorumque nomina, ordines, dignitates & dependentias, auctoritate Apoſtolica penitus ſuppreſſimus & extinximus, necnon ſtructuras, ædificia & bona omnia dictorum prioratuum menſæ capitulari dictæ eccleſiæ perpetuo applicavimus, appropriavimus & aſſignavimus, ita quod, cedentibus vel decedentibus modernis dictorum prioratuum prioribus, ſeu prioratus prædictos alias quoquomodo dimittentibus, liceret dilectis filijs Decano & Capitulo dictæ eccleſiæ Sancti Georgij, per ſe vel alium ſeu alios corporalem ſtructurarum, ædificiorum & bonorum hujuſmodi poſſeſſionem propria auctoritate libere apprehendere, ac in menſæ capitularis dictæ eccleſiæ, necnon capellæ, cantariæ & hoſpitalis prædictorum uſus utilitatemque convertere, diœceſani loci & cujuſvis alterius licentia ſuper hoc minime requiſita;

Tranſlatis tamen Prioribus prædictorum prioratuum, ac canonicis & monachis in illis reſpective degentibus

degentibus ad loca alia dictorum ordinum regularia, & assignatis eis quoad viverent de fructibus, redditibus & proventibus hujusmodi pensionibus annuis competentibus per loci ordinarium ex quibus se commode valerent sustentare, prout in diversis nostris desuper confectis litteris plenius continetur;

Cum autem, sicut accepimus, suppressiones & extinctiones, appropriationes, applicationes, & assignationes prædictæ hactenus effectum sortitæ non fuerint, dictusque Henricus Rex ex eo ad fundationem capellæ & hospitalis prædictorum motus fuerit, quod ibidem suam proposuerat eligere sepulturam, ac postmodum ex certis causis propositum mutaverit, & capellam cum hospitali & cantaria prædictis infra septa monasterij Westmonasterij Londinensis diæcesis dicti ordinis Sancti Benedicti, ubi corpus claræ memoriæ Henrici VI Angliæ Regis, ipsius Henrici moderni Regis patrui & prædecessoris collocari cupit, ædificari facere, & sepulturam suam ibidem eligere intendat;

Nos, qui dudum inter alia voluimus quod petentes beneficia ecclesiastica alijs uniri tenerentur exprimere verum valorem secundum communem extimationem etiam beneficij cui aliud uniri peteretur, alioquin unio non valeret, & semper in unionibus commissio fieret ad partes vocatis quorum interesset, mensæ abbatialis dicti monasterij & aliorum illi annexorum fructuum, reddituum & proventuum veros annuos valores, ipsorumque prioratuum qualitates præsentibus pro expressis habentes, motu proprio, non ad ipsius Henrici moderni Regis, vel alterius pro eo nobis super hoc oblatæ petitionis instantiam, sed de nostra mera liberalitate & ex certa nostra scientia, singulas litteras prædictas & in eis contenta auctoritate apostolica tenore præsentium cassimus & annullamus, ac pro nullis, infectis & viribus vacuis haberi decernimus,

Et nichilominus de Montisfont cujus quingentorum, & triginta & de Luffeldia cujus ducentorum & sexaginta florenorum auri de camera fructus, redditus & proventus, secundum communem extimationem valorem annuum, ut etiam accepimus, non excedunt, prioratus prædictos illorumque ordines, dependentias, dignitates, nomina & qualitates de novo auctoritate Apostolica tenore præsentium motu simili penitus supprimimus & extinguimus, necnon structuras, ædificia & bona eorundem mensæ abbatiali hujusmodi pro illius, ac capellæ, cantariæ & hospitalis prædictorum necessitatibus perpetuo applicamus, appropriamus & assignamus, ita quod, cedentibus vel decedentibus modernis dictorum prioratuum Prioribus, seu prioratus prædictos alias quomodolibet dimittentibus liceat dilectis filijs Abbati & Conventui dicti monasterij Westmonasterij per se vel alium seu alios corporalem structurarum, ædificiorum & bonorum hujusmodi possessionem propria auctoritate libere apprehendere & perpetuo retinere, ac in mensæ abbatialis, capellæ, cantariæ & hospitalis prædictorum usus & utilitatem convertere, diæcesani loci, & cujusvis alterius licentia super hoc minime requisita;

Translatis tamen Prioribus dictorum prioratuum, si forsan cesserint, canonicisque & monachis in dictis prioratibus degentibus ad alia loca dictorum ordinum regularia, & assignatis eis per locorum ordinarios quoad vixerint de fructibus, redditibus & proventibus hujusmodi pensionibus annuis competentibus ex quibus valeant commode sustentari.

Quocirca venerabilibus fratribus nostris, Dunelmensi & Londinensi, ac Norwicensi episcopis, per Apostolica scripta, motu simili, mandamus quatinus ipsi vel duo aut unus eorum, per se vel alium seu alios, præsentes litteras & in eis contenta, dum & quando expedire cognoverint, & quotiens super hoc pro parte Abbatis & Conventus prædictorum Westmonasterij fuerint super hoc requisiti, solemniter publicantes, ipsisque in præmissis efficacis defensionis præsidio assistentes, faciant auctoritate nostra eosdem Abbatem & Conventum structurarum & ædificiorum & bonorum hujusmodi pacifica possessione gaudere, non permittentes eos super illis per quoscumque quomodolibet molestari, contradictores per censuram ecclesiasticam appellatione postposita compescendo;

Non obstantibus voluntate nostra prædicta ac alijs Apostolicis, necnon bonæ memoriæ Octonis & Octoboni olim in dicto regno Angliæ Apostolicæ sedis legatorum, in provincialibus quoque & synodalibus concilijs editis generalibus constitutionibus, & ordinationibus, statutis quoque & consuetudinibus prioratuum & ordinum prædictorum, juramento, confirmatione Apostolica vel quavis firmitate alia roboratis contrarijs quibuscumque, aut si aliqui super provisionibus sibi faciendis de prioratibus hujusmodi speciales vel alijs beneficijs ecclesiasticis in illis partibus generales dictæ sedis vel legatorum ejus litteras impetrarint, etiamsi per eas ad inhibitionem, reservationem & decretum, vel alias quomodolibet sit processum, quas quidem litteras & processus habitos per easdem & inde secutæ quæcumque ad dictum prioratum volumus non extendi, sed nullum per hoc eis quoad affectionem prioratuum seu beneficiorum aliorum præjudicium generari, seu si aliquibus communiter vel divisim ab eadem sit sede indultum quod interdici, suspendi, vel excommunicari non possint per literas Apostolicas non facientes plenam & expressam de verbo ad verbum de indulto hujusmodi mentionem, & quibuslibet alijs privilegijs, indulgentijs & litteris Apostolicis generalibus vel specialibus quorumcumque tenorum existant, per quæ præsentibus non expressa vel totaliter non inserta effectus earum impediri valeat quomodolibet vel differri, & de quibus quorumque totis tenoribus habenda sit in nostris literis mentio specialis.

Proviso quod dicti prioratus propterea ad prophanos usus non redigantur, sed in illorum ecclesijs interdum missæ celebrentur.

Nos enim præsentes litteras & in eis contenta, per quascumque revocationes unionum, annexionum & incorporationum effectum non sortiturum, quascunque derogatoriarum derogatorias, aliasque fortiores & efficaciores clausulas in se continentes nullatenus revocari seu suspendi posse, irritum quoque & inane quicquid secus super hijs a quoquam quavis auctoritate scienter vel ignoranter contigerit attemptari decernimus.

Nulli ergo hominum liceat hanc paginam nostræ cassationis, annullationis, constitutionis, suppressionis, extinctionis, applicationis, appropriationis, assignationis, mandati, voluntatis & decreti infringere, &c.

Dat. Romæ apud Sanctum Petrum anno incarnationis dominicæ millesimo quadringentesimo nonagesimo nono, tertiodecimo kal. Februarij, pontificatus nostri anno octavo.

L. Podocatharus.

Super Plicam,

P. Tuba.

Alexander Papa Sextus.

Sub sigillo Plumbeo a filis sericis flavi rubeique colorum pendente.

NUM. XIII. D.

Bulla Julij *ſecundi Papæ pro uniendis prioratu de* Luffeld *& capellis ſancti* Martini Magni *&* Tykhill *capellæ regiæ regis* Henrici *ſeptimi apud* Weſtmonaſterium.

JULIUS Epiſcopus, ſervus ſervorum Dei, ad perpetuam rei memoriam.

Injunctum nobis deſuper Apoſtolicæ ſervitutis officium mentem noſtram exitat & inducit, ut ad ea, quæ eccleſiarum & monaſteriorum, necnon hoſpitalium & aliorum piorum locorum quorumlibet, præſertim dum Catholicorum regum & principum vota id expoſcunt, neceſſitatibus ſimul & commoditatibus, cum divini cultus augmento & animarum Chriſti fidelium ſalute, valeat ſalubriter provideri, quantum cum Deo poſſumus, intendamus, & in hijs prout in domino conſpicimus expedire, ejuſdem officij partes favorabiliter impendamus.

Sane pro parte cariſſimi in Chriſto filij noſtri Henrici Angliæ Regis illuſtris, nobis nuper expoſitum fuit quod,

Cum ipſe Henricus Rex, de propria ſalute recogitans, & cupiens terrena in cœleſtia, & tranſitoria in æterna felici commercio commutare, pia ductus devotione, infra ſepta monaſterij Weſtmonaſterij ordinis ſancti Benedicti Londonienſis diæceſis, ſedi apoſtolicæ immediate ſubjecti, unam capellam ſub invocatione beatæ Mariæ Virginis, cum una cantaria & augmento trium monachorum Presbyterorum & duorum converſorum ultra numerum qui in dicto monaſterio exiſtere conſuevit, vel eſſe debet, qui inibi pro animæ ſuæ ſalute celebrare teneantur, ac unam domum eleemoſinariam ſeu hoſpitale pro tredecim viris pauperibus, quorum unus Presbyter ſecularis exiſtat, & in prædicta capella celebret, & tribus mulieribus etiam pauperibus in ipſa domo recipiendis, ac perpetuo confovendis & alendis, fundare & ædificare jam inceperit;

Et ut dicti monachi Presbyteri & duo converſi, ac tredecim viri & tres mulieres poſſint pro eorum ſuſtentatione condecentem & neceſſariam ſubventionem recipere, cupit dictus Henricus Rex prioratum de Luffeldia dicti ordinis Lincolnienſis diæceſis, qui conventualis exiſtit, necnon eccleſias collegiatas ſive liberas capellas regias ſancti Martini Magni & de Tykhill, eidem ſedi Apoſtolicæ immediate ſubjectas, Londonienſis & Eboracenſis diæceſium, illiuſque & illarum ordinem, dignitates, nomina & qualitates ac canonicatus & præbendas in eiſdem capellis regiis ſive eccleſijs collegiatis & illis ſubjecta, etiam continuam reſidentiam requirentia quibuſcunque nominibus cenſeantur, ac camerarii ſive camerariatus, necnon decani, cuſtodis, magiſtri ſive præſidentis, ac alia officia quæcunque in eiſdem prioratu & eccleſijs ſive capellis regijs exiſtentia, quæ omnia ipſius Henrici & pro tempore exiſtentis Regis Angliæ juris patronatus exiſtunt, illorumque omnium dependentias, fundationes, ſtatuta quoque & ordinationes ſupprimi & extingui;

Necnon prioratus & eccleſiarum collegiatarum ſive capellarum regiarum de Luffeldia, ſancti Martini Magni & de Tykhill, ac dignitatum, canonicatuum & præbendarum atque officiorum, ſic ut præfertur, ſupprimendorum & extinguendorum, illiſque annexorum ſtructuras, ædificia, terras, tenementa & bona omnia; illorumque fructus, redditus & proventus, pro neceſſitatibus monaſterij, capellæ, cantariæ & domus eleemoſinariæ ſive hoſpitalis prædictorum, & pro nonnullis alijs pijs & caritatis operibus, quæ idem Henricus Rex pro animæ ſuæ ſalute infra prædictum monaſterium & alibi fieri conſtituit & ordinavit, dicto monaſterio, in quo corpus, claræ memoriæ, Henrici ſexti etiam Angliæ Regis, patrui & prædeceſſoris ſui collocari cupit, ſuamque in eodem monaſterio, in quo etiam communis Angliæ Regum ſepultura conſiſtere dinoſcitur, ſepulturam eligere & habere intendit, perpetuo applicari, appropriari & aſſignari,

Quare pro parte præfati Henrici Regis nobis fuit humiliter ſupplicatum, ut in præmiſſis ejus voto annuere, aliaſque opportune providere de benignitate apoſtolica dignaremur,

Nos igitur, qui dudum inter alia voluimus quod petentes beneficia eccleſiaſtica alijs uniri, tenerentur exprimere verum annuum valorem ſecundum communem extimationem tam beneficij uniendi quam illius cui unio fieri peteretur, alioquin unio non valeret, & ſemper in unionibus commiſſio fieret ad partes, vocatis quorum intereſſet, quique ſingulorum Chriſti fidelium præſertim catholicorum Regum & principum votis, per quæ eorum animarum ſaluti, & pauperum Chriſti miſerabiliumque perſonarum, neceſſitatibus ſubveniri poſſit, libentet quantum cum Deo poſſumus annuimus, monaſterij Weſtmonaſterij, prioratus de Luffeldia, ac eccleſiarum ſive regiarum capellarum ſancti Martini Magni & de Tykhill, dignitatum ac canonicatuum & præbendarum necnon officiorum prædictorum fructuum, reddituum & proventuum veros annuos valores, præſentibus pro expreſſis habentes, hujuſmodi ſupplicationibus inclinati, dictos Prioratum de Luffeldia, eccleſiaſque collegiatas ſive liberas capellas regias ſancti Martini Magni & de Tykhill, hoſpitale quoque eidem eccleſiæ ſive capellæ regiæ ſancti Martini Magni unitum, annexum & appropriatum, atque eorundem ordinum dignitates, finguloſque canonicatus & præbendas, officia, dependentias, nomina, qualitates, ſtatuta & ordinationes quaſcunque, auctoritate apoſtolica; & ex certa ſcientia, tenore præſentium, penitus & omnino ſupprimimus & extinguimus, illorumque ſtructuras, ædificia & bona omnia cum annexis hujuſmodi libertatibus quoque & juriſdictionibus, privilegijs & exemptionibus, eis dudum per ſedem prædictam vel alias quomodolibet conceſſis, vel per eos habitis, quorum tenores, ac ſi de verbo ad verbum præſentibus inſererentur, etiam haberi volumus pro ſufficienter expreſſis, & inſertis, ac omnibus fructibus, redditibus & proventibus, juribus & pertinentijs ſuis præfato monaſterio Weſtmonaſterij, pro illorum ac capellæ inibi per præfatum Regem Henricum erigendæ cantariæ & eleemoſinariæ ſeu hoſpitalis domus ac monachorum miniſtrorum & pauperum eorundem neceſſitatibus & ſuſtentationibus, ut ipſi pro bono & felici ſtatu dicti Henrici Regis dum vitam egerit in humanis, & pro parentum & progenitorum ſuorum, necnon ejuſdem Henrici Regis cum ab hac luce migraverit, quamvis alibi, Deo diſponente, illum ſepeliri contigerit, animarum ſalute perpetuis futuris temporibus preces ſuas devote effundant, eadem auctoritate applicamus, appropriamus & aſſignamus.

Ita quod ſimul vel ſucceſſive cedentibus vel decedentibus prioratum de Luffeldia, ac dignitates, canonicatus, præbendas ac officia hujuſmodi obtinentibus, ſive illa alias quomodolibet dimittentibus ſeu etiam ex nunc, ſi quovis modo vacent, liceat dilectis filijs, Abbati, Priori & conventui dicti monaſterij per ſe, vel alium, ſeu alios, corporalem ſtructura-

rum, ædificiorum & bonorum, ac fructuum, reddituum, & proventuum, prioratuum, dignitatum, canonicatuum & præbendarum, ac officiorum ſuppreſſorum hujuſmodi poſſeſſionem propria auctoritate libere apprehendere & perpetuo retinere, illorumque fructus, redditus & proventus in monaſterij, necnon capellæ erigendæ, cantariæ, domus eleemoſinariæ, ſeu hoſpitalis, monachorum quoque & miniſtrorum ac pauperum eorundem uſus, utilitatemque, ac alia onera per dictum Henricum Regem forſan ordinanda convertere, ipſoſque prioratum, capellas ſive eccleſias de Luffeldia, ſancti Martini & Tykhill, per ſeipſos, aut alium vel alios per eos deputandos, regere & gubernare, dioceſanorum locorum & cujuſvis alterius licentia ſuper hijs minime requiſita;

Quocirca venerabilibus fratribus noſtris Wintonienſi, Norwicenſi & Sarisbirienſi epiſcopis, per apoſtolica ſcripta mandamus quatinus ipſi, vel duo, aut unus eorum, per ſe, vel alium, ſeu alios, præſentes litteras & in eis contenta, ubi & quando expedire cognoverint, & quotiens pro parte Abbatis, Prioris & conventus prædictorum fuerint deſuper requiſiti, ſolemniter publicantes, ac eis in præmiſſis efficacis defenſionis præſidio aſſiſtentes, faciant auctoritate noſtra eoſdem Abbatem, Priorem & conventum pacifica poſſeſſione ſtructurarum, ædificiorum & bonorum, illorumque fructuum, reddituum & proventuum perceptione, ac aliorum prædictorum gaudere, non permittentes eoſdem ſuper illis per quoſcunque quomodolibet impediri vel moleſtari,

Contradictores per cenſuram eccleſiaſticam appellatione poſtpoſita compeſcendo;

Non obſtantibus præmiſſis, ac priori voluntate noſtra prædicta & alijs apoſtolicis, necnon bonæ memoriæ, Octonis & Octoboni, olim in regno Angliæ dictæ ſedis legatorum in provincialibus quoque & ſynodalibus concilijs editis generalibus vel ſpecialibus conſtitutionibus & ordinationibus ac fundationibus, ſtatutis & conſuetudinibus prioratus de Luffeldia, ac regiarum capellarum ſive eccleſiarum ſancti Martini Magni & de Tikhill, necnon monaſterij & ordinis prædictorum, juramento, confirmatione apoſtolica, vel quavis firmitate alia roboratis contrarijs quibuſcunque, ſeu ſi aliquibus communiter vel diviſim ab ea ſit ſede indultum, quod interdici, ſuſpendi vel excommunicari non poſſint, per litteras apoſtolicas non facientes plenam & expreſſam, ac de verbo ad verbum de indulto hujuſmodi mentionem, & quibuſlibet alijs privilegijs, indulgentijs & litteris apoſtolicis generalibus vel ſpecialibus quorumcumque tenorum exiſtant, per quæ præſentibus non expreſſa, vel totaliter non inſerta, effectus earum impediri valeat quomodolibet vel differri, & de quibus quorumque totis tenoribus de verbo ad verbum habenda ſit in noſtris litteris mentio ſpecialis;

Proviſo quod Prioratus de Luffeldia & capellæ regiæ ſive eccleſiæ ſancti Martini Magni & de Tikhill hujuſmodi propterea ad prophanos uſus non redigantur, & quod dictæ regiæ capellæ ſive eccleſiæ ſancti Martini Magni & de Tikhill divinis non fraudentur obſequijs, ſed in dicta capella ſive eccleſia ſancti Martini Magni per duos canonicos duorum canonicatuum & præbendarum ſacerdotalium, quorum canonici per ejuſdem loci ſtatuta antiqua ad continuam reſidentiam tenebantur, & tam in ea quam in dicta regia capella ſive eccleſia de Tikhill, per vicarios & cantariarum cantariſtas ſive capellanos ac pueros choriſtas, cæteroſque ſacerdotes & miniſtros earundem regiarum capellarum ſive eccleſiarum temporales & ad nutum dictorum Abbatis, Prioris & conventus amovibiles, per quos antiquitus ea fieri ſolent, divina officia congrue celebrentur, ſine aliqua aut alicujus eorundem ſtipendiorum, quæ nunc & in præſenti percipiunt, diminutione quoquo modo facienda, & in parochialibus eccleſijs eiſdem prioratui & eccleſijs ſive capellis regijs annexis animarum cura nullatenus negligatur, ſed eorum congrue ſupportentur onera conſueta; ita tamen quod dicti duo canonici, ſacerdoteſque & miniſtri alij in dictis collegiatis eccleſijs ſive capellis regijs nullum jus capituli aut aliud, præter ſtipendium quod in præſenti percipiunt, ſibi vendicent in futurum, ſed ſub juriſdictione & regimine dictorum Abbatis, Prioris & conventus remaneant imperpetuum;

Nos enim præſentes litteras & in eis contenta per quaſcunque revocationes unionum, annexationum & incorporationum, ſuppreſſionum & extinctionum effectum non ſortitarum, etiam quaſcunque derogatoriarum derogatorias, aliaſque fortiores & efficaciores clauſulas in ſe continentes, quæ a nobis vel ſede prædicta forſan impoſterum etiam ex quibuſvis cauſis emanare contigerit, nullatenus revocari ſeu ſuſpendi poſſe, ſed ad hoc in revocationibus & ſuſpenſionibus prædictis non comprehendantur, extunc effectum ſortitas cenſeri, ſicque ab omnibus judicari & reputari debere, irritum quoque & inane, ſi ſecus ſuper hijs a quoquam quavis auctoritate ſcienter vel ignoranter contigerit attemptari, decernimus.

Nulli ergo hominum liceat hanc paginam noſtræ ſuppreſſionis, extinctionis, applicationis, appropriationis, aſſignationis, voluntatis, mandati & decreti infringere, &c.

Dat. Romæ apud ſanctum Petrum, anno incarnationis dominicæ milleſimo quingenteſimo quarto, tertio decimo kal. Junij, pontificatus noſtri anno primo.

SIGISMUNDUS.

D. DE COMITIBUS

JULIUS Papa Secundus.

Sub ſigillo plumbeo a filis ſericis flavi rubeique coloris pendente.

NUM. XIII. E.

Alia Bulla ejuſdem Julii *Papæ pro confirmatione & exemptione ejuſdem Regiæ Capellæ* Weſtmonaſterij. Ex. Lang. A. D. 1504 p. 110.

JULIUS EPISCOPUS, ſervus ſervorum Dei, ad perpetuam rei memoriam.

Admonet injunctum nobis deſuper apoſtolicæ ſervitutis officium, ut ſingulorum catholicorum principum & regum votis, per quæ in eccleſijs & monaſterijs divini cultus augmentum ſuſcipere, & animarum ſalus provenire poſſit, ac etiam pauperibus miſerabilibuſque perſonis de opportuna neceſſariaque ſubventione valeat ſalubriter provideri, libenter annuamus ac favoribus proſequamur oportunis.

Sane pro parte dilectorum filiorum, Johannis Abbatis ac Prioris & conventus monaſterij Weſtmonaſterij ordinis ſancti Benedicti Londonienſis diæceſis, nobis nuper exhibita petitio continebat, quod cariſſimus in Chriſto filius noſter Henricus Angliæ Rex illuſtris ſeptimus, de ejus propria ſalute recogitans, ac

ac cupiens terrena in cæleſtia, & tranſitoria in æterna felici commercio commutare, pia ductus devotione, quandam capellam cum una cantaria, ſub invocatione beatæ Mariæ Virginis cum augmento trium monachorum Presbyterorum, & duorum converſorum, ultra numerum qui in dicto monaſterio exiſtere conſuevit, vel eſſe debuit, qui inibi pro animæ ſuæ ſalute celebrare & orare tenerentur, ac unam domum eleemoſinariam pro tredecim viris pauperibus, quorum unus ſit Presbyter ſecularis, in prædicta capella celebraturus, & tribus mulieribus etiam pauperibus in ipſa domo recipiendis, ac perpetuo confovendis & alendis infra ſepta dicti monaſterij ſedi apoſtolicæ immediate ſubjecti, fundare & ædificare, ſeu ædificari facere incepit, una cum deputatione & ordinatione certarum pecuniarum, ſingulis ebdomadis verbum Dei clero & populo inibi evangelizantibus & publice prædicantibus, necnon in eleemoſinas pro pauperum, & quorundam ſcolarium in univerſitate ſtudij Oxonienſis ſuſtentatione, & alijs nonnullis pijs operibus erogandarum, exhibendarum, & diſtribuendarum, prout in quibuſdam litteris, ſeu inſtrumentis ac cartis deſuper confectis dicitur plenius contineri;

Quare pro parte prædictorum Abbatis, Prioris & conventus nobis extitit humiliter ſupplicatum, ut fundationi, deputationi, & ordinationi prædictis pro illarum ſubſiſtentia firmiori robur apoſtolicæ confirmationis adjicere, ac capellam & domum eleemoſinariam ſeu hoſpitale prædicta, cum quibuſcunque poſſeſſionibus, terris, tenementis, prioratibus, eccleſijs, capellis, decimis, penſionibus, portionibus, bonis, privilegijs & pertinentiis univerſis, quæ impræſentiarum donatione, conceſſione, largitione & liberalitate dicti Henrici regis fundatoris eorundem & noſtra poſſident, aut in futurum conceſſione pontificum, largitione regum vel principum, oblatione fidelium, ſeu alijs quibuſcumque modis præſtante domino poterunt adipiſci, ſub noſtra & Romanæ eccleſiæ protectione, tutela, tuitione, & defenſione ſuſcipere, aliaſque in præmiſſis oportune providere de benignitate apoſtolica dignaremur.

Nos igitur, attendentes quod ſingulis Chriſti fidelibus, juſta petentibus, ſedes prædicta apoſtolica benigna annuere conſuevit, & eorum petitiones ad exauditionis gratiam eo ſpecialius admittere debet quo ratione juris immediati, hujuſmodi ſpeciali dilectionis affectu, ei ſunt aſtricti, hujuſmodi ſupplicationibus inclinati, etiam intuitu & contemplatione præfati Henrici regis de nobis & ſede prædicta optime meriti, qui ad Dei honorem & animæ ſuæ ſalutem fundationem hujuſmodi inſtituit & ordinavit, favorabiliter annuentes, fundationem, deputationem, & ordinationem prædictas, ac prout illas concernunt omnia & ſingula in quibuſvis litteris ſeu inſtrumentis & cartis contenta apoſtolica auctoritate tenore præſentium, ratificamus, approbamus & confirmamus, ſupplentes omnes & ſingulos defectus tam juris quam facti, ſi qui forſan intervenerint in eiſdem;

Et nichilominus capellam ac domum eleemoſinariam ſive hoſpitale prædicta, cum quibuſcunque illorum perſonis ac poſſeſſionibus, terris & tenementis, prioratibus, eccleſijs, capellis, decimis, portionibus, penſionibus, bonis, privilegijs & pertinentijs univerſis, quæ impræſentiarum ex conceſſione, donatione, largitione & liberalitate dicti Henrici regis fundatoris eorundem & noſtra, Abbas, Prior & conventus præfati poſſident, aut in futurum conceſſione pontificum largitione regum vel principum, oblatione fidelium, ſeu alijs quibuſcumque modis præſtante domino, potuerint adipiſci, a quorumcunque ordinariorum locorum, eorumque officialium & vicariorum in ſpiritualibus generalium nunc & pro tempore exiſtentium juriſdictione, viſitatione & ſuperioritate perpetuo eximimus & liberamus, & ſub beatorum Petri & Pauli apoſtolorum, ac ſanctæ Romanæ eccleſiæ, cujus juris exiſtit, & noſtra tutela, protectione & defenſione ſuſcipimus, ac ſub ea tantum manere cenſemus illorum omnium & ſingulorum nomina, veroſque annuos valores, ac ſi ſpecifice & ſigillatim præſentibus inſererentur pro expreſſis, habentes, ſtatuentes etiam ut omnia & ſingula prædicta eiſdem Abbati, Priori & conventui ac Abbatis & Prioris prædictorum ſucceſſoribus firma & illibata perpetuo permaneant & conſerventur,

Ita ut nullus contra præfata ſeu eorum aliquid, ſanctæ Romanæ Eccleſiæ conceſſione, noſtraque confirmatione roborata, ac ſub noſtra & dictæ ſedis protectione & tutela ſuſcepta & recepta aliquid agere audeat, vel quoquo modo ea deinceps infringere vel minuere præſumat:

Quocirca venerabilibus fratribus noſtris, Archiepiſcopo Cantuarienſi, & Wintonienſi ac Londonienſi Epiſcopis, per Apoſtolica ſcripta mandamus quatinus ipſi vel duo, aut unus eorum, per ſe, vel alium, ſeu alios præſentes litteras, & in eis contenta quæcunque, ubi & quando expedire cognoverint & quotiens pro parte Abbatis, Prioris & conventus prædictorum ſeu alicujus eorum fuerint deſuper requiſiti, ſolemniter publicantes, ac eis in præmiſſis efficacis defenſionis præſidio aſſiſtentes, faciant auctoritate noſtra eoſdem Abbatem, Priorem & conventum pacifica poſſeſſione capellæ & domus eleemoſinariæ ſeu hoſpitalis hujuſmodi, ac terrarum, tenementorum, prioratuum, eccleſiarum, capellarum, decimarum, penſionum, portionum & aliorum præmiſſorum gaudere, non permittentes eoſdem ſuper illis vel quoſcunque quomodolibet impediri vel moleſtari, aut capellæ & domus eleemoſinariæ ſeu hoſpitalis hujuſmodi fundationes, ſtatuta, conſtitutiones, ordinationes, privilegia, conſuetudines, libroſque & cartas, ſeu alia ſcripta quæcumque deſuper per præfatum Henricum Regem concepta, facta & ordinata, & per nos, ut præfertur, roborata & confirmata in aliquo infringi, minui, auferri, aut quoquo modo violari,

Contradictores, moleſtatores & perturbatores quoſlibet per cenſuram eccleſiaſticam appellatione poſtpoſita compeſcendo;

Non obſtantibus quibuſvis apoſtolicis, necnon bonæ memoriæ Ottonis & Ottoboni olim in regno Angliæ dictæ ſedis legatorum ac in provincialibus & ſynodalibus concilijs editis generalibus vel ſpecialibus conſtitutionibus & ordinationibus, fundationibus, ſtatutis & conſuetudinibus monaſterij & ordinis prædictorum, juramento, confirmatione apoſtolica, vel quavis firmitate alia roboratis contrarijs quibuſcunque, aut ſi aliquibus communiter vel diviſim ab eadem ſit ſede indultum quod interdici, ſuſpendi, vel excommunicari non poſſint per literas apoſtolicas non facientes plenam & expreſſam, ac de verbo ad verbum de indulto hujuſmodi mentionem, & quibuſlibet alijs privilegijs, indulgentijs & litteris apoſtolicis generalibus vel ſpecialibus quorumcunque tenorum exiſtant, per quæ præſentibus non expreſſa vel totaliter non inſerta effectus earum impediri valeat quomodolibet vel differri, & de quibus quorumque totis tenoribus de verbo ad verbum habenda ſit in noſtris litteris mentio ſpecialis;

Nos enim præſentes literas, omniaque & ſingula in eis contenta per quaſcunque revocationes, etiam derogatoriarum derogatorias, aliaſque fortiores & efficaciores clauſulas in ſe continentes, quæ a nobis vel ſede prædicta forſan impoſterum etiam ex quibuſcunque

buſcunque cauſis emanare contigerit, nullatenus revocari ſeu ſuſpendi poſſe, ſed ſemper in ſuis robore & firmitate permanere, irritum quoque & inane quicquid ſecus ſuper hijs a quoquam quavis auctoritate ſcienter vel ignoranter contigerit attemptari decernimus.

Nulli ergo hominum liceat hanc paginam noſtræ ratificationis, confirmationis, ſuppletionis, exemptionis, liberationis, ſuſceptionis, ſtatuti, mandati & decreti infringere, &c.

Dat. Romæ apud ſanctum Petrum, anno incarnationis dominicæ milleſimo quingenteſimo quarto, decimo kal. Junij, pontificatus noſtri anno primo.

SIGISMUNDUS.

D. DE COMITIBUS.

Sub plumbeo ſigillo pendente a filis ſericis flavi rubeique colorum.

NUM. XIII. F.

Ib. p. 102. Eodem anno, ex Originali.

Alia Bulla ejuſdem Julij *Papæ de indulgentia ſcalæ cœli eidem capellæ conceſſa.*

JULIUS EPISCOPUS, ſervus ſervorum Dei, univerſis Chriſti fidelibus, præſentes literas inſpecturis, ſalutem & apoſtolicam benedictionem.

Illius qui pro dominici gregis ſalvatione in ara crucis in pretium immolari non abnuit, quique inter alia ſibi beneplacita opera caritatis exerceri præcepit, vices, quamvis imparibus meritis, gerentes in terris, ad ea conſiderationis noſtræ aciem libenter convertimus, per quæ divinus cultus ubilibet augeatur & caritatis opera, præſertim erga pauperes Chriſti exerceantur, & ad hoc fideles quoſlibet quibuſdam ſpiritualibus allectivis muneribus, indulgentijs, viz. & remiſſionibus frequenter invitamus, ut exinde reddantur divinæ gratiæ aptiores, & per temporalia quæ erogaverint præmia conſequi mereantur felicitatis æternæ.

Dudum ſiquidem per felicis recordationis Alexandrum Papam ſextum prædeceſſorem noſtrum accepto, quod cariſſimus in Chriſto filius noſter Henricus Angliæ Rex illuſtris, fervore devotionis accenſus, cupiens terrena in cœleſtia, & tranſitoria in æterna, felici commercio commutare, proponebat unam capellam ſub invocatione beatæ Mariæ Virginis in eccleſia ſancti Georgij Windeſoræ Sarisbirienſi diæceſi, in qua ſepulturam ſuam eligere intendebat, ac infra limites dicti opidi unam domum eleemoſinariam pro pauperibus & alijs miſerabilibus perſonis inibi recipiendis, alendis & confovendis, opere quidem ſumptuoſo fundare ac conſtruere, & capellam libris, calicibus, & alijs ornamentis eccleſiaſticis, ad divinum cultum neceſſarijs decenter decorare;

Idem prædeceſſor cupiens ut capella prædicta, in qua etiam præfatus Rex ſeptem Presbyteros pro miſſis qualibet die inibi celebrandis deputari & inſtitui facere intendebat, congruis frequentaretur honoribus, ipſique & alij Presbyteri ad miſſas hujuſmodi celebrandas & alij Chriſti fideles ad dictam capellam viſitandam eo libentius inducerentur, Preſbyteris prædictis, qui inibi pro tempore celebrarent, & pro ſtatu præfati Regis dum vitam duceret in humanis, & poſtquam ab hac luce migraſſet, pro animæ ſuæ ac animarum, pro quibus ijdem Presbyteri inibi celebrarent, Deum orarent ſalute, illam indulgentiam quam celebrantes pro defunctis in capella Scala cœli nuncupata in eccleſia Trium fontium extra muros urbis Ciſtercienſis ordinis, & animæ pro quibus inibi celebratur & oratur, conſequuntur, auctoritate apoſtolica elargitus eſt,

Et inſuper, omnibus & ſingulis Chriſti fidelibus, vere pœnitentibus & confeſſis, qui capellam prædictam ſingulis diebus Dominicis quadrageſimæ a primis veſperis uſque ad ſecundas veſperas inclusive, & in die ſextæ feriæ majoris ebdomadæ Veneris ſancta nuncupata devote viſitarent, &, ut præfertur, orarent pro ſingulis Dominicis ſeptem & Veneris ſanctæ diebus hujuſmodi, viginti annos & totidem quadragenas de injunctis eis pœnitentijs miſericorditer in Domino relaxavit, prout in ſuis inde confectis literis plenius continetur.

Cum autem, ſicut accepimus, dictus Henricus Rex dictam capellam non in dicta eccleſia ſancti Georgij, ſed infra ſepta monaſterij beati Petri Weſtmonaſterienſis ordinis ſancti Benedicti Londonienſis diæceſis, cum augmento trium monachorum Presbyterorum & duorum converſorum ultra numerum, qui in dicto Monaſterio beati Petri exiſtere conſuevit vel eſſe debet, qui inibi pro animæ ſuæ ſalute celebrare teneantur, necnon unam domum eleemoſinariam pro tredecim viris pauperibus, quorum unus exiſtat Presbyter ſecularis in prædicta capella etiam celebraturus, & tribus mulieribus etiam pauperibus in ipſa domo recipiendis, ac perpetuo confovendis & alendis, fundare & dotare inceperit, ac ſepulturam ſuam in dicta capella eligere intendat; Nos, ut Presbyteri qui in dicta capella infra dicta ſepta conſtruenda celebraverint & Deum oraverint, ac alij Chriſti fideles illam dictis diebus viſitaverint, ut præfertur, & pro quibus preces ad Deum erogabunt, ut præfertur hujuſmodi indulgentiarum & remiſſionum participes eſſe poſſint providere volentes, de omnipotentis Dei miſericordia; ac beatorum Petri & Pauli apoſtolorum ejus auctoritate confiſi, tam tribus monachis & ſeculari Presbytero prædictis, quam alijs qui miſſis in capella aut domo prædicta pro tempore celebraverint, & pro ſtatu præfati Regis, dum vitam duxerit in humanis, & poſtquam ab hac luce migraverit, ut præfertur, pro animæ ſuæ ac animarum pro quibus ipſi monachi & Presbyteri inibi celebraverint & Deum oraverint pro ſalute, ac illi pro quibus celebratum fuerit per modum ſuffragijs, eaſdem prorſus indulgentias, & peccatorum remiſſiones, quas celebrantes in dicta capella ſcala cœli nuncupata, & animæ pro quibus inibi celebratur & oratur, conſequuntur, auctoritate apoſtolica tenore præſentium, elargimur,

Et inſuper, omnibus & ſingulis utriuſque ſexus Chriſti fidelibus, vere pœnitentibus & confeſſis, qui capellam prædictam ſingulis diebus dominicis quadrageſimæ a primis veſperis uſque ad ſecundas veſperas inclusive, & in prædicta die feriæ ſextæ majoris ebdomadæ Veneris ſancta nuncupata devote viſitaverint, & ut præfertur, oraverint pro ſingulis diebus dominicis prædictis ſeptem annos & totidem quadragenas, & pro ipſa die Veneris ſancta majoris ebdomadæ viginti annos, & conſimiles totidem quadragenas, injunctis eis pœnitentijs miſericorditer in Domino relaxamus, præſentibus perpetuis futuris temporibus valituris.

Dat. Romæ apud ſanctum Petrum anno incarnationis dominicæ milleſimo quingenteſimo quarto, tertiodecimo kalend. Junij, pontificatus noſtri anno primo.

SIGISMUNDUS.

Super Plicam,

D. DE COMITIBUS.

Sub plumbeo ſigillo pendente a filis ſericis rubei croceique colorum.

NUM.

NUM. XIII. G.

Rymer Fœd. & Conventt. Vol. 15. p. 490. A. D. 1560. Part. 2. Eliz. p. 13. m. 5.

Literæ Elizabethæ *Reginæ de erectione monaſterij beati* Petri Weſtmonaſterij *in eccleſiam Collegiatam.*

REgina, &c. Reverendiſſimo in Chriſto patri, Matheo, permiſſione divina, Cantuarienſi archiepiſcopo totius Angliæ primati & metropolitano, ac reverendo patri Gilberto Bathon. & Wellen. Epiſcopo & Willielmo Maye Decano Eccleſiæ Cathedralis Londoniæ, ſalutem.

Cum nos alias, ſcitum nuper monaſterij beati Petri Weſtmonaſterienſis, ac locum & eccleſiam ipſius, in quoddam collegium ſive eccleſiam collegiatam, de UNO DECANO PRESBITERO, AC DUODECIM PRESBITERIS PRÆBENDARIIS omnipotenti Deo imperpetuum deſerviturís, ordinaverimus, creaverimus, erexerimus & fundaverimus,

Necnon, dilectum nobis Willielmum Byll ſacræ theologiæ profeſſorem ac eleemoſinarium noſtrum, ejuſdem collegij ſive eccleſiæ collegiatæ decanum,

Ac reverendum patrem

Willielmum Epiſcopum Ciceſtren. primum & præſentem Presbiterum Præbendarium,

Ac Humfredum Perkyns, ſacræ theologiæ doctorem, ſecundum Presbiterum Præbendarium,

Ac Johannem Hardyman, ſacræ theologiæ doctorem, tertium Presbiterum Præbendarium,

Et Johannem Cheyney, ſacræ theologiæ baccalaureum, quartum Presbiterum Præbendarium,

Ac Ricardum Alvey, ſacræ theologiæ baccalaureum, quintum Presbiterum Præbendarium,

Ac Edmundum Skamler, ſacræ theologiæ baccalaureum, ſextum Presbiterum Præbendarium,

Ac Alexandrum Nowell, artium magiſtrum, ſeptimum Presbiterum Præbendarium,

Willielmum Latemer, artium magiſtrum, octavum Presbiterum Præbendarium,

Ricardum Ryne, artium magiſtrum, nonum Preſbiterum Præbendarium,

Willielmum Downehame, artium magiſtrum, decimum Presbiterum Præbendarium,

Ac Willielmum Yonge, Presbiterum, undecimum Presbiterum Præbendarium,

Ac Gabriel. Goodman, artium magiſtrum, duodecimum Presbiterum Præbendarium,

Fecerimus & ordinaverimus, eoſque Decanum & Præbendarios, DECANUM ET CAPITULUM collegij ſive eccleſiæ collegiatæ beati Petri Weſtm. prædictæ imperpetuum vocari & nuncupari etiam fecerimus, eiſque collationem, inſtitutionem & inveſturam ejuſdem contulerimus, creaverimus, ordinaverimus ac donaverimus, prout per literas noſtras patentes, gerentes datam XXI die Maij, anno regni noſtri ſecundo, ad quas vos referimus, plenius liquet & apparet.

Vobis igitur conjunctim & divisim committimus & mandamus, quatenus eundem Willielmum Byll, vel ejus procuratorem legitimum, in realem, actualem & corporalem dicti decanatus ſive dignitatis decanalis, juriumque & pertinentium ſuorum univerſorum poſſeſſionem,

Necnon, dictos Willielmum Epiſcopum Ciſceſtren.

Humfredum Perkyns,
Johannem Hardyman,
Richardum Cheyney,
Richardum Alvey,
Edmundum Skamler,
Alexandrum Nowell,
Willielmum Latymer,
Richardum Ryne,
Willielmum Downehame,
Willielmum Yonge
Ac
Gabrielem Goodman.

Reſpective Præbendarios antedictos, vel eorum procuratores legitimos ſeu procuratorem legitimum, in realem, actualem & corporalem poſſeſſionem, earum reſpective Præbendarum prædictarum, cum earum juribus & pertinentijs univerſis, inducatis & inſtalletis, ac induci & inſtallari faciatis, ipſoſque Decanum & Præbendarios ſic inductos & inſtallatos, auctoritate noſtra defendatis, ſtallaque in choro locaque in capitulo Decano & Præbendarijs ejuſdem collegij ſive eccleſiæ collegiatæ jure ab antiquo uſitato, eiſdem Decano & Præbendarijs, aſſignetis.

In cujus rei teſtimonium, &c.

Teſte Regina apud Weſtmonaſterium, XXI die Junii

Per ipſam Reginam.

NUM. XIII. H.

Poſſeſſiones monaſterij Weſtmonaſterienſis *in Comitatu* Northamptoniæ, *tempore* Willielmi *Conqueſtoris, ex libro vocato* Domeſday-Book.

Terra Sancti PETRI *de* WESTMONASTERIO *in* CORBIE *Hundred.*

Abbatia ſancti Petri de Weſtmonaſterio, tenet Dene, ibi ſunt 2 hidæ & dimid. Terra eſt 8 carucatarum. In dominio ſunt 2, & 7 villani cum Presbytero, & 6 bordarij, habent 6 carucatas, & fratres reddunt 32 ſolidos; ibi molinum de 3 ſolidis, ſilva 1 leuva longa, & 8 quarentenis lata; valuit & valet 100 ſolidos, 6 libras, ſemper tenet eccleſia.

In HOCHESLAW *Hundred.*

Ipſa eccleſia tenet in Sutburg 3 hidas. Terra eſt 8 carucatarum. In dominio eſt una, & 12 villani, & 5 ſochamanni cum 2 bordarijs, habent 6 carucatas; ibi molinum de 6 ſolidis, ſilva 7 quarentenis longa, & 6 lata; valuit & valet 100 ſolidos.

NUM. XIV.

Carta monachorum Sanctæ Mariæ de Mirteto *de eccleſia de* Lyttleburne. Bibl. Cot. Tiberius A. IX. 12.

OMnibus Chriſti fidelibus præſentes literas inſpecturis, frater Benedictus dictus Abbas monaſterij beatæ Virginis de Mirteto Florenſis ordinis, & ejuſdem loci conventus humil' in ſalutis auctore ſalutem. Noverit univerſitas veſtra, nos eccleſiam noſtram de Litleburne Cantuar' Dioces' quam ad inſtantiam ſanctiſſimi P. Gregorij noni viri religioſi R. Abb' & conventus monaſterij ſanctorum apoſto-

lorum Petri & Pauli ſanctique Auguſtini Anglorum apoſtoli Cant' liberalit' quantum ad eos pertinuit nobis & eccleſiæ noſtræ contulerunt eis ad perpetuam firmam conceſſiſſe reddend' nobis, & eccleſiæ noſtræ triginta marcas bonorum novorum & legalium ſterlingorum annuatim de eadem ad duos anni terminos, ſcilicet, ad mediam quadrageſimæ quindecim marcas, & in kalend' Junii alias quindecim marcas, quas aſſignabunt nobis vel procuratori noſtro ſive nuncio noſtro, noſtras patentes ſuper hoc literas deferenti apud conventualem eccleſiam ſanctæ Trinitatis London' vel ibi ſi aliquis noſtrorum procuratorum ſeu nuncius noſter affuerit noſtro nomine deponent, ſicut in inſtrumento cirographato contractus inter eos & fratrem Deodatum monachum de Gloria, procuratorem noſtrum plenius continetur, & ut hæc noſtræ conceſſionis ſeu dimiſſionis perpetuitas cunctis liqueat in futurum, ſigillum noſtrum & capituli noſtri, una cum ſigillo fratris Deodati ſuperius prælibati apponi fecimus ad cautelam val' &c. Datum anno gratiæ 1241^mo. &c.

NUM. XV.

Bibl. Cot. Tiberius A. IX. 12.

Bulla Urbani 8^vi *Papæ conventui Sancti* Auguſtini Cantuariæ *conceſſa, de abſolvendis excommunicatis.*

URbanus epiſcopus ſervus ſervorum Dei, dilectis filijs Abbati & Conventui monaſterij Sancti Auguſtini Cantuarienſis ordinis Sancti Benedicti ad Romanam eccleſiam nullo medio pertinentis ſalutem & apoſtolicam benedictionem. Quia ex apoſtolici cura tenemur officij circa religionis augmentum attenti & vigiles inveniri ſuper hijs digne veſtris votis annuimus in quibus honorem veſtri ordinis & animarum profectum ſentimus. Hinc eſt quod nos veſtris præcibus devotionis inducti, auctoritate vobis præſentium indulgemus, ut profeſſis in veſtro monaſterio ac etiam non profeſſis volentibus veſtro aggregari collegio, qui ſuſpenſionis aut interdicti vel excommunicationis ſententijs fuerint ligati, tu fili Abbas, abſolutionis beneficium poſſis juxta formam eccleſiæ impartiri, & cum eiſdem ſuper irregularitate ſiquam ſc. miniſtrando divinis exinde contraxerunt diſpenſare, dummodo idem non profeſſi infra unum menſem poſt abſolutionem hujuſmodi in dicto monaſterio regularem profeſſionem omittant, alioquin hujuſmodi abſolutio & diſpenſatio quo ad omnes profeſſos ipſos nullius penitus ſit valoris. Ita tamen quod ſi aliqui ex eis & alijs prædictis propter debitum ſeu aliter pro jure alterius fuerint ſententijs prædictis aſtricti, ſuper hijs ſatisfaciant ut tenentur. Nulli ergo omnino hominum liceat hanc paginam noſtræ conceſſionis infringere, vel ei auſu temerario contraire. Si quis autem &c. Dat' Viterbi kal' Aprilis, pontificatus noſtri anno primo.

NUM. XVI.

Bibl. Cot. Tiberius A. IX. 12.

Bulla Bonifacij 8^vi *Papæ, de Privilegijs Abbatiæ Sancti* Auguſtini *Cantuariæ conceſſis.*

BOnifacius Epiſcopus ſervus ſervorum Dei, dilectis filijs Abbati & Conventui Sancti Auguſtini Cantuariæ ad Romanam eccleſiam nullo medio pertinentis ordinis Sancti Benedicti ſalutem & apoſtolicam benedictionem. Circumſcripta ſedis apoſtolicæ providentia qualitates agendorum cum ſumma deliberatione diſcuciens fidelium ſtatui libenter proſperitatis incrementa procurat, noxia ſubtrahit, & moleſtijs viam præcludit eventibus, prout negotij qualitas exigit, perſonarum & locorum exquirit conditio, & inſtantia equitatis expoſcit. Et id circo quamvis univerſas orbis eccleſias apoſtolicæ ſedi quæ diſponente Domino ſuper illas principatum obtinet ordinariæ poteſtatis ſubeſſe noſcantur, aliquas tamen interdum ſedes ipſa de ſuæ auctoritatis plenitudine ſpecialius ſibi ſubdidit, ſic eas a cujuſlibet jurisdictione prorſus eripiens, ut nullum ſibi niſi Romanum pontificem ſuperiorem & Dominum recognoſcant, conſtituendo ipſas quodam ſingulari privilegio liberas penitus & exemptas ut earum vitatis noxijs votivis ſucceſſibus & quietis plenitudine proſperentur. Nos quidem ad apoſtolicæ dignitatis apicem ſuperna diſpoſitione vocati, ex incumbente nobis paſtoralis officij debito circa omnium eccleſiarum ſtatum ſolertem conſiderationem habentes, ad vos & monaſterium veſtrum inſtantia propenſioris ſolicitudinis excitamur, & tanto libentius & favorabilius quietis veſtræ commoda veſtrorumque incrementa profectuum promovemus, quanto peramplius beatorum patrum Benedicti & Auguſtini recolendas memorias reveremur, quantoque benignius vos & monaſterium prælibatum, de quorum fama laudabili & virtutum exercitio fragrantiam ſuavitatis accepimus, paternæ ſinceritatis amplectibus conplexamur. Sane petitio veſtra nobis exhibita continebat quod licet monaſterium veſtrum a principio fundationis ipſius, a tempore cujus memoria non extitit, cum omnibus membris ſuis exiſtentibus ubicunque fuerit exemptum per ſpecialia privilegia ſedis apoſtolicæ a juriſdictione qualibet ordinaria, prout in ipſis privilegijs continetur: Vobis tamen poſtmodum nunc hinc nunc inde vexationibus & anguſtijs fatigatis ſuper hujuſmodi exemptionibus & libertatibus contentis in ipſis inter bonæ memoriæ Richardum archiepiſcopum Cantuarienſem, cum ſui conſenſu capituli ex parte una, & quondam Rogerum tunc Abbatem cum conſenſu dicti monaſterij ex altera primo; et poſtmodum inter quondam Symonem de Langedona Archidiaconum Cantuarien. cum conſenſu ſanctæ memoriæ beati Edmundi archiepiſcopi Cant' ſucceſſoris dicti Ricardi & capituli eccleſiæ Chriſti Cant' & quondam Robertum Abbatem ipſius monaſterij cum conſenſu dicti ſui Conventus, ac deinde inter præfatos Edmundum archiepiſcopum & archidiaconum, ac eoſdem Robertum Abbatem & Conventum quædam compoſitiones initæ, factæ ſeu habitæ fuiſſe noſcuntur, quarum una ſcilicet cum eodem Edmundo habita & fuit per ſedem apoſtolicam confirmata ex certa ſcientia; verum cum per hujuſmodi compoſitiones prædictis veſtris privilegijs & libertatibus non modicum derogetur, nobis humiliter ſupplicaſtis ut providere vobis & ipſi monaſterio ſuper hijs paterna ſollicitudine dignaremur, vos & illud ad quietis, immunitatis, libertatis & exemptionis plenitudinem reducendo. Nos igitur monaſterium ipſum condignis efferre honoribus & communire libertatibus cupientes, ut quo minus aliorum moleſtijs turbatum fuerit, eo amplius divina favente gratia proſperetur, veſtris ſupplicationibus inclinati hujuſmodi privilegia exemptiones & libertates eidem monaſterio & vobis a prædicta ſede conceſſa in ſuo volumus & decernimus robore permanere, ac nichilominus ut in dictæ ſedis ſinu plenius quieſcentes vos & monaſterium veſtrum cum omnibus membris ſuis & eccleſijs, capellis & cinodochijs, hoſpi-

hoſpitalibus, cantarijs, necnon caſtris, villis, manerijs, domibus, grangijs & poſſeſſionibus, terris, redditibus, & quibuſcunque bonis ad vos & præfatum monaſterium in preſentiarum ſpectantibus, ac hijſque ex largitione principum, collatione fidelium, & alijs juſtis modis & titulis impoſterum dante Domino potitis adipiſci in quibuſcunque fuerint dioc' conſtituta, & omnibus perſonis veſtri ordinis & alijs ſubjectis vobis degentibus in eiſdem ab omni poteſtate, juriſdictione, ſubjectione atque dominio tam venerabilis fratris noſtri archiepiſcopi & dilectorum filiorum capituli Cant' qui nunc ſunt & qui pro tempore fuerint, quam quorumlibet archiepiſcoporum, epiſcoporum, capitulorum, Abbatum & prælatorum, & officialium ſuorum, & aliarum quarumlibet eccleſiaſticarum perſonarum abſolvimus, eximimus & perpetuo liberamus de apoſtolicæ plenitudine poteſtatis, ac ea omnia totaliter & immediate ſoli dumtaxat Romano pontifici & præfatæ ſedi decernimus ſubjacere, ita quod nec archiepiſcopus Cant' jure metropolico ſeu dioceſano aut legationis ſeu tuitionis prætextu, quas in provincia Cantuar' habere ſe aſſerit, nec Prior & capitulum dictæ eccleſiæ Chriſti prætextu tuitionis quam in dicta provincia ſibi vendicare dicuntur, nec quivis——alius juriſdictionem quamlibet ordinariam in dioc' ſeu provincia Cant' hujuſmodi tempore vacationis exercens, neve idem archiepiſcopus vel quivis ex eiſdem archiepiſcopis, epiſcopis ſeu prælatis, officialibus ſeu miniſtris, nec quævis alia perſona in vos Abbatem & Conventum & prædictum monaſterium, aut quævis membra vel loca ſeu bona ad vos & monaſterium veſtrum ſpectantia, ſeu quæ ſpectabunt in poſterum, quoquomodo vel in veſtros & ejuſdem monaſterium ſubditos & perſonas præfatas cujuſcunque ſtatus vel conditionis exiſtant, utpote omnia libera & exempta & præfatæ ſedi apoſtolicæ dumtaxat immediate ſubjecta poſſint ullatenus ex quacunque occaſione vel cauſa juriſdictionem aliquam vel poteſtatem ſive dominium ſibi vendicare, exactiones facere, collectas, imponere obedientias vel procurationes exigere viſitationes vel correctiones facere, aut cenſuram eccleſiaſticam quomodolibet exercere ſine mandato prædictæ ſedis apoſtolicæ ſpeciali. Nos enim excommunicationum, ſuſpenſionum & interdicti ſententias quas contra tenorem exemptionis hujuſmodi, & proceſſus quoſlibet quos contra præmiſſa fieri contigerit & haberi & nunc irritos decernimus & inanes ac nullius penitus exiſtere firmitatis. Præterea criſma, oleum & conſecrationes altarium, ordinationes monachorum & clericorum qui ad ſacros ordines fuerint promovend' a Cant' ſuſcipiatis archiepiſcopo, ſi gratiam & communionem præfatæ ſedis habuerit, & ea gratis & abſque pravitate aliqua vobis voluerit impartiri, alioquin quemcumque malueritis adeatis antiſtitem catholicum, qui noſtra fretus auctoritate quod poſtulatur indulgeat, nec id vobis audeat aliquatenus denegare, non obſtantibus prædictis & quibuſcunque alijs compoſitionibus, ordinationibus, conſtitutionibus & conſuetudinibus ſeu factis ſuper hoc in contrarium quocunque modo vel tempore hactenus habitis, editis vel optentis, aut quod in compoſitione ſuperius nominata, quæ fuit per ſedem apoſtolicam ut prædicitur confirmata, inter alia continetur, quod ſi qua partium prædictarum contra ipſam compoſitionem aliquid impetraſſet vel impetraret impoſterum, illud inane & irritum haberetur & confirmatio ipſa firmum robur nichilominus optineret, aut appellationibus interjectis ſeu quibuſcunque proceſſibus habitis & ſpecialiter cauſis nunc motis inter venerabilem fratrem noſtrum Robertum archiepiſcopum Cant' ex parte una, & vos ex altera ſuper eccleſijs de Leanham, Plumſted, Tenterdene, Sellynggs, Preſton, Latheburne, Sancti Pauli Cant' hoſpitale, Sancti Laurentij ac cantaria pro magiſtri Hamonis Doge anima ordinata, ſeu ſuper alijs quibuſcunque eccleſijs vobis a ſede appropriatis, eadem etiamſi cauſa pendeat ſuper præmiſſis in quocunque foro vel coram quocunque judice aut quibuſcunque literis & indulgencijs apoſtolicis in quacunque forma verborum optentis, de quibus quorumque totis tenoribus deberet in noſtris literis fieri mentio ſpecialis, ad indicium autem hujuſmodi perceptæ a ſede apoſtolica libertatis volumus ut præfatum monaſterium unam marcham ſterlingorum nomine cenſus in feſto reſurrexionis Dominicæ perſolvat nobis noſtriſque ſucceſſoribus annuatim. Nulli ergo omnino hominum liceat hanc paginam noſtræ abſolutionis, exemptionis, liberationis, irritationis, voluntatis & conſtitutionis infringere, vel ei auſu temerario contraire. Si quis autem hoc attemptare præſumpſerit, indignationem Dei omnipotentis & beatorum Petri & Pauli apoſtolorum ejus ſe noverit incurſurum. Datum Laterani quarto kalendas Martij, pontificatus noſtri anno ſexto.

NUM. XVII.

Declaratio Bonifacij *Papæ Octavi ſuper privilegio monaſterij Sancti* Auguſtini Cantuariæ. Bibl. Cot. Tiberius A. IX. 12.

BOnifacius epiſcopus ſervus ſervorum Dei, ad perpetuam rei memoriam. Dudum pro parte dilectorum filiorum Abbatis & Conventus monaſterij Sancti Auguſtini Cant' ordinis Sancti Benedicti fuit expoſitum coram nobis, quod licet eorum monaſterium a principio fundationis ipſius, ſeu a tempore cujus memoria non exſtabat, cum omnibus membris ſuis exiſtentibus, ubicunque fuiſſet exemptum per ſpecialia privilegia ſedis apoſtolicæ a juriſdictione qualicunq; ordinaria, prout evidentius in privilegijs contineri dicebatur, eiſdem eis tamen poſtmodum per nonnullos archiepiſcopos Cant' qui pro tempore fuerant, nunc hinc nunc inde vexationibus & anguſtijs fatigatis, quædam compoſitiones ſuper exemptionibus & libertatibus contentis in dictis privilegijs intervenerant inter partes, verum cum ijdem Abbas & Conventus affererent per hujuſmodi compoſitiones prædictis eorum privilegijs & libertatibus non modicum derogari. Nos eorum ſupplicationibus inclinati, hujuſmodi privilegia, exemptiones & libertates ipſis & dicto monaſterio a præfata ſede conceſſa in ſuo voluimus & decrevimus robore permanere, ac nichilominus ipſos Abbatem & Conventum dictumque monaſterium, cum omnibus membris, eccleſijs, capellis, cinodochijs, hoſpitalibus, cantarijs, necnon caſtris, villis, manerijs, domibus, grangijs, terris, poſſeſſionibus, redditibus & quibuſcunque bonis ſuis in quibuſcunque forent dioc' conſtituta, & omnibus perſonis ſui ordinis, & alijs eis ſubjectis degentibus in eiſdem, ab omni poteſtate, juriſdictione, ſubjectione atque dominio tam venerabilis fratris noſtri archiepiſcopi & dilectorum filiorum capituli Cant' qui tunc erant & pro tempore forent, quam quorumlibet archiepiſcoporum, epiſcoporum, capitulorum, prælatorum & officialium ſuorum, aliarum quarumlibet eccleſiaſticarum perſonarum, duximus per noſtras ſub certa forma literas eximendos, & eis ſuper hujuſmodi exemptionis noſtræ privi-

privilegio, dilectos filios Weſtmonaſter' & de Waltham' ac de Sancto Edmundo Londonien' & Norwicen' dioc' monaſter' Abbates per alias noſtras ſub certa forma literas conſervatores nichilominus deputandos. Poſtmodum autem venerabili fratri noſtro Roberto archiepiſcopo Cant' prætendente quod præfati Weſtmonaſter' & de Waltham' Abbates in hujuſmodi conſervationis negotio procedentes fines mandati noſtri in hac parte ſuper certis articulis patenter exceſſerant, & quod memorati Abbas & Conventus ejuſdem monaſterij Sancti Auguſtini prædictas exemptiones & vires earum contra juſticiam excedentes juriſdictionem ordinariam, nedum in eccleſijs quas ipſi Abbas & Conventus appropriatas ſibi eſſe dicebant & vicarijs, clericis, parochijs & parochianis & earundem eccleſiarum, ſed etiam in eccleſijs in quibus ijdem Abbas & Conventus aſſerebant jus patronatus dumtaxat habere, ac in rectoribus, clericis, parochijs & parochianis ipſarum ſibi temere uſurpare, ac juriſdictionem ipſam in civitatem & dioc' Cantuarien' diverſis modis exercere, ſollennes inſuper proceſſiones quæ a clero & populo dictarum eccleſiarum, ſicut a ceteris clericis ac populis dictarum Cantuarien' civitatis & dioc' ſingulis annis certis diebus ad eccleſiam Chriſti Cant' publice fieri conſueverunt impedire, pulſationem quoque campanarum quæ in tranſitu ipſius archiepiſcopi per prædictas civitatem & dioc' Cant' ob ejus reverentiam & honorem fieri conſueverat ab antiquo ſubtrahere, ſeu ſubtrahi facere in eccleſijs prædictis præſumpſerant, fuerunt tam pro parte memorati archiepiſcopi & prædictæ Cant' eccleſiæ, quam ſibi adhærentium & adhærere volentium diverſæ appellationes ad ſedem apoſtolicam interjectæ, cumque negotium appellationum hujuſmodi pro parte ipſius archiepiſcopi per ejus procuratorem præſente procuratore ipſorum Abbatis & Conventus fuiſſet propoſitum coram nobis, Nos volentes de ipſius qualitate negotij plenius informari, ac per viam proviſionis & ordinationis negotium ipſum ex officio noſtro ſub compedio diffinire, procuratoribus ipſis duximus injungendum, ut tam ſuper exemptione prædicta, quam ſuper appellationibus memoratis, nos de juribus partium earundem verbotenus & in ſcriptis plenius informarent. Qui pro partibus ipſis ſuper earum juribus, nos juxta hujuſmodi mandatum noſtrum informare curarunt, Nos hujuſmodi informatione recepta volentes ſuper præmiſſis ipſarum partium cavillationibus obviare, ac amputare litigiorum & jurgiorum amfractus & diſpendia inter eas providendo & ordinando declaramus, & declarando decernimus, quod præfati Abbas & Conventus Monaſterij Sancti Auguſtini Cant' in eccleſijs Cantuar' civitat' & dioc' in quibus ipſi jus patronatus dumtaxat obtinent, & futuris temporibus obtinebunt, habeant præſentationem rectorum & clericorum, & alia quæ jura continent patronatus. Archiepiſcopus vero Cantuarien' qui nunc eſt, & qui pro tempore fuerit, habeat in eiſdem eccleſijs inſtitutionem & deſtitutionem, & tam in eis, quam in rectoribus, clericis & parochianis ipſarum etiam alia ſpiritualia, prout hinc & inde communia jura permittunt. In eccleſijs quoque ipſarum civitatis & dioc' quas ijdem Abbas & Conventus in proprios uſus optinere noſcuntur, & quas eos optinere infuturum contigerit, & rectoribus ſeu vicarijs, clericis & parochianis earum ipſi Abbas & Conventus habeant temporalia ſua, idem autem archiepiſcopus habeat ſpiritualia in eiſdem, nec alias quam eis ex præſenti noſtra declaratione permittitur, memorati Abbas & Conventus in prædictis eccleſijs, in quibus ipſi ut dictum eſt jus patronatus dumtaxat habent vel habebunt, & rectoribus, clericis & parochianis earum, & in eccleſijs quas in proprios uſus optinent vel optinebunt, aut in rectoribus ſeu vicarijs, clericis, parochijs & parochianis earum juriſdictionem ſibi vendicent, aut in eos exercere quoquomodo præſumant. Declaramus inſuper quod clauſula de perſonis degentibus in eccleſijs, capellis, & ceteris locis eorumdem ad monachos & perpetuo converſos referatur inſuper autem per rectores & alios clericos, necnon parochianos prædictarum & aliarum quarumcunque eccleſiarum Cantuarien' Civitat' & dioc' in quibus ipſi Abbas & Conventus qualemcumque juriſdictionem habere noſcuntur debitum honorem & reverentiam in pulſando campanas, in proceſſionibus faciendis, & in omnibus alijs in quibus conſueverunt & debent, volumus & præcipimus exhiberi archiepiſcopo memorato debitis & conſuetis temporibus, atque locis præfato exemptionis noſtræ privilegio in cæteris contentis in eo pleno robore duraturo. Nulli ergo omnino homini liceat hanc paginam noſtræ declarationis, conſtitutionis & præcepti infringere, vel ei auſu temerario contraire. Si quis autem hoc attemptare præſumſerit, indignationem omnipotentis Dei & beatorum Petri & Pauli apoſtolorum ejus ſe noverit incurſurum. Datum Laterani 14^to^ kalendas Aprilis, pontificatus noſtri anno 9^no^.

NUM. XVII. B.

De mutuo a religioſis Sancti Auguſtini Cantuarienſis *pro paſſagio regis* Edwardi *tertij.*

Fœd. & Conv. Vol. 2. p. 48. A. D. 1338. An. 12. E. 3. Alemann. 12 E. 3. p. m. 10.

REX omnibus ad quos, &c. ſalutem.

Noveritis nos teneri dilectis in Chriſto Abbati & Conventui Sancti Auguſtini Cantuarienſis, in quinquaginta marcis,

Quas ab eis, per manus dilecti clerici noſtri, Roberti de Wodehous, & camerariorum noſtrorum, pro paſſagio noſtro, verſus partes tranſmarinas, mutio recepimus,

Et quas quidem quinquaginta marcas eiſdem Abbati & Conventui, ad feſtum omnium Sanctorum proximo futurum, ſolvere promittimus bona fide.

In cujus, &c.

Teſte Rege apud villam de Sancto Edmundo tertio die Junij.

Per breve de privato ſigillo, & per billam Theſaurariæ.

NUM. XVIII.

Privilegium Honorij *Papæ Conventui Sancti* Auguſtini Cantuariæ *conceſſum.*

Bibl. Cot. Tiberius A. IX.

HOnorius Epiſcopus ſervus ſervorum Dei dilectis filijs Abbati & Conventui Sancti Auguſtini Cantuariæ, ordinis Sancti Benedicti, ſalutem & apoſtolicam benedictionem. Ut gratia ſedis apoſtolicæ, cui nullo medio monaſterium veſtrum ſubeſt, erga vos appareat fructuoſa, ſupplicationibus veſtris favorabiliter annuentes, auctoritate vobis præſentium indulgemus, ut liceat vobis in proprijs parochijs capellas conſtruere, ac in eis habere proprios capellanos ſine juris præjudicio alieni. Nulli ergo omnino homini

homini liceat hanc paginam noſtræ conceſſionis infringere, vel ei auſu temerario contraire. Si quis autem hoc attemptare preſumpſerit, indignationem omnipotentis Dei, & beatorum Petri & Pauli apoſtolorum ejus, ſe noverit incurſurum. Dat' Lateran' 5to idus Aprilis, pontificatus noſtri anno decimo.

NUM. XIX.

Ibid. *Aliud privilegium* Alexandri *Papæ.*

ALexander Epiſcopus ſervus ſervorum Dei, dilecto filio Abbati monaſterij Sancti Auguſtini Cantuarienſi, ad Romanam eccleſiam nullo medio pertinent' ordinis Sancti Benedicti, ſalutem & apoſtolicam benedictionem. Ex quondam Abbatis monaſterij Sancti Auguſtini Cantuarien' prædeceſſoris tui ſincera devotione proceſſit, quod ei ſicut aſſeris ipſiuſque ſucceſſoribus fælicis recordationis Gregorius Papa prædeceſſor noſter in præfato monaſterio & eccleſijs ei pleno jure ſubjectis horis congruis, dummodo ibidem præſens aliquis pontifex vel legatus ſedis apoſtolicæ non exiſteret, benedictionem dandi populo per ſuas conceſſit literas liberam facultatem. Nos igitur qui dictum monaſterium non minori quam idem prædeceſſor affectu proſequimur caritatis ut eidem ſedi tu & ſucceſſores tui devotiores reddam ex devotis tibi ac ipſis ut benedictionem ſollennem que incipit a laude prophetica, ſit nomen D mini Benedictum, in eiſdem monaſterio & eccleſijs non præſente pontifice vel ipſius ſedis legato impartiri populis horis hujuſmodi valeatis prædicti prædeceſſoris noſtri inhærendo veſtigijs auctoritate præſentium indulgemus. Nulli ergo omnino hominum liceat hanc paginam noſtræ conceſſionis infringere, &c. Dat' Avigniæ 6to kal' Octobris, pontificatus noſtri anno ſecundo.

NUM. XX.

Ibid. *Aliud ejuſdem Papæ.*

ALexander Epiſcopus ſervus ſervorum Dei, dilecto filio Abbati monaſterij Sancti Auguſtini Cantuarien', ordinis Sancti Benedicti, ad Romanam eccleſiam nullo medio pertinentis, ſalutem & apoſtolicam benedictionem. Retulit coram nobis dilectus filius noſter J. Titul' Sancti Laurentij in Lucena Presbiter Cardinalis, quod fœlicis recordationis Gregorius Papa nonus prædeceſſor noſter, piæ converſationis, & vitæ merit' in quibus in monaſterio veſtro ferventer intenditur & aſſidue deſudatur, diligenter attendens ac etiam benigne conſiderans, quod prædeceſſores tui una cum alijs in eodem monaſterio conſtitutis placere Deo & eccleſiæ, per ſinceriſſimæ devotionis obſequia ſtuduiſſent, Abbati ejuſdem monaſterij qui tunc temporis erat, & ſucceſſoribus ejus, ut poſſent benedictionem dare populo, de ſua conceſſit benevolentia ſpeciali. Ex relatu etiam prædicti Cardinalis accepimus, quod nos poſtmodum hujuſmodi gratiam ampliantes tibi & ſucceſſoribus tuis indulſimus, ut benedictionem ſollennem eidem populo impendere valeatis. Cum autem dem Cardinalis a nobis affectuoſe petiverit, ut pro reverentia beati Auguſtini, quem inter beatos eccleſiæ pontifices & doctores corde devotiſſimo veneramur, ac etiam intuitu perſonæ ſuæ, quam ſincera in domino complectimur caritate, prædictum monaſterium inſignire potiori gratia deberemus, Nos ejus precibus annuentes, tibi & ſucceſſoribus tuis, auctoritate præſentium indulgemus, ut in eodem monaſterio, ac etiam in villarum, caſtrorum & aliorum locorum veſtrorum eccleſijs & oratorijs, ſeu capitulis, pleno vobis jure ſubjectis, quando divina celebraveritis ibidem vel ipſa præſentibus vobis ab alijs celebrari contigerit, immo in quibuſcunque locis regni Angliæ de aſſenſu diaceſanorum, benedictionem populo adinſtar pontificum poſſitis libere impartiri, dummodo aliquis epiſcopus aut legatus ſedis apoſtolicæ non interſit. Nulli ergo omnino hominum liceat hanc paginam noſtræ conceſſionis infringere, vel ei auſu temerario contraire. Si quis autem hoc attemptare præſumpſerit, indignationem omnipotentis Dei, & beatorum Petri & Pauli apoſtolorum ejus, ſe noverit incurſurum. Dat' Avigniæ, tertio idus Novembris, pontificatus noſtri anno quarto.

NUM. XXI.

Literæ Procuratoriæ Johannis *Abbatis Sancti* Auguſtini. Ibid.

PAteat univerſis per præſentes, quod nos Johannes permiſſione divina Abbas monaſterij Sancti Auguſtini Cantuariæ, ad Romanam eccleſiam nullo medio pertinentis, & ejuſdem loci Conventus, facimus & conſtituimus dilectos nobis in Chriſto venerabilem & diſcretum virum, magiſtrum Rogerum de Motelow, juris civilis profeſſorem, & in ſacro palacio Romanæ curiæ advocatum, ac religioſum virum, fratrem Radulphum Weſterham, commonachum & confratrem noſtrum, & utrumque eorum procuratores noſtros, negociorum geſtores, & nuncios ſpeciales, dantes & concedentes eiſdem & cuilibet eorum inſolidum, ita quod non ſit melior conditio occupantis generalem & liberam poteſtatem, ac mandatum ſpeciale ad contrahendum mutuum nomine noſtro & monaſterij noſtri prædicti cum quibuſcumque perſonis in Romana curia, vel alibi ubicunque exiſtentibus, uſque ad ſummam centum & quatuor librarum bonorum & legalium ſterlingorum, ipſamque ſummam centum & quatuor librarum, ſeu ipſius in auro valorem mutuo recipiend' ab eiſdem, nos etiam ac monaſterium noſtrum, atque omnia bona noſtra mobilia & immobilia efficaciter obligand' pro eadem, nec non ad prædictam ſummam nos & monaſterium noſtrum prædictum eſſe obligat' coram quocunque ordinario ſeu delegato, vel ſacri palacij prædicti auditore recognoſcend' & confitend', ac pro ea condempnationem etiam cum cenſuris eccleſiaſticis ſubeund' & admittend', juramentumque quodcunque licitum in animas noſtras præſtand', ac omnia alia faciend' quæ in præmiſſis fuerint neceſſaria vel oportuna etiam ſi mandatum exigant ſpeciale. Promittentes nos ratum & gratum habituros quicquid per eoſdem ſeu eorum alterum actum ſeu geſtum fuerit in præmiſſis ſub ypotheca omnium bonorum noſtrorum prædictorum. Dat' in capitulo noſtro Cant' 17mo kal' Maji, Anno Domini 1348vo.

NUM. XXII.

Ibid.

Recognitio ejuſdem Abbatis Johannis.

IN Dei nomine, per præſens publicum inſtrumentum cunctis appareat evidenter, quod anno ab incarnatione Domini, ſecundum curſum & computationem eccleſiæ Anglicanæ 1347^mo^, indictione prima pontificatus ſanctiſſimi in Chriſto Patris & Domini noſtri domini Clementis divina providentia Papæ ſexti, anno 6^to^. menſis Martij, die 14^to^, in manerio de Natyndone, in mei notarij publici infraſcripti & teſtium ſubſcriptorum præſentia, conſtitutus perſonaliter venerabilis pater dominus Johannes Abbas monaſterij Sancti Auguſtini Cantuariæ, qui recognovit & confeſſus fuit in veritate ſe teneri & firmiter obligari venerabili viro domino Raymundo Pelegrini canonico Londonien' dicti domini noſtri Papæ & apoſtolicæ ſedis in Anglia nuncio, licet abſenti, & mihi notario ſubſcripto ipſius nomine ſtipulanti & recipienti in trecentis libris ſterlingorum, ex cauſa mutui per eum de pecunia dicti domini noſtri Papæ in partibus Angliæ nomine ipſius domini noſtri Papæ cameræ habita & recepta nobis & monaſterio noſtro facti in pecunia numerata pro noſtris & ejuſdem monaſterij negotijs utilius promovendis, proſequendis, & etiam expediendis, quas quidem trecentas libras præfatus dominus Abbas promiſit & convenit expreſſe præfato domino Raymundo & mihi notario ipſius nomine ut prædicitur ſtipulanti, vel cui mandaverit & voluerit reddere, ſolvere & integraliter aſſignare London' in hoſpitio habitationis ſuæ, videlicet, in feſtis beati Martini, purificationis beatæ Mariæ & paſche immediate poſt dictum feſtum Pur' beatæ Mariæ prox' futur' ſecutur', ad quarum treſcentarum librarum ſterlingorum ſolutionem faciendam dictus dominus Abbas obligavit & ſubmiſit ſe & monaſterium prædictum, & omnia bona ejuſdem ubicunque conſiſtentia, juriſdictioni cohertioni diſtrictioni cujuſcumque judicis eccleſiaſtici vel ſecularis, & ſpecialiter curiæ cameræ dicti domini noſtri Papæ, auditoris & viceauditoris ejuſdem, ac nuncij ejuſdem vel alius nuncij qui pro tempore fuerit in Anglia, volentes & conſencientes expreſſe, quod ipſi viſo præſenti inſtrumento poſſint & eis liceat contra ipſum & monaſterium prædictum & bona ejus procedere, & quoſcunque proceſſus facere, quaſcunque cenſuras eccleſiaſticas, & alia juris remedia continentes uſque ad integram & finalem ſolutionem treſcentarum librarum prædictarum, renunciantes omnibus & ſingulis exceptionibus juris vel facti, ac remedijs quibuſcunque, necnon privilegijs ordinis, ſtatus vel conditionis, & conſtitutionibus quibuſcunque quibus contra promiſſam ſolutionem ut præmittitur faciendam vel retardationem ipſius poſſent venire de jure vel de facto, & ſpecialiter juri dicenti, generalem renunciationem non valere niſi quatenus exprimitur in contractu. Et nichilominus ad majorem præmiſſorum ſecuritatem dictus dominus Abbas ad comparendum pro eo ac ejus monaſterio prædicto, quotiens dicto domino Raymundo videbitur expedire, ad dictarum ſolutionum terminos, vel etiam poſt & ad confitendum omnia præmiſſa fore vera, necnon ad audiendum, petendum & recipiendum omne præceptum, monitionem, ſententiam & mandatum, quod & quam dicti judices vel eorum alter pro præmiſſis facere & ferre voluerit contra ipſum ac monaſterium & bona ejuſdem ſupradicta pro hujuſmodi ſolutione facienda & obſervatione præmiſſorum ad quieſcendum eiſdem necnon & ad ſubmittendum propterea eundem dictum Abbatem ac monaſterium ipſius ac bona ejuſdem juriſdictionem & cohertionem curiæ cameræ ſupradictæ & aliorum præmiſſorum & ad conſenciend' expreſſe quod ipſi & eorum quilibet in ipſum dictum Abbatem, monaſterium & bona ejuſdem, a tempore hujuſmodi præcepti, monitionis, ſententiæ, mandati quaſcunque ſententias ferant faciant & fieri poſſint & executionem demandari, prout dicto domino Raymundo vel alteri noſtræ cameræ ſupradictæ videbitur oportunum, donec de dictis treſcentis libris fuerit integraliter ſatisfactum & ad alia dicenda & facienda quæ in præmiſſis pro dicto domino Raymundo fuerint neceſſaria vel etiam oportuna. Dominum Heliam Pelegrini, magiſtros Jacobum Mathei & Bernardum de Garigia ſcriptores penitentiariæ domini Papæ & eorum quemlibet inſolidum procuratores ſuos, actores, factores, negotiorum geſtores, & nuncios ſpeciales fecit conſtituit & ordinavit, dans eiſdem & eorum cuilibet inſolidum poteſtatem plenariam loco eorum vel alterius ipſorum ſubſtituendi unum vel plures procuratores ad præmiſſa & eos & eorum quemlibet revocandi quotiens eis vel eorum alteri videbitur expedire, promittentes ſe ratum gratum & firmum habere & tenere quicquid per dictos procuratores ſuos vel eorum ſubſtitutos aut aliquem ipſorum in præmiſſis actum fuerit ſive dictum, quæ omnia ſupradicta tenere complere & inviolabiliter obſervare, nec non dictos ſuos procuratores vel eorum ſubſtitutos aut aliquem ipſorum non revocare quouſque de præmiſſis fuerit integraliter ſatisfactum dictus dominus Abbas ad ſacra Dei evangelia corporale præſtitit juramentum, de quibus omnibus & ſingulis voluit dictus dominus Abbas voluit petijt & requiſivit a me Galfrido notario infraſcripto fieri publicum inſtrumentum. Acta ſunt & fuerunt hæc quæ prædixi ego notarius infraſcriptus, anno indictione pontificatus menſe, die & loco prædictis, præſentibus tunc ibidem Rogero Valk & Johanne de London' teſtibus ad præmiſſa vocatis ſpecialiter & rogatis.

Eiſdem vero anno ind' pont' mens' die in domo capitulari Abbathiæ ſeu monaſterij Sancti Auguſtini Cant' in mei notarij infraſcripti & teſtium ſubſcriptorum præſentia conſtituti perſonaliter frater Thomas de Natyndone Prior, fratres Petrus de Totintone præcentor, Stephanus de Hakentone infirmarius, Willielmus de Tilmanſtone elemoſinarius, Thomas de Faveresham ſupprior, Thomas de Colwel ſacriſta, Radulphus de Weſterham theſaurarius, Petrus de Wrotham, Johannes de Bekeleſcombe, Thomas de Dyttone, Rogerus de Bleſangre, Johannes de Gayeſham, & Johannes de Wygenhale tanquam majores & ſeniores Conventus dicti monaſterij nominibus ſuis proprijs & etiam totius Conventus ad ſolvend' diebus & loco ſuperius expreſſatis dictas treſcentas libras ſterlingorum præfato domino Raymundo ſe & quemlibet eorum inſolidum & omnia bona dicti monaſterij obligarunt & ſe juriſdictioni præmiſſis ſubmiſerunt & procuratores prædictos conſtituerunt modo & forma in omnibus ſuperius expreſſatis. Acta ſunt hæc anno, ind' pont', mens' die & loco prædictis præſentibus tunc ibidem Willielmo de Lyndeſtede, & Nicho Scarp teſtibus ad præmiſſa vocatis ſpecialit' & rogatis. Et ad majorem præmiſſorum omnium firmitatem, certitudinem & cautelam dictus dominus Abbas ſigillum ſuum, ijdem domini Prior, fratres, & Conventus ſigillum eorum commune Abbathiæ & Conventus

eorum

eorum prædicti appendi voluerunt huic publico inſtrumento.

Et ego Galfridus Johannis dicti Baron. clericus Oſſorien' dioc' publicus apoſtolica auctoritate notarius omnibus & ſingulis ſupradictis dum ſic ut præmittitur per dictos dominum Abbatem, Priorem, officiarios, fratres & Conventum agerentur & fierent una cum dictis teſtibus ſuperius nominatis præſens perſonalit' interfui eaque omnia & ſingula ſic fieri vidi & audivi & in hanc publicam formam de mandato dictorum dominorum Abbatis, Prioris, officiariorum fratrum & Conventus redegi publicam & manu mea propria ſcripſi ſignoque meo ſolito & conſueto ſignavi rogatus in fidem & teſtimonium præmiſſorum.

NUM. XXIII.

Ibid. *Compoſitio facta inter* Johannem *Archiepiſcopum* Cantuarienſem, *& Monachos Sancti* Auguſtini Cantuariæ, *anno* 1340.

IN Dei nomine Amen. Cum olim religioſi viri Abbas & Conventus monaſterij Sancti Auguſtini Cant' ad Romanam eccleſiam nullo medio pertinent' omnimodam juriſdictionem ſpiritualem tam in eccleſijs parochial' ſibi appropriat' in Cant' dioc' quam in alijs in quibus jus patronatus habebant ſibi competere vendicarent, adeo quod in eis rectores, vicarios & clericos inſtituerent & proceſſiones Pentecoſtales ad eccleſiam Cant' prædictos rectores, vicarios & clericos & parochianos dictarum eccleſiarum conſuetas fieri prohiberent, nec in tranſitu archiepiſcopi Cant' campanas pulſari in dictis eccleſijs permittebant; Propter quæ cum bone memorie Robertus Cant' archiepiſc' totius Angliæ primas & apoſtolicæ ſedis legatus ad dictam ſedem apoſtolicam appellaſſet & ſuper præmiſſis injurijs ſibi & eccleſiæ ſuæ illatis & alijs quærelam depoſuiſſet apud ſedem eandem, fœlicis recordationis Bonifacius Papa octavus ſuper dictis quærelis plenius informatus totum negotium per viam proviſionis, ordinationis & declarationis ſub compendio diffinivit, ſicut continetur in literis apoſtolicis ejuſd' Bonifacij ſub dat' Lateran', 14^to^ kal' Aprilis, pont' ſui anno 9^no^, & licet hujuſmodi ordinatio, proviſio, declaratio & diffinitio per recolendæ memoriæ Johannem Papam 22^dum^ ipſarum de verbo ad verbum recitato tenore confirmatæ fuiſſent, ſicut per literas ipſius Johannis Papæ, ſub dat' Avinion. kal' Apri' pont' ſui anno 17^mo^, evidenter apparet; Inimico tamen homine zizania ſeminante ſuper comparitione dictorum religios' & parochianorum eccleſiarum ſuarum in viſitatione dicti archiepiſcopi Cant' ratione dictarum eccleſiarum in dioc' Cant' appropriat' eiſd' & ſuper modo exhibitionis privilegiorum jurium & munimentorum dictorum religioſorum & quibuſd' alijs ſuborta ſit gravis materia queſtionis, quæ tam in Anglia coram delegatis a ſede prædicta, quam in Romana curia inter præfatos religioſos & bonæ memoriæ dominum Symonem Cant' archiepiſcopum, non ſine gravibus utriuſque partis laboribus & expenſis fuit diutius agitata & adhuc in ipſa curia pendere dignoſcitur indiciſa. Præfato igitur domino Symone archiepiſcopo vocante domino ab hac luce ſubſtracto & venerabile patre domino Johanne Dei gratia nunc Cant' archiepiſcopo ſicut domino placuit eidem canonice ſubſtituto, placuit tam dicto domino Johanni archiepiſcopo per ipſos religioſos diligenter & humiliter requiſito quam religioſis prædictis pro gravaminibus hujuſmodi & alijs diſpendijs evitandis per viam amicabilis compoſitionis lites & diſcordias dirimere ſupradictas. Convenientibus igitur domino Johanne archiepiſcopo & relig' cum conſilijs eorundem, poſt tractatus diverſos deliberatione habita diligenti, fuit inter eos per viam compoſitionis conſenſum & in modum qui ſequitur concorditer ordinatum, Inprimis fuit quoad modum comparitionis & exhibitionis hujus dictorum religioſorum in viſitationibus dicti domini Johannis Cant' archiepiſcopi faciendis conſenſum & concordit' ordinatum, quod quotiens contigerit ipſum dominum archiepiſcopum Cant' ſuam dioc' aut aliam in qua dicti religioſi aliquam eis appropriatam eccleſiam optinuerint viſitare, dicti religioſi coram eo vel ſuis in ea parte commiſſar' in viſitatione ſingulorum Decanatuum in quibus ipſi religioſi eccleſias ſibi appropriatas, portiones decimarum in parochijs alienis, vel penſiones aut capellas vel oratoria in quibus divina faciunt celebrari habere noſcuntur per ſufficientem procuratorem ad allegand' & proponend' pro ſe & jure ſuo quod in hujuſmodi eccleſijs & alijs ſupradictis ſe aſſerunt optinere & ad recipiend' terminum competentem & locum congruum & ſecurum per dictum dominum Johannem archiepiſcopum vel ſuos commiſſarios aſſignand' ad realit' exhibendum privilegia, jura & munimenta dictorum relig', tam ſuper exemptione ipſorum in capite & in membris, quam ſuper hujuſmodi appropriatis eis eccleſijs & alijs ſupradictis per procuratorem hujuſmodi legitime comparebunt, & quod in loco & termino ipſis taliter aſſignatis per procuratorem hujuſmodi privilegia, jura & munimenta ſupradicta realiter exhibebunt & fidelem copiam ſibi facient de eiſdem & terminum & locum recipient ut præmittitur competentes ad audiend' pronunciandum & declarandum. Jus—domini Johannis archiepiſcopi vel commiſſariorum ejuſdem ſuper exhibitis in dictis loco & termino idem dominus Johannes archiepiſcopus vel ſui commiſſarij prout juſtum ſibi videbitur pronunciare curabunt vel alium terminum competentem ad idem faciendum aſſignabunt eiſd' quouſque ſuper hujuſmodi exhibitis poſſint ipſi religioſi juſticia prima finaliter expediri quod abſque præjudicio privilegiorum hujuſmodi celerius fiet quo poterit modo bono. Item ſuper reparationibus defectuum cancellorum & ornamentorum in præfatis eccleſijs & manſis earum tempore viſitationis hujuſmodi repertorum conſenſum extitit & concorditer ordinatum, quod dominus Johannes archiepiſcopus dictos relig' per quaſcunque vias & cenſuras eccleſiaſticas ad reparationes defectuum prædictorum ac ad jura epiſcopalia & omnia onera ratione ſpiritualium eccleſias ipſorum concernentia & dictis eccleſijs incumbentia quæ a vicarijs aut parochianis earundem agnoſci non debebunt de conſuetudine vel de jure ſubeunda & perſolvenda necnon ad augmentum & aſſignationem portionum vicariarum ſuarum eccleſiarum prædictarum unde onera ipſis incumbentia ſupportare & congruam ſuſtentationem habere valeant ſi & quatenus opus erit canonice cohercere. Ad hæc ſuper revocatione ſententiæ magiſtri Icherij de Concoreto olim in Anglia nuncij domini noſtri Papæ auctoritate apoſtolica ut dicitur promulgatæ ac proceſſuum inter ipſos religioſos & parochianos eccleſiarum ſuarum, ac bonæ memoriæ dominum Symonem quondam Cantuarienſem archiepiſcopum inceptorum litium ac cauſarum quæ in curia Romana vel alibi ea occaſione indeciſæ

deciſæ pendere noſcuntur ordinatum extitit & conſenſum quod præfati religioſi per viam renunciationis vel aliam legitimam per conſilium dicti domini Johannis archiepiſcopi ordinand' hujuſmodi proceſſus revocari quatenus ordinationem, proviſionem, declarationem, diffinitionem & confirmationem dominorum Bonifacij & Johannis prædictorum ſeu in hijs ſuperius expreſſatis obviant quoviſmodo lites & cauſas conquieſcere mutuo & omnino ceſſare ſuis expenſis & laboribus effectualiter procurabunt. Et proteſtabantur dictæ partes expreſſe, quod proviſio, ordinatio, declaratio, & diffinitio fœlicis recordationis Bonifacij Papæ octavi prædicti & confirmatio recolendæ memoriæ Johannis Papæ viceſimi ſecundi de quibus præmittitur in omnibus ſuis capitulis & articulis obſerventur & quod per præmiſſa vel compoſitionem eis vel contentis in ipſis præjudicium nullum fiet nec in aliquo recedatur ab ipſis vel aliquibus contentis in eis, cui proteſtationem dictæ partes conſenciebant expreſſe. Procuratoria vero virtute quorum dicti religioſi in dictis viſitationibus comparebunt pro omni ambiguo removendo erunt tenoris & continentiæ infraſcriptæ. Pateat univerſis per præſentes, quod nos Thomas permiſſione divina Abbas monaſterij Sancti Auguſtini Cantuarienſis ad eccleſiam Romanam nullo medio pertinentis, ordinis Sancti Benedicti, ordinamus, facimus & conſtituimus dilectum nobis in Chriſto N. clericum procuratorem noſtrum ad allegand' privilegia exemptionem nobis & monaſterio noſtro, a ſede apoſtolica indult' appropriationeſque eccleſiarum & alia munimenta ſuper portionibus decimarum noſtrarum in parochijs alienis, penſionibus aut capellis vel oratorijs, in quibus divina contigerit celebrari nos & monaſterium noſtrum concernentia coram venerabili patre domino Johanne Dei gratia Cantuarien' archiepiſcopo totius Angliæ primate ſeu ejus commiſſarijs, necnon ad recipiendum aſſignationem termini competentis & loci congrui & ſecuri ad exhibenda prædicta quibus uti intendimus & ad realiter exhibend' eadem dictis loco & tempore per dictum patrem ejuſve commiſſarios pro facti qualitate ipſorum legitime moder —— & fidelem copiam ſibi faciend' de eiſdem ac terminum & locum recipiendum ut præmittitur competentes ad audiendum pronunciationem & declarationem dicti domini D. Johannis archiepiſcopi, ſeu commiſſariorum ejuſdem ſuper exhibitis antedictis alium procuratorem loco ſui ſubſtituend' & ſubſtitutum revocand' & officium procurationis reaſſumend' & omnia alia & ſingula faciend' quæ in præmiſſis & circa præmiſſa neceſſaria fuerint ſeu etiam oportuna, ratum & gratum habitur' quicquid dictus procur' & ejus ſubſtitutus duxerit faciend' in præmiſſis. In cujus rei teſtimonium, &c. In quorum teſtimonium huic ſcripto penes Abbatem & Conventum ſupradictos remanenti ſigillum dicti domini Johannis Cantuar' archiepiſcopi, necnon ſcripto ſeriem præmiſſorum continenti penes dictum dominum Johannem archiepiſcopum remanenti ſigillum Abbatis & Conventus prædictorum ſunt appenſa. Dat' Cantuar' 15to kalend' Junii, Anno Domini 1340.

NUM. XXIV.

Ibid. *Juramentum Vicariorum Conventus Sancti Auguſtini.*

IN Dei Nomine Amen. Ego A. de B. clericus ad eccleſiam parochialem de M. vel vicariam perpetuam eccleſiæ parochialis de N. per religioſos viros N. Abbatem & Conventum monaſterij Sancti Auguſtini extra muros civitatis Cantuar' veros ejuſdem eccleſiæ ſeu vicariæ perpetue patronos legitime præſentatus, juro ad hæc ſacra Dei evangelia per me corporaliter tacta, quod ab hora qua poſſeſſionem realem & corporalem dictæ eccleſiæ ſeu vicariæ adeptus fuero, fidelis ero Abbati ejuſdem monaſterij canonice electo & ejuſdem monaſterij confratribus, ſicut me Deus adjuvet & hæc ſacra Dei evangelia.

NUM. XXV.

Bulla Clementis *Papæ approprians eccleſias de* Sturreye *&* Kenyngton *Conventui Sancti* Auguſtini Cantuariæ. *Ibid.*

CLemens Epiſcopus ſervus ſervorum Dei, dilectis filijs Abbati & Conventui monaſterij Sancti Auguſtini Cantuarienſis, ad Romanam eccleſiam nullo medio pertinent' ordinis Sancti Benedicti ſalutem & apoſtolicam benedictionem. Religionis veſtræ meretur honeſtas & devotionis ſinceritas quam ad nos & Romanam habetis eccleſiam nos inducit ut vos & monaſterium veſtrum paterno complectentes affectu in hijs quæ digne poſſimus votis veſtris favorabiliter annuamus. Cum itaque ſicut ex parte veſtra fuit expoſitum coram nobis tam propter varias litium amfractus quas habuiſtis pro tuendo jure ac libertate monaſterij veſtri, quam etiam propter oppreſſiones & exactiones varias quas propter varios eventus ſuſtinuiſtis, hactenus ſitis ære alieno non modicum prægravati; Nos neceſſitatibus veſtris pio compatientes affectu ad hujuſmodi ac hoſpitalitatis & alia vobis & dicto monaſterio incumbentia onera facilius ſupportanda veſtris ſupplicationibus inclinati, de Sturreye & de Kenyngton' Cantuar' dioc' eccleſias in quibus jus patronatus habetis, quarum fructus, redditus & proventus quinquaginta marcarum ſterlingorum valorem annuum juxta taxationem decimæ ſicut aſſeritis non excedunt, cum omnibus juribus & pertinentijs ſuis vobis & præfato monaſterio apoſtolica auctoritate unimus, a vobis in uſus proprios perpetuo retinendas. Vobis eadem auctoritate nichilominus concedentes, ut rectoribus ipſarum eccleſiarum cedentibus vel decedentibus ſeu alio quovis modo eccleſijs ipſis vacantibus, liceat vobis ſine cujuſque aſſenſu poſſeſſionem earundem eccleſiarum libere ingredi & tenere, non obſtantibus ſi aliqui ſuper proviſionibus ſibi faciend' de eccleſijs vel beneficijs eccleſiaſticis in illis partibus ſpeciales vel generales apoſtolicæ ſedis vel legatorum ejus literas impetrarint, quibus quoad affecutionem aliarum eccleſiarum & aliorum beneficiorum nullum per hoc præjudicium generetur ſeu quibuſlibet dictæ ſedis literis privilegijs & indulgencijs generalibus vel ſpecialibus cujuſcumque tenoris exiſtant per quæ præſentibus non expreſſa vel totaliter non inſerta effectus hujus gratiæ impediri valeat quomodolibet vel differri, & de quibus quorumque totis tenoribus debeat in noſtris literis fieri mentio ſpecialis. Proviſo quod in præfatis eccleſijs cultus divinus nullatenus negligatur, & quod de ipſarum eccleſiarum proventibus perpetuis vicarijs inibi domino ſervituris portiones congrue relinquantur, ex quibus comode ſuſtentari valeant & incumbentia eis onera ſupportare, juribus dioceſanorum & aliorum inferiorum ordinariorum ſi qui ſint in omnibus alijs ſemper ſalvis. Per hujuſmodi autem unionem non intendimus quod exem-

exemptioni veſtræ dictique monaſterij & aliorum quibus comperit in aliquo derogetur. Nulli ergo omnino hominum liceat hanc paginam noſtræ unionis & conceſſionis infringere, vel ei auſu temerario contraire. Si quis autem hoc attemptare præſumpſerit, indignationem omnipotentis Dei, & beatorum Petri & Pauli apoſtolorum ejus, ſe noverit incurſurum. Dat' in prioratu de Granſello prope Manlafatiam Vaſionen' dioc' 6to idus Septembris, pontificatus noſtri anno——quinto.

NUM. XXVI.

Traditio monaſterij Sancti Auguſtini Cantuariæ *in manus Regis* Henrici *octavi, poſtquam* DCCCC XL *annos illæſum & illibatum ſtetiſſet.*

OMnibus Chriſti fidelibus ad quos præſens ſcriptum pervenerit, Johannes Abbas monaſterij Sancti Auguſtini, extra & juxta muros civitatis Cantuarienſis, & ejuſdem loci Conventus, ſalutem in domino ſempiternam. Noveritis nos præfatos Abbatem & Conventum unanimi conſenſu & aſſenſu noſtris, animis deliberatis, certa ſcientia & mero motu noſtris, ex quibuſdam cauſis juſtis & rationabilibus nos, animas & conſcientias noſtras ſpecialiter moventibus, ultro & ſponte dediſſe, conceſſiſſe, & per præſentes damus, concedimus, reddimus & confirmamus illuſtriſſimo principi & domino noſtro Henrico octavo, Dei gratia Angliæ & Franciæ regi, fidei defenſori, & domino Hiberniæ, ac in terris ſupremo capiti eccleſiæ Anglicanæ, totum dictum monaſterium noſtrum, domum ſive Abbathiam noſtram, ac ſcitum, fundum, circuitum & præcinctum ejuſdem monaſterij, domus ſive Abbathiæ prædict' cum omnibus debitis, catallis & bonis noſtris mobilibus quibuſcumque nobis ſeu dicto monaſterio, domui ſive Abbathiæ noſtræ ſpectantibus ſive pertinentibus, tam ea quæ in præſenti poſſidemus, quam ea quæ ex obligatione vel alia quacumque de cauſa nobis vel dicto monaſterio, domui ſive Abbathiæ noſtræ prædictæ quoquo modo debentur: necnon omnia & ſingula maneria, dominia, meſſuagia, gardina, curtilagia, tofta, terras, tenementa, prata, paſcua, paſturas, boſcos, redditus, reverſiones, ſervitia, molendina, paſſagia, feoda militum, wardas, maritagia, nativos, villanos, cum eorum ſequelis, communias, libertates, franchefias, juriſdictiones, officia, curias let' hundred' viſus franciplegij, ferias, mercata, parcos, warenna, vivaria, aquas piſcarias, vias, chimina, wharphos, vacuos fundos, advocationes, nominationes, præſentationes, donationes eccleſiarum, vicariarum, capellarum, cantariarum, hoſpitalium & aliorum eccleſiaſticorum beneficiorum quorumcunque, rectorias, vicarias, cantarias, penſiones, portiones, annuitates, decimas, oblationes, ac alia & ſingula emolumenta, proficua, poſſeſſiones, hæreditamenta, & jura noſtra quæcumque tam infra dictum comitatum Kantiæ, quam infra comitatum Surr. & civitates Londinenſem & Cantuarienſem, & alibi infra regnum Angliæ, Walliæ, & marchias eorundem, eidem monaſterio, domui ſive Abbathiæ noſtræ prædict' quoquo modo ſpectan' appenden' ſive incumben'. Ac omnia & omnimoda cartas, evidentias, obligationes, ſcripta & munimenta noſtra quæcumque nobis, ſeu eidem monaſterio, domui ſive Abbathiæ noſtræ, manerijs, terris & tenementis ac cæteris præmiſſis, cum ſuis pertinen' ſeu alicui inde parcellæ quoquo modo ſpectan' ſive concernen'. Habendum, tenendum & gaudendum dictum monaſterium, domum ſive Abbathiam, ſcitum, fundum, circuitum, præcinctum, cum omnibus debitis, bonis & catallis noſtris; necnon omnia & ſingula dominia, maneria, tenementa, rectorias, penſiones & cætera præmiſſi quæcumque, cum omnibus & ſingulis ſuis pertinen' præfato invictiſſimo principi & domino noſtro regi, hæredibus & aſſignatis ſuis imperpetuum in hac parte, ac ad omnem juris effectum qui exinde ſequi poterit aut poteſt, nos & dictum monaſterium, domum ſive Abbathiam prædictam, cum omnibus & ſingulis præmiſſis, ac omnia jura nobis quilitercumque acquiſita, ut decet, ſubjicimus & ſubmittimus. Dantes & concedentes, prout per præſentes damus & concedimus eidem regiæ majeſtati, hæredibus & aſſignatis ſuis, omnem & omnimodam plenam & liberam facultatem, authoritatem & poteſtatem, nos & dictum monaſterium, una cum omnibus & ſingulis manerijs, terris, tenementis, redditibus, reverſionibus, ſervitijs, & ſingulis præmiſſis, cum ſuis juribus & pertinen' quibuſcumque, diſponendi, & pro ſuo libero regiæ voluntatis libito ad quoſcunque uſus majeſtati ſuæ placentes alienandi, donandi, commutandi & transferendi, & hujuſmodi diſpoſitiones, alienationes, donationes, converſiones, & tranſlationes per prædictam regiam majeſtatem ſuam quoviſmodo fiendas extunc ratificantes ratas & gratas ac perpetuo firmatas nos habituros promittimus per præſentes. Et ut præmiſſi omnia & ſingula ſuum debitum ſortiri valeant effectum, electionibus inſuper nobis & ſucceſſoribus noſtris, necnon omnibus querelis, provocationibus, appellationibus, actionibus, litibus & inſtantijs alijs quibuſcumque, noſtris remedijs & beneficijs nobis forſan & ſucceſſoribus noſtris in ea parte prætextu diſpoſitionis, alienationis, tranſlationis & converſionis prædictarum, & cæterorum præmiſſorum qualitercumque competen' & competituris, omnibuſque doli, erroris, metus, ignorantiæ, vel alterius materiæ ſive diſpoſitionis exceptionibus, objectionibus & allegationibus prorſus ſemotis & diſpoſitis, palam, publice & expreſſe ex certa noſtra ſcientia animis ſpontaneis renunciavimus, prout per præſentes renunciamus & cedimus, & ab eiſdem recedimus in hijs ſcriptis. Et nos præfati Abbas & Conventus, ſucceſſoreſque noſtri, dictum monaſterium, domum ſive Abbathiam, præcinctum, ſcitum, manſionem & eccleſiam prædictam, ac omnia & ſingula maneria, dominia, meſſuagia, gardina, curtilagia, tofta, prata, paſturas, boſcos & ſubboſcos, terras, tenementa, ac omnia & ſingula præmiſſa, cum ſuis pertinen' præfato domino noſtro regi, hæredibus & aſſignatis ſuis, contra omnes gentes warrantizabimus imperpetuum. In quorum teſtimonium nos præfati Abbas & Conventus huic ſcripto ſigillum noſtrum commune apponi fecimus. Dat' in domo noſtra capitulari penultimo die menſis Julij, anno regni dicti illuſtriſſimi noſtri regis triceſimo.

Per me Johannem Exſſex Abbatem ibidem.
Per me infirmarium Thomam Barham.
Per me Johannem Langdon præcentorem.
Per me Edwardum Benet ſacriſtam.
Per me Johannem Sandwich ſuppriorem.
Per me Ricardum Compton tertium Priorem.
Per me Ricardum Canterbr. refectorarium.
Per me Willielmum Mylton.
Per me David Franklyn quartum Priorem.
Per me Willielmum Hohyngborne capellanum domini Abbatis.
Per me Johannem Ryvers.
Per me Laurentium Goleſton.
Per me Johannem Antoni.
Per me Radulphum Adrian.

Per me Willielmum Horſmunde.
Per me Georgium Amys.
Per me Robertum Glaſconbury.
Willielmus Bangos.
Per me Johannem Digun Priorem.
Per me Johannem Langport theſaurarium.
Per me Willielmum Wynchelſe celerarium.
Per me Robertum Ceneſt veſtiarium.
Per me Johannem Story oſtiarium.
Per me Robertum Garwinton ſubcelerarium.
Per me Robertum Saltwood cuſtodem capellæ beatæ Mariæ.
Per me Thomam Strykynbow camerarium.
Per me Willielmum Hawkherſt ſubſacriſtam.
Per me Johannem Haylſam.
Per me Johannem Shroynsbery.
Per me Thomam Haplys.
Per me Edwardum Hales.

Recept' recognit' & deliberat' coram me Ricardo Layton, cancellariæ domini noſtri regis magiſtrorum uno, anno & die prædictis.

Plus in dorſo.

Irrotulatur in dorſo clauſarum cancellariæ regis infraſcriptæ, menſe & anno infraſcriptis.

NUM. XXVII.

Fragmenta Sprotian. per perit. Antiq. T. Hearn. p. 131.

Summa privilegiorum Abbatiæ Sancti Auguſtini Cantuariæ.

✠ ANno Domini 608. Privilegia beneficio beati Auguſtini primi Anglorum apoſtoli. Patet omnibus.

✠ Anno Domini 610. Privilegia Bonifacij quarti. Omnipotentis Dei.

✠ Anno 671. Privilegia Adeodati.

✠ Anno 616. Privilegia Agathonis.

✠ Anno 960. Privilegia Johannis 13.

Anno 1120. Privilegia Calixti ſecundi Libertatem.

Anno 1129. Innocentius ſecundus de libertate. Licet omnes.

LUCIUS 2. Anno 1144.

De libertatibus hujus eccleſiæ. Cum univerſitas.

Item de 2 molendinis in Cantuaria, & 10 marcis in eccleſia de Middleton. Quociens.

EUGENIUS 3. 1146.

Confirmacio hoſpitalis Sancti Laurencij. Quæ a devocione.

Item de libertate hujus eccleſiæ. Licet omnes.

Item confirmacio eccleſiæ de Feverſham. Quæ a fratribus.

ADRIANUS 4. 1157.

Confirmacio eccleſiæ de Faverſham. Quæ a fratribus.

Item confirmat eccleſiam de Nordbourne hoſpitali extra portam curiæ. Si de hijs.

ALEXANDER 3. 1158.

Privilegia de benedictione Abbatis ſine exactione profeſſionis archiepiſcopo facienda. Recepta olim.

✠ Item confirmacio eccleſiarum de Midd' & Faver. Juſte petencium.

Item ſuper benedictione Abbatis. Cum venerabilem.

Item confirmacio eccleſiarum de Faver & Midd'. Ea quæ in eccleſiæ.

Item quod poſſumus celebrare divina, quando terra eſt interdicta.

Item confirmat privilegia prædeceſſorum ſuorum. Hortatur nos.

Item de obſervacione ſigilli communis. Ea quæ.

Item de libertate hujus eccleſiæ. Licet omnes.

Item confirmacio eccleſiæ de Norwic ad elemoſinam. Juſta peticione.

LUCIUS 3. 1179.

Privilegia de libertate hujus eccleſiæ.

Item de benedictione Abbatis, &c. Quanto ſpiritualis.

URBANUS 3. 1185.

Confirmacio eccleſiæ de Norwic ad elemoſinam. Juſta peticione.

Item de Præbenda de Tronſtone. Juſticia peticionis.

Item ne dentur eccleſiæ de Menſtre, Nordbourne, Sellyng, Faver, & Midd' ſecularibus perſonis. Religioſis.

Item ne Archiepiſcopus, vel legatus, vel aliquis alius optentu legacionis cujuſcunque poſſit nos excommunicare. Fatigati.

Item confirmacio libertatum hujus eccleſiæ. Licet omnes.

Item quod eccleſia de Sellyng ſit ad veſtitum. Juſte petencium.

Item de Eccleſijs de Faver & Midd', & cuſtodia clavorum tempore vacacionis eccleſiarum. Juſte petencium.

Item confirmat eccleſias de Thaver & Midd'. Ea quæ.

CELESTINUS 3. 1188.

Confirmacio eccleſiæ de Norwic ad elemoſinam. Si de hijs.

Item ne miniſtri regis ingrediantur ſacriſtiam, cameram vel elemoſinariam tempore vacacionis. Relatum.

Item de remedio appellacionis. Quod appellantes.

Item confirmacio hoſpitalis Sancti Laurencij. Quæ a devocione.

Item de benedictione Abbatis, &c. Fatigati.

Item aliud de eadem. Quanto.

Item quod poſſumus uti privilegijs non uſitatis, ſi non fuerit eis legitime præſcriptum.

Item quod eccleſia de Chiſt ſit ad uſum infirmorum. Juſte petencium.

Item ne clerici tradant eccleſias ad firmam. Audivimus.

Item ne Archiepiſcopus vel legatus aliquis poſſit nos excommunicare, interdicere vel ſuſpendere. Quanto monachi.

Item de libertate & conſtitucionibus prædeceſſorum ſuorum, videlicet Bonifacij, Adeodati, Agathonis, Johannis, Calixti, Innocencij, Lucij, Eugenij & aliorum. Licet omnes.

Item,

Item quod poſſumus celebrare cantus clariſſime quando terra eſt interdicta. Hortatur.

INNOCENTIUS 3. 1195.

Ne ultra 3 dietas trahamur ad cauſas coram ordinarijs. Non ſolum.
Item ne dentur penſiones, vel beneficia ad preces vel minas potentum. Cum præter.
Item ſuper decimis de Coleſlonde. Secundum amorem.
Item de libertate hujus monaſterij. Licet omnes.
Item ea quæ de bonis.
Item conſervacio ſuper eadem Abbati de Langdon & Rading.

HONORIUS 3. 1213.

Ut liceat in proprijs parochijs capellas conſtituere. Ut gracia.
Item confirmacio hoſpitalis Sancti Laurencij. Cum a nobis.
Item ne monachi hujus loci poſſint compelli ad cognicionem cauſarum. Cum ſicut.
Item Abbati de Waltham quod omnes bona noſtra detinentes ſint excommunicati. Ad audienciam.
Item confirmacio eccleſiæ de Sellyng & Conſtetere ad cameram monachorum, Lenham ad refectorium, Chiſt ad domum infirmorum. Solet annuere.

GREGORIUS 9. 1224.

Confirmacio eccleſiæ de Chiſt. Et ſi ex.
Item confirmacio eccleſiæ de Plumſtede. Dignum eſt.
Item confirmacio ſuper eadem eccleſia. Juſte petencium.
Item quod omnia bona noſtra ſint ſub protecccione ſedis Apoſtolicæ. Sacriſtæ.
Item de Tunica & Dalmathica. Ex prædeceſſorum.
Item de benedictione. Ut apoſtolicæ.
Item de capellis in Thaneto. Imminens.
Item ne ultra 2 dietas trahamur ad cauſas coram ordinarijs. Apoſtolicæ ſedis.
Item confirmacio annuorum cenſuum in eccleſijs noſtris. Et ſi.
Item confirmacio eccleſiæ de Lenham ad refectorium. Æquitatis.
Item ne quis poſſit excommunicare monachos hujus eccleſiæ vel perpetuo converſos.
Item quod non poſſumus compelli per litteras apoſtolicas ad providendum alicui niſi fecerint mencionem de illis litteris ſpecialem. Et ſi cunctorum.
Item confirmacio eccleſiæ de Sellynge. Æquitatis ratio.
Item de præbenda de Gonſton. Æquitatis.
Item ne quis præſumat emere terras vel redditus ab aliquo tenencium noſtrorum, ſine aſſenſu noſtro. Univerſis.
Item confirmacio conſuetudinum hujus eccleſiæ. Juſte petencium.
Item de libertatibus & confirmacione privilegiorum Bonifacij, Adeodati, Agathonis, Johannis, Calixti, Innocencij, Lucij, Eugenij, Alexandri, Calixti & Innocencij. Licet omnes.
Item confirmacio compoſicionis Sancti Edmundi. Ex parte veſtra.
Item ne dentur decimæ de novalibus. Cum regularis.
Item non abſque dolore. Non abſque.

INNOCENTIUS 4. 1239.

Quod non tenemur ad ſolucionem debitorum niſi convertantur ad uſum monaſterij. Cupientes.
Item ne poſſeſſiones noſtræ tradantur ad firmam. Litteras.
Item approbacio ſuper eccleſia de Lenham. Ex tenore.
Item ſuper eadem eccleſia. Æquitatis racio.
✠ Item confirmacio exemptionum & libertatum. Cum a nobis.
Item de pallijs noſtræ ordini congruentibus. Ad hoc Deus.
Item confirmacio omnium poſſeſſionum. Sacro ſancta.
✠ Item ne cogantur per litteras apoſtolicas ad proviſionem alicujus. Paci & tranquilitati.
Item non abſque dolore. Non abſque.
Item de præſentacione clericorum ad eccleſias. Devocionis.
Item quod licet uti privilegijs prius non uſitatis, ſi non fuerit eis legitime præſcriptum. Solet annuere.
✠ Conſervacio ejuſdem Abbati & Priori Sancti Edmundi. Dilectorum.
Item quod poſſumus habere bona converſorum noſtrorum. Devocionis.
✠ Item ne aliquis delegatus vel ſubdelegatus poſſit nos excommunicare. Apoſtolicæ ſedis.
Item contra proviſores. Devocionis.
✠ Item Abbati & Priori Sancti Edmundi ea quæ debemus. Ea quæ.
Item Abbati quod poſſit diſpenſare cum monachis ſuis ſuper ſtatuta Gregorij 9. Ex parte.
✠ Item conſervacio Abbatibus Sancti Edmundi & Waltham ſuper diſpenſacione ſtatutorum Gregorij prædicti. Ex parte.
Item ne ultra 2 dietas trahamur &c. Veſtræ pacis.
Item conſervacio ſuper eadem. Veſtræ pacis.
✠ Item ne per litteras generales vel ſpeciales.
✠ Item de procuracionibus non dandis pro eccleſijs nobis appropriatis. Principalem.
Item quod vicarij debent ſolvere procuraciones pro eccleſijs appropriatis. Principalem.
Item conſervacio Abbati & Priori Sancti Edmundi contra infidelitatem clericorum. Ex parte.
Item conſervacio Abbati & Priori Sancti Edmundi contra proviſores noſtrarum eccleſiarum. Merita devocionis.
Item ne quis nos impedire poſſit in collacione beneficiorum noſtrorum. Devocionis.

ALEX-

ALEXANDER 4. 1258.

Confirmacio eccleſiæ de Preſton.
Sinceræ devocionis.
Conſervacio ejuſdem Abbati de Waltham.
Sinceræ.
Item de corrodijs monachorum non dandis.
Volenti.
Item quod vicarij noſtri ſolvant procuraciones pro eccleſijs quibus incumbunt.
Principalem.
Conſervacio ſuper hoc privilegio Abbati de Leſnes & Priori de Mertone.
Sicut dilecti.
Item de litteris non ſignandis ad contrahendum mutuum pro alijs. Volentes.
Item de conſuetudinibus feſtivitatum.
Specialem.
Item quod Abbas poteſt conferre monachis ſuis ordines Oſtiariatus, & Accolitatus.
Sedis Apoſtolicæ.
Item confirmacio Hoſpitalis Sancti Laurencij.
Juſte petencium.
Item ſuper appropriacione eccleſiæ Sancti Pauli. Sedis Apoſtolicæ.
Conſervacio ejuſdem Abbati & Priori Sancti Edmundi. Sedis Apoſtolicæ.
Item appropriatio eccleſiæ de Cantuare.
Et ſi ex.
Conſervacio ſuper eadem Abbati & Priori prædictis. Et ſi ex.
Item ſuper appropriatione eccleſiæ de Sellynge. Æquitatis racio.
Conſervacio ſuper eadem. Æquitatis.
Item ne piſcatura legatorum quod præjudicium nobis generetur. Devocionis.
Item de Tunica & Dalmathica. Ex prædeceſſorum.
Item quod poſſumus uti privilegijs non uſitatis ſi non ſit legitime eis præſcriptum.
Item de cuſtodia pupillorum &c.
Paci & quieti.
Item ne ultra 2 dietas trahamur ad cauſas coram ordinarijs. Veſtris meritis.
Item privilegium de libertate.
Item ne Abbas teneatur invitus cognoſcere de cauſis. Inducunt.
Item ne prætenſione debiti trahamur coram ordinarijs. Cum felicis.
Item de benedictione pallarum. Religionis.
Item ne per ſtatuta vel conſtituciones aliquod præjudicium nobis generetur.
Item quod non teneamur ad proviſiones per litteras apoſtolicas. Pro veſtræ.
Item ne nobis emantur poſſeſſiones vel redditus. Univerſis.
Item quod papa conſervat omnes libertates noſtras illæſas, licet revocaverit tales indulgencias. Devocionis.
Item confirmacio omnium indulgenciarum.
Solet annuere.
Item confirmacio eccleſiæ de Plumſtode.
Conſervacio ſuper eadem.

URBANUS 4. 1261.

Quod non teneamur ad ſolucionem debitorum niſi convertantur ad utilitatem monaſterij.
Indempnitati.
Item quod poſſumus uti privilegijs non uſitatis, ſi non fuerit legitime præſcriptum.
Licet ſicut.
Item confirmacio omnium libertatum.
Cum a nobis.
Item quod Abbas poteſt diſpenſare ſuper irregularitate cum monachis ſuis.
Quod ex apoſtolicæ.
Item quod poſſumus uti privilegijs non uſitatis, &c. Et ſi ad omnia.

GREGORIUS 10. 1270.

Confirmacio privilegiorum & libertatum.
Cum a nobis.
Conſervacio Abbati & Priori Weſtmonaſterij ne permittant bona noſtra indebite detineri.
Significarunt.
Item alia conſervacio de eadem.
Pervenit.

JOHANNES 21. 1276.

Hic Johannes ſecundum veram chronologiam deberet eſſe 20.
Ne dentur decimæ de novalibus.
Devocionis.
Item contra ſtatutum ne exempti racione debiti trahantur coram ordinarijs.
Item quod poſſumus habere bona converſorum noſtrorum. Devocionis.
Conſervacio ne aliquis bona noſtra præſumat occupare. Ex parte.
Conſervacio ſuper ea quæ de bonis.

NICHOLAUS 3. 1278.

Ne quis bona noſtra invadere præſumat.
Ex parte.
Item quod poſſumus uti privilegijs non uſitatis. Cum ſicut.
Conſervacio Abbati Sancti Albani ſuper ea quæ de bonis. Ad audientis.
Item alia conſervacio ejdem. Dilectorum.

HONORIUS 4. 1284.

Confirmacio omnium privilegiorum.
Cum a nobis.
Item de eſu carnium. Religionis.
Item confirmacio cantariæ Hamonis Doge.
Cum a nobis.
Item confirmacio hoſpitalis Sancti Laurencij.
Meritis.
Item quod beneficiati in ſervicio noſtro manentes percipiant fructus eccleſiarum ſuarum per triennium. Magnæ devocionis.
Conſervacio hujus privilegij Abbatibus Weſtmonaſterij & Waltham. Magnæ devocionis.
Item quod Abbas poteſt loqui in menſa Ciſtercienſibus, & alijs viris religioſis.
Devocionis.

NICHOLAUS 4. 1288.

Conſervacio Abbati de Waltham ſuper privilegia ea quæ de bonis. Dilectorum.

BONIFACIUS 8. 1293.

Novum privilegium monaſterio cum conſervatrice. Circumſpecta.
Declaracio ejuſdem ſuper eodem. Ad perpetuam.

Indul-

Indulgencia 4 annorum, & totidem dietarum ad altare annunciationis Beatæ Mariæ. Licet is.

BENEDICTUS 11. 1304.

Quod ad nos pertinet præſentacio eccleſiarum noſtrarum, & ad archiepiſcopum inſtitucio & deſtitucio. Nuper apoſtolatui.

CLEMENS 5. 1305.

Conſervatio Abbatibus Weſtmonaſterij & de Waltham ſuper appropriatione eccleſiarum de Sturre & Kenynton. Religionis.

JOHANNES 13.

Error alter, opportet enim hunc eſſe 21.

Conſervatio Abbati de Langdon ſuper appropriacione eccleſiarum de Stone & Wywelesbec. Peticio.
Item confirmacio declaracionis bullæ Bonifacianæ. Sedens.

CLEMENS 6. 1342.

Quod Abbas poteſt benedicere ubicunque. Intuere.
Item conſervacio ad 6 annos in bona forma. Militanti.
Item quod poſſumus celebrare divina in capellis & oratorijs noſtris. Eximiæ.
✠ Item appropriacio eccleſiarum de Stone, Borklowe, & de Wywelesbegh. Sacræ veſtræ.
Item Abbati Thomæ Colwell ſuper reconciliacione eccleſiæ pollutæ. Tuæ devocioni.
Item Abbati de Langdon ſignificarunt. Significarunt.

INNOCENTIUS 6. 1350.

Privilegium ſuper duplici feſto Sancti Auguſtini. Decet cunctos.
Item indulgencia in eodem feſto. Splendor.

URBANUS 5. 1362.

Appropriacio eccleſiarum de Sturre & Kenyntoun. Religionis.
Item conſervacio ad 3 annos bona. Militanti.

GREGORIUS 11. 1370.

Quod feſtum Sancti Auguſtini ſit duplex. Decet cunctos.

URBANUS 6. 1378.

Ut feſtum Sanctæ Mildredæ ſit duplex in inſula. Sic deva.

BONIFACIUS 9. 1300.

Privilegia vel Bullæ quorum principia vel capita ſignata ſunt tali ſigno ✠ in tabula præcedenti partim ſuccincte, partim plenarie ſcribuntur locis ſuis in hoc libro ſequenti.

(*Sic Auctor, ſed nota quod liber ille deſideratur.*)

Illa tamen privilegia ſive bullæ, quorum initia & principia hic ſequencia ſubſcribuntur, non inſeruntur vel notantur in hac tabula, ſet in hoc libro videntur in locis ſuis, videlicet

Bonifacius 4. ad regem Ethelbertum. Dum Chriſtianitas.
Calixtus 2. Sicud mon.
Idem papa archiepiſcopo & monachis ſuis. Beatorum Apoſtolorum.
Innocentius 2. archiepiſcopo.
Item idem epiſcopo Wyntonienſi. Fraternitati tuæ.
Item Stephano regi. Quanto omnipotens.
Item Abbati & Conventui. Litteras vel nuncios.
Hujus confirmatio. Venerabilem.
Eugenius 3. pro interdicto regno. Humani generis.
Item Abbati & Conventui pro eodem interdicto. Obediencia.
Item archiepiſcopo Theobaldo pro eodem.
Item archiepiſcopo pro benedictione Silveſtri. Sicud num.
Item eidem pro eodem Silveſtro electo. Quoniam electum.
Item eidem electo pro eodem negotio. Laboribus &.
Item ad conventum pro prædicto negocio. Quod cauſa electi.
Item condicio facta archiepiſcopo pro eodem.
Alexander 3. inparochiari eccleſias.
Item quod eccleſiæ de Menſtre, Faverſham, & Midd. ſint ad reparationem eccleſiæ.
Lucius 3. pro Silveſtro contra archiepiſcopum.
Item prohibitorium eidem archiepiſcopo ne de hominibus clericis ſe intromittat &c.
Item eidem ne ab Abbate profeſſionem accipiat.
Item Abbati ne profeſſionem ſibi faciat.
Item Abbati ut clerici præſtent pro eccleſijs ſuis fidelitatis juramentum.
Urbanus 3. Abbati contra campum de Kakyndon, &c.
Celeſtinus 3. ne ſacriſtia, vel cameræ tradantur ad firmam.
Item pro monachis Huberto Archiepiſcopo. Si diligatis.
Item Abbati ne præſtet obedientiam archiepiſcopo.
Innocentius 3. pro eccleſia de Faver epiſcopo Elyenſi & alijs. Significarunt.
Item Johanni regi pro eadem eccleſia. Non decet.
Item contra archiepiſcopum pro eadem eccleſia. Grave gerimus.
Item confirmat cartam Regis Johannis. Dignas laudes.
Nota falſas bullas confectas pro archiepiſcopo. Memoriter.
Innocentius 4. de penſione non danda perſonis ad epiſcopatum aſſumptis.
Iterum archiepiſcopo ne ingrediatur monaſterium racione ſtatuti Gregorij 9.
Honorius 3. confirmat Cantariam Hamonis Doge.

uod Johannes

Johannes 22. Icherio de Conkareco contra archiepiſcopum Simonem Mepeham.)
Item Priori eccleſiæ Chriſti pro Petro Dene.
Clemens 6. Johanni Deveneſch Abbati, ut archidiaconus Cantuariæ poſſit recipere procuraciones ipſo exiſtente in curia Cant.

URBANUS 3.

Ibid. p. 149. Fatigati, & reliqua. Paci & tranquilitati veſtræ paterna ſolicitudine providere volentes, auctoritate apoſtolica prohibemus, ne Cantuariæ archiepiſcopus aut archidiaconus ſive officialis ejus, vel aliquis legatus optentu legationis monaſterium veſtrum, vel monachos ejus aliquatenus gravare, ſemina vel eccleſias, clericos aut homines veſtros contra privilegia ſedis apoſtolicæ interdicere vel excommunicare præſumat, niſi fuerit a Romani pontificis latere deſtinatus, vel mandatum ab eo ſucceperit ſpeciale. Ad hæc adjicientes, de conſilio eorundem fratrum noſtrorum ſtatuimus, ut monaſterium veſtrum cum omnibus pertinentijs ſuis intus & foris in ea ſemper ſtabilitate permaneat in qua a centum annis retro uſque in hodiernum diem noſcitur permanſiſſe. Nulli igitur, &c.

-----US 9.

Et ſi ex municione, & reliqua. Quum igitur eccleſiam veſtri monaſterij de Chriſt uſibus domus veſtræ congregationis infirmancium, quæ multis experimentis dicitur indigere, pie ac provide, ſicud accepimus, aſcripſeritis, eamque felicis memoriæ Celeſtinus papa prædeceſſor noſter in uſus domus ejus duxerit confirmandam. Nos devocionis veſtræ precibus annuentes, ad exemplar ipſius prædictam eccleſiam vobis ad uſus domus ejus auctoritate apoſtolica confirmamus, & præſentis ſcripti patrocinio communimus, auctoritate vobis præſencium inhibentes, ne ipſam eccleſiam vel pertinencias ſuas in alios uſus convertere, vel in aliam præſumatis transferre perſonam. Nulli, &c.

IDEM.

Ibid. p. 150. Religionis veſtræ, & reliqua. Ea propter dilecti in domino filij veſtris ſupplicationibus annuentes, ad exemplar felicis memoriæ Urbani papæ prædeceſſoris noſtri, auctoritate præſentium inhibemus, ne tibi fili Abbas vel alicui ſucceſſorum tuorum liceat ad inſtantiam alicujus eccleſiaſticæ ſeculariſve perſonæ eccleſias de Menſtre, de Nordbourne, de Sellynge, de Faver, de Midd. ad vos pleno jure ſpectantes, & præbendam de G. quam habetis in eccleſia Sancti Martini de Dovoria, deputatas veſtris uſibus, & vobis a ſede apoſtolica confirmatas, alicui concedere, ſet eædem eccleſiæ, & earum beneficia vobis & ſucceſſoribus veſtris in perpetuum conſerventur. Prohibemus inſuper, ne quis epiſcopus, archidiaconus, vel officialis eorum, aut alia qualiſcunque perſona vos ad dandum vel faciendum quod præſenti pagina prohibetur aliqua diſtrictione compellat. Nulli, &c.

INNOCENTIUS 4.

Ibid. p. 151. Venerabilibus fratribus archiepiſcopo Cant' & ejus ſuffraganeis, & dilectis filijs Abbatibus, Prioribus, Decanis, Archidiaconis, Præpoſitis, Archipreſbiteris, & alijs eccleſiæ Prælatis per Cantuariæ provinciam conſtitutis, ſalu[illegible] & apoſtolicam benedictionem. Non abſque dolore cordis, & plurima tribulacione didicimus, quod ita in pleriſque partibus eccleſiaſtica cenſura diſſolvitur, & canonicæ ſententiæ ſeveritas enervatur, ut viri religioſi, & hij maxime qui per ſedis apoſtolicæ privilegia majori donati ſunt libertate, paſſim a malefactoribus ſuis minas ſuſtineant, & rapinas, dum vix invenitur qui congrua illis protectione ſubveniat, & pro fovenda pauperum innocencia ſe murum defencionis apponat. Specialiter autem dilecti filij, Abbas & fratres monaſterij Sancti Auguſtini Cantuariæ ordinis Sancti Benedicti, tam de frequentibus injurijs, quam de ipſo cotidiano defectu juſticiæ conquerentes, univerſitatem veſtram litteris petierunt apoſtolicis exorari, ut ita videlicet eis in tribulationibus ſuis contra malefactores eorum promipta debeatis magnanimitate conſurgere, quod ab anguſtijs quas ſuſtinent, & preſſuris veſtro poſſint præſidio reſpirare. Ideoque univerſitati veſtræ per apoſtolica ſcripta mandamus atque præcipimus quatinus illos, qui poſſeſſiones vel res ſeu domos prædictorum fratrum vel hominum ſuorum irreverenter invaſerunt, aut ea injuſte detinuerunt, quæ prædictis fratribus ex teſtamento decedentium relinquuntur, ſeu in ipſos fratres, vel ipſorum aliquem contra apoſtolicæ ſedis indulta ſententiam excommunicationis aut interdicti præſumpſerint promulgare, vel decimas nutrimentorum ſuorum animalium ſpretis apoſtolicæ ſedis privilegijs extorquere, monicione præmiſſa ſi laici fuerint publice candelis accenſis ſinguli veſtrum in diocefibus & eccleſijs veſtris excommunicationis ſentrentia percellatis; ſi vero clerici vel canonici regulares ſeu monachi fuerint, eos appellacione remota ab officio & beneficio ſuſpendatis, neutram relaxantes ſententiam donec prædictis fratribus plenarie ſatisfaciant, & tam laici quam clerici ſeculares, qui pro violenta manuum injeccione in fratres eoſdem vel ipſorum aliquem anathematis vinculo fuerunt innodati, cum dioceſanorum litteris ad ſedem apoſtolicam venientes ab eodem vinculo mereantur abſolvi.

IDEM.

Principalem cauſam, & reliqua. Eccleſiæ igitur *Ibid. p.* veſtræ ſedi apoſtolicæ immediate ſubjectæ a futuris gravaminibus, quibus tales impellentes pleroſque ab hoc zelo invidiæ interdum ſolent affici, providere volentes, auctoritate præſencium diſtrictius inhibemus, ne quis prætextu eccleſiarum quæ ſunt vobis in uſus proprios per ſedem apoſtolicam deputatæ, procuraciones racione viſitacionis a vobis exigere vel extorquere, ſeu alia vobis aut eccleſijs ipſis imponere onera contra juſticiam quoquo modo præſumat, de quarum proventibus eſt congrua porcio pro conſuetis oneribus ſuſtinendis earum eccleſiarum vicarijs aſſignata.

Verba Willelmi *regis, & conqueſtoris de libertate monaſterij Sancti* Auguſtini *Cantuariæ.*

Ante omnia autem auctentica prothodoctoris hu- *Ibid. p.* jus regni noſtri Auguſtini eccleſia mea, meorumque heredum & optimatum ſanctione ſua ſemper regnancium prærogativa, adeo ut quicunque dampnatus huc confugerit mox ut hoc ſanctum aſilum de longinquo conſpexerit impunitatem & libertatem optineat, hujuſque juris tranſgreſſor rei judicium ſubeat.

NUM.

NUM. XXVII. 2.

Inſtrumentum D. Johannis *Abbatis* Gloceſtrenſis *quomodo monachi de* Glouceſter *primo morabantur* Oxonij, *& revocabantur.*

NOverint univerſi ſanctæ matris eccleſiæ filij ad quorum notitiam pervenerit hæc præſens ſcriptura, quod cum vir nobilis dominus Joannes Giffard, dominus de Brimefield, domum quandam de novo in quo monachorum ordinis Sancti Benedicti Conventus ad divini cultus augmentum & memoriam, veluti præcipuæ devotionis donario, ex ſui fundatione perenniter haberetur, proponeret ordinare; & ſecundum ſui pium propoſitum, quoad id divinitus inſpiratum, locum quendam in ſuburbio Oxonij in vico qui Stockwell-ſtreete vulgariter nuncupatur, propter ſtudij aptitudinem, quod religioſis & ſecularibus præſertim congruit; quem a fratribus hoſpitalis Sancti Joannis Jeruſalem, ſub quorum nomine idem locus exſiſtens, ab omni juriſdictione epiſcopali & archidiaconali a tempore cujus memoria non exiſtit habebatur exemptus, non parcendo labori, vel ſumptibus habere dignoſcitur, ad id favente domino ſpecialiter duceret deputandum. Nos Joannes permiſſione divina Abbas monaſterij Sancti Petri de Glouceſtria & ejuſdem loci Conventus humiliter per dictum nobilem, & noſtro generali capitulo præſidentes, ſuo & communitatis noſtri ordinis nomine inſtantius requiſiti, quoſdam monachos noſtræ domus ad inhabitandum locum prædictum primordialiter, vice communitatis præmiſſæ fecimus deſtinari; demumque, prout ipſorum præſidentium, dicti nobilis & communitatis noſtri ordinis, quoad hoc concorditer concurrente conſenſu, provida diſpoſitio uniformiter ordinaverat, revocantes eoſdem; & factum hujuſmodi tam laudabile multipliciter ponderando communitatem noſtri ordinis, tanquam utilitatem publicam, diſpoſitioni propriæ, ac cuilibet utilitati private non immerito cupientes præferri, gratanter duximus annuendum, quod noſter confrater dilectus frater Henricus dictus de Helin, quem ex mora diutina quoad nos devotum in ſpiritualibus, providum in temporalibus & diſcretum, ac in utriſque novimus circumſpectum, a noſtro monaſterio libere transferatur, ad recipiendum & tenendum vice communitatis noſtri ordinis locum eundem in ſuburbio Oxonienſi memorato, ac fundationem ipſius, necnon ad Conventum inibi ſtatuendum. Ita tamen, quod ex hoc facto noſtro, ſeu aliquo præcedenti, nobis vel noſtris ſucceſſoribus quibuſcumque, colore quovis, vel nomine ſpeciali, in perſonis ipſis, ſeu loco nihil juris in poſterum accreſcat omnino, niſi quatenus de cæteris de ordine noſtro jus communiter competit in eiſdem. Ut autem idem frater Henricus zelo devotionis & abſque remorſu conſcientiæ valeat, ſicut decet, vacare præmiſſis, & alia quæ incumbunt officia uberius adimplere, a ſubjectione qualibet, qua nobis & noſtro monaſterio tenebatur aſtrictus, præſentium tenore reddimus totaliter abſolutum, & in teſtimonium præmiſſorum omnium ſigillum noſtrum nos Abbas prædictus, una cum ſigillo noſtro communi, de noſtri & totius Conventus conſcientia, ſuper omnibus præmiſſis & ſingulis primitus habito inter nos diligenti tractatu, fecimus his appendi.

NUM. XXVIII.

Carta regis Edwardi *primi de terris & poſſeſſionibus amortizandis in uſum collegij* Gloceſtrenſis Benedictinorum, Oxonij. *Ibid.*

EDwardus Dei gratia rex Angliæ, dominus Hiberniæ, & dux Aquitaniæ, omnibus ad quos præſentes literæ pervenerint, ſalutem. Licet de communi concilio regni noſtri providerimus, quod non liceat viris religioſis, ſeu alijs, ingredi feoda alicujus, ita quod ad mortuam manum deveniant, ſine licentia noſtra & capitalis domini, de quo res illa immediate tenetur; volentes tamen dilecto & fideli noſtro Joanni Giffard gratiam facere ſpecialem; dedimus ei licentiam, quantum in nobis eſt, quod ipſe quatuor meſſuagia & unum toftum cum pertinentijs in Oxonio dare poſſit & aſſignare dilectis nobis in Chriſto Priori & Conventui ordinis Sancti Benedicti Oxonij, habendum & tenendum eidem Priori & Conventui & ſucceſſoribus ſuis imperpetuum, & eiſdem Priori & Conventui quod meſſuagia & tofta prædicta ab eodem Joanne recipere poſſint, ſimiliter licentiam conceſſimus ſpecialem. Nolentes quod idem Joannes vel hæredes ſui, aut prædicti Prior & Conventus, vel ſucceſſores ſui, ratione ſtatuti prædicti per nos vel hæredes noſtros inde occaſionentur vel graventur in aliquo: Salvis tamen capitalibus dominis feodi illius ſervitijs inde debitis & conſuetis. In cujus rei teſtimonium has literas noſtras fieri fecimus patentes, teſte meipſo apud longam Jethenton, 12 die Martij, anno regni noſtri decimo nono.

NUM. XXIX.

Carta Joannis Giffard *de* Brimesfield *fundatoris collegij ſive aulæ* Gloceſtrenſis Benedictinorum, Oxonij. *Ibid.*

SCiant præſentes & futuri, quod ego Joannes Giffard, dominus de Brimesfield, pro ſalute animæ meæ, & animarum Matildæ Longeſpee quondam conſortis meæ, & anteceſſorum & hæredum meorum, dedi, conceſſi & hac præſenti carta mea confirmavi, Deo & beatæ Mariæ & eccleſiæ beatorum Joannis apoſtoli & evangeliſtæ, & Benedicti Abbatis & confeſſoris Oxonij, & Priori & Conventui ejuſdem loci ordinis Sancti Benedicti, & communitati monachorum ejuſdem ordinis, provinciæ Cantuariæ, ibidem cauſa ſtudij tranſmiſſorum ſeu tranſmittendorum ſub forma debito modo proviſa & ſtatuta per generale capitulum ordinis & provinciæ prædictæ, omnes terras & tenementa cum ſingulis ſuis pertinentijs quæ habui in vico de Stockwell-ſtreete in ſuburbio Oxonij; videlicet omnes terras & tenementa quæ habui de dono & feoffamento fratris Willielmi de Hawvil tunc Prioris ſanctæ domus hoſpitalis S. Joannis Jeruſalem in Anglia, & aſſenſu & voluntate omnium fratrum totius capituli ſui, & omnes terras & tenementa, quæ habui ex dono & feoffamento Joannis de Hangenport burgeſij Oxonienſis, & totum illud tenementum, quod habui ex dono & feoffamento Eve Loteris, & totum illud tenementum, quod habui ex dono & feoffamento Joannis Watſon & Ydoneæ uxoris ſuæ, & totum

totum illud tenementum quod habui ex dono & feoffamento Stephani de Cove & Aliciæ uxoris ſuæ, ad fundationem & intentionem perpetuæ ſuſtentationis prioratus, & communitatis ordinis prædicti ibidem, in liberam, puram & perpetuam eleemoſinam & quietam, habenda & tenenda prædictis Priori & Conventui & ſucceſſoribus ſuis & communitati prædictæ de me & hæredibus meis libere, quiete ab omni ſervitio, exactione & ſeculari demanda imperpetuum; & ego prædictus Joannes & hæredes mei prædictis Priori & Conventui & ſucceſſoribus ſuis, & communitati prædictæ, omnes prædictas terras & tenementa cum ſingulis ſuis pertinentijs contra omnes gentes warrantizabimus, acquietabimus & defendemus in perpetuum, ita quod prædicto Priore cedente vel decedente, quilibet Prior ſuccedens electus per Conventum dicti loci mihi & hæredibus meis tanquam patrono loci illius præſentetur, quem ſine difficultate, dilatione, ſeu calumnia aliqua recipiemus. Et volo & concedo pro me & hæredibus meis, quod Subprior & Conventus ejuſdem prioratus habeat & percipiat libere a tempore vacationis omnes redditus & proventus ad prioratum & communitatem prædictam pertinentes ſine aliquo impedimento vel calumnia mei vel hæredum meorum in perpetuum. In cujus rei teſtimonium huic præſenti cartæ, ſigillum meum eſt appenſum hijs teſtibus, domino Joanne Giffird conſanguineo meo, domino Roberto filio Pagani, domino Radulpho de Georges, domino Roberto de Stapilton militibus, & Joanne Lebritt, Jacobo de Ley, Joanne de Aqua, & alijs.

NUM. XXX.

Vid. *Carta* Joannis *Abbatis* Gloceſtrenſis *renuncians omni juri quod poſſit Conventui ſuo competere in collegio* Gloceſtrenſi Oxonij, *prætextu monachorum ibidem primo morantium.*

UNiverſis ſanctæ matris filijs ad quorum notitiam pervenerit hæc ſcriptura, Joannes permiſſione divina Abbas monaſterij Sancti Petri Glouceſtrenſis & ejuſdem loci Conventus humiliter ſalutem in eo quem peperit uterus virginalis. Cum ſanctæ religionis ſtatum tranquilitate pacis charitatiſque ſuavio ac humilitatis ſpiritu deceat recreari, in quibus ipſa devotæ profeſſionis veritas ſecundum ſanctorum patrum ſalubres regulas approbatur, ut per viam veritatis hujuſmodi, quæ nobis vice peculij congruit, incedamus, debitæ converſationis honeſtas merito nos inducit; auditis itaque oblocutionibus varijs, ex quarum tumultu perpendimus forſitan per æmulos nobis imponi, quod nos noſtro & noſtri monaſterij nomine vendicemus omnia illa tenementa, cum terris & alijs ſuis appendicijs, quæ vir nobilis & peritus dominus Joannes Giffard, dominus de Bremesfeld, in ſuburbio Oxonienſi in vico ſcilicet qui Stockwell-ſtreete vulgariter appellatur, communitati monachorum noſtri ordinis contulit, ſecundum ſuæ cartæ tenorem, & quod nos terras & tenementa hujuſmodi cum omnibus & ſingulis ſuis pertinentijs noſtro & noſtri monaſterij nomine quaſi jure proprio contendendo proponimus obtinere: Quocirca volentes mendacium fallacius certis aſſertionibus extirpare, palam tenore præſentium profitemur, quod nos in tenementis præfatis, ſeu aliquo in eiſdem terris ſeu pertinentijs quibuſcunque nihil omnino noſtro vel noſtri monaſterij nomine ſive jure exigimus aut aliqualiter vendicamus, extra id quod ex ſerie feoffamenti memorati nobilis, ratione dictæ communitatis, nobis noſcitur fuiſſe permiſſum. Si vero aliquod feoffamentum, literam ſive cartam pro tempore bonæ memoriæ Reginaldi quondam monaſterij noſtri Abbatis in ipſo noſtro monaſterio ſeu alibi penes quaſcunque perſonas, ipſius Reginaldi vel monaſterij nomine a feoffatione facta per eundem nobilem communitati monachorum prædictæ diſcrepans vel diſcrepantem a caſu reperiri contingat, volumus & concedimus pro nobis & ſucceſſoribus noſtris expreſſe, quod illud feoffamentum, litera, ſive carta ipſius Reginaldi & monaſterij nomine conceptum ſpecialiter, ſeu concepta, omni effectu careat, & nullum ſeu nulla penitus in poſterum cenſeatur. Et ſi qua poſſeſſio vel ſeiſina ipſius Reginaldi & monaſterij nomine hactenus ſpecialiter de tenementis & terris hujuſmodi ſit obtenta, nolumus quod ipſi feoffamento prædicti nobilis facto communitati ut præmittitur monachorum præjudicialis exiſtat, ſed quoad nos & noſtrum monaſterium pro futuris temporibus reputetur infecta. In teſtimonium autem & memoriam præmiſſorum, habito ſuper his inter nos primitus diligenti tractatu ſigillum noſtrum commune fecimus concorditer his appendi. Datum in pleno capitulo noſtro, &c.

NUM. XXXI.

Carta Prioris & Conventus collegij Gloceſtrenſis *Benedictinorum.* Ibid.

UNiverſis ſanctæ matris eccleſiæ filijs ad quorum notitiam pervenerit hæc præſens ſcriptura, Frater Henricus de Helm Prior domus Sancti Benedicti, in ſuburbio Oxonienſi in vico de Stockwell-ſtreete, & ejuſdem loci Conventus humiliter ſalutem in eo quem peperit uterus virginalis. Juris doctrina, juriſperitorum exemplo, prudenter providit quod geſta ſub aſſertione & præſentia prædeceſſorum, cauſa perpetuitatis habendæ, originaliter introducta per ſcripturæ ſeriem, veluti per ſpeculum infallibile poſteris relinquantur; alioquin hominum memoria continuis curriculis ſolito prælabente, cum cautelæ ſtudio primitus agitata, novitate quadam (cui natura indies eſt applaudens) quaſi ad non eſſe, ſuis forſitan occultatis remedijs, de facili ducerentur, ſicque bona deliberatione quadrifaria quæſita varie per diverſos, tanquam projectæ merces in amnem, nave ictu fluminis laborante prorſus perirent a caſu, & ſtatus primævi reſtitutio difficile admodum ſequeretur. Nos ſiquidem rege pacifico diſponente Domino Jeſu Chriſto pacis filio, per nobilem virum dominum Joannem Giffard, dominum de Brimesfeld, loci hujuſmodi fundatorem, ſancti patris domini Edwardi Dei gratia Epiſcopi Lincolnienſis loci diocæſani, & religioſorum virorum Abbatum in Cantuarienſi provincia præſidentium capitulo generali, ac totius communitatis ordinis Sancti Benedicti ejuſdem provinciæ concorditer concurrente conſenſu collocati in loco præmiſſo, ad divini cultus augmentum, & ad celebrandum divina pro dicti nobilis & bonæ memoriæ dominæ Matildæ de Longeſpeye, quondam conſortis ejuſdem, necnon utriuſque anteceſſorum & ſucceſſorum, ac liberorum ſuorum, omniumque defunctorum fidelium animabus ſpecialiter conſtituti, volentes pro viribus in tranquilitatis dulcedine ſub pacis geſtorio tam noſtris, quam ſucceſſorum temporibus

poribus ſolidari; pro nobis & noſtris ſucceſſoribus quibuſcunque tenore præſentium concedimus & conſentimus expreſſe, quod dictus Prioratus, cum perſonis in præſentiarum morantibus & in poſterum moraturis ibidem, præmiſſis præſidentibus (ſalvo diocæſani ſicut decet honore) immediate ſit ſubjectus, & quod monachi a quibuſcunque domibus noſtri ordinis infra provinciæ Cantuariæ ambitum conſtitutis, ad prioratum præfatum cauſa ſtudij pro ſuperiorum ſuorum arbitrio deſtinati, & deſtinandi ſimiliter in futurum per nos ſeu ſucceſſores noſtros abſque difficultate qualibet admittantur, & libere morentur ibidem, ac abſque contradictionis obſtaculo fructus, ſeu obventiones quaſcunque de piſcarijs, paſcuis, pratis & gardinis, lociſve ſeu rebus alijs nobis vel loco prædicto collatis hactenus ſeu futuris temporibus conferendis proficiſcentes, quocunque titulo vel modo cenſeantur omni quo ad hoc materia diſſentionis ceſſante, prout prioris provida diſpoſitio duxerit ordinandum, nobiſcum percipiant communiter & utantur eiſdem. Salva proviſione illa, de qua nobilis antedictus ad uſus noſtros pro celebratione divinorum modo expreſſo ſuperius perpetuitatis congaudenda ſpecialiter providebat. Salvis etiam ijs, ſi quæ forſan ad certum uſum ipſorum Prioris & Conventus, locive intuitu erogari contigerit; quo caſu ipſius donatoris voluntas libera in omnibus obſervetur. Ad hæc volumus & pro nobis ac noſtris ſucceſſoribus conſentimus, quod dicto prioratu per ceſſionem vel deceſſum Prioris quandocunque & quomodocunque vacante, monachi ad Prioratum eundem cauſa ſtudij ut præmittitur aliunde tranſmiſſi una cum cæteris de conventu electionis faciendæ de priore futuro libere interſint, & jus ac vocem habeant in eadem, de conventu ipſo vel de monachis tranſmiſſis ad locum cauſa ſtudij ut præmittitur, in perſonam idoneam quæ ſciat, velit & poſſit gregi ſibi credito curam impendere diligentem, invocatu primitus ſpiritus ſancti gratia in priorem una cum alijs concorditer eligendi, & quod novitij per nos in poſterum admittendi in loco prædicto, coram præſidentibus memoratis, eorumque aliquo, ſeu alio Abbate ipſorum præſidentium omnium, uniuſve ex eis authoritatem, quoad hoc ſpecialiter obtinentis ſuam profeſſionem faciant ſolemniter, prout noſtræ religionis ſtatus requirit. In teſtimonium autem & memoriam præmiſſorum, ſancti patris & nobilis prædicti ſigilla ad noſtri inſtantiam, una cum ſigillo noſtro communi his literis ſunt appenſa. Dat' &c.

Quæ quidem omnia & ſingula Abbates exempti pariter & non exempti ſinguli ſingulatim requiſiti uniformiter approbarunt, contributiones ædificationi prioratus ipſius ſe facturos & diffinitorum ſeu proviſorum hujuſmodi; cum conſilio præſidentium, ordinationes ſeu diffinitiones, quæ, ut præmittitur, continebantur in ſcriptis, ſe recepturos ac undique ſervaturos, quoad ea quæ prioratum eundem, & ſtatuta præmiſſi capituli, ac alia quæ ipſum capitulum generale qualitercunque contingere dignoſcuntur, abſque contradictionis obſtaculo promittentes. Salvis tamen ipſis religioſis perſonis exemptis, ſuis per omnia privilegijs, ne per conſenſus hujuſmodi, ſeu diffinitorum ordinationes præmiſſas in aliquo detrahatur ſeu derogetur eiſdem. Salvis etiam illis & perſonis cæteris in genere, præſertimque futuris præſidentibus & diffinitoribus, auctoritatem conſimilem in poſterum habituris, remedijs quibuſcunque, per quæ, ſi neceſſitas immineat, quandocunque liceat eiſdem pro tempore congruenti ſtatuta & alia geſta ſimiliter per diffinitores ac præſidentes præfatos in competentiorem formam, quoad utilitatem communem & aptiorem ordinem redigere ſeu transferre; diſcuſſione tamen quoad hæc præmiſſa diligentius in communi. Ut autem diffinitiones hujuſmodi, & alia quæcunque, de quibus mentio ſuperius eſt expreſſa, ſecundum formam moderationis præmiſſæ inviolabiliter obſerventur, Abbates & Priores prædicti ſua præſenti ſcripturæ ſigilla fecerunt apponi. Datum & actum apud Sarum in eccleſia collegiata die Martis proximo poſt diem nativitatis beatæ Mariæ, in craſtino videlicet ſepulturæ reginæ ſupradictæ, anno Domini milleſimo ducenteſimo nonageſimo primo.

NUM. XXXII.

Statutum Ethelbaldi *regis* Merciorum *de libertate eccleſiaſtica.*

Ingulph. Hiſt. in ſcript. poſt Bed. fol. 486.

CUM plerumque contingere ſoleat pro incerta temporum viciſſitudine, ut ea, quæ multarum & fidelium perſonarum teſtimonio conſilioque roborata fuerunt, per contumaciam plurimorum, & machinamenta ſimulationis fraudulentæ, & ſine ulla conſideratione rationis in animarum ſuarum periculo diſſipentur, niſi authoritate literarum, & teſtimonio chirographorum in perpetuam memoriam fuerint conſignata: Quapropter ego Ethelbaldus rex Merciorum pro amore cæleſtis patriæ, & pro redemptione animæ meæ, ſtatuendum eſſe providi, ut eam per bona opera liberam efficerem ab omni vinculo delictorum. Dum enim mihi omnipotens per miſericordiam clementiæ ſuæ abſque ullo antecedente merito ſceptra regni largitus eſt, ideo libenter, ex eo quod dedit, retribuo. Hujus rei gratia hanc donationem meam me vivente concedo, ut omnia monaſteria & eccleſiæ regni mei a publicis vectigalibus, operibus & oneribus abſolvantur; niſi in inſtructionibus archium & pontium, quæ nunquam ulli poſſunt laxari. Præterea habeant famuli Dei propriam libertatem in proficuo ſylvarum, in fructu agrorum, in captura piſcium; nec munuſcula præbeant regi, vel principibus niſi voluntaria, ſed liberi domino ſerviant in contemplatione pacifica per totum regnum meum uſque in ævum.

NUM. XXXIII.

Carta Kenulphi *regis* Merciorum *de terris & immunitatibus* Abbatiæ *de* Croyland.

Ingulph. ubi ſupra.

KEnulphus Dei miſericordia rex Merciorum, omnibus mediterraneis Anglis per univerſam Merciam fidem confitentibus Chriſtianam, pacem perfectam, ſempiternamque ſalutem. Omnes & ſinguli ſcitote, quia dominus ſanctum ſuum mirificavit ſignis celeberrimis & præclaris prodigijs beatiſſimum Chriſti confeſſorem Guthlacum, in monaſterio Croylandenſi corporaliter quieſcentem, & novis ac innumeris miraculis, prout ego & regina mea in noſtra peregrinatione nuper oculis noſtris vidimus, quotidie clarius ad totius mundi notitiam corruſcantem. Unde ad ſupplicationem religioſiſſimi viri & ſpiritualis patris ac conſiliarij noſtri Domini Siwardi Abbatis dicti monaſterij, conſulente idem ac commovente venerabili patre Domino Wilfredo Archiepiſcopo Dorobernenſi, tunc noſtræ peregrinationis comite, dictum monaſterium Croylandiæ in tota inſula adjacente, ſicut in charta quondam regis Ethelbaldi fundatoris ſui per limites eſt diſtincta, monachos etiam ejuſdem monaſterij & converſos ac ſervos univerſos in cuſto-

diam capio meæ protectionis. Insuper peregrinos omnes illuc causa devotionis accedentes, & cum signo Sancti Guthlaci in suis caputijs vel capellis recedentes, liberos & solutos ab omni passagio & telonio, ubicunque venerint per totum regnum Merciæ perenniter esse volo. Sed & eleemosynam quam Thoroldus vicecomes Lincoln. dedit dictis monachis in Bokenhall; item eleemosynam quam Geolphus filius Malti dedit illis in Halington; item eleemosynam quam Exegistus miles validissimus, quondam magister meus, dedit illis in Langtoft; & eleemosynam quam Algarus miles etiam dudum meus dedit illis in Baston & in Repingale, Deo ac Sancto Guthlaco, dictoque monasterio ac monachis in eo Deo servientibus in perpetuam possessionem concedo, confero & confirmo. Anno incarnationis Christi octingentesimo sexto istud chirographum ego Kenulphus Merciorum rex signo sanctæ crucis consignavi. ✠. Ego Wilfredus Archiepiscopus Dorobern. fieri consului. ✠. Ego Kinevertus Episcopus Wincheſter subnotavi. ✠. Ego Wonwona Episcopus Leicestrens. consensi. ✠. Ego Celredus Abbas de Medeshamsted, germanus frater domini Siwardi Abbatis, multum procuravi. ✠. Ego Enthredus rex Cantuariorum ad imperium domini mei regis Kenulphi assensum dedi. ✠. Ego Celwal frater domini regis approbavi. ✠. Ego Algarus minister affui. ✠. Ego Sigga Presbyter, præcipiente domino meo rege Kenulpho, hoc chirographum manu mea scriptum in præsentia dictorum venerabilium patrum & dominorum meorum, præfato venerabili domino Siwardo Abbati Croylandiæ commendavi.

NUM. XXXIV.

Ibid. *Carta* Bernulphi *regis* Merciorum *de terris & privilegijs Abbatiæ de* Croyland.

BErnulphus rex Merciorum venerabili patri domino Siwardo Abbati Croylandiæ, omnibusque fratribus suis monachis ejusdem monasterij præsentibus & futuris, salutem in Domino sempiternam. Gratias debitas vobis omnibus digniſſime reddo pro pecunia, qua me per vos dudum prætereuntem, in mea maxima indigentia, contra Paganorum violentiam gratissimo & liberalissimo animo refovistis. Quo tempore quia de injuriosis damnis, vobis per quosdam viros adversarios malitiose nimium illatis, mihi graviter conquesti estis, qui nequiter insidiantes in exterioribus ripis aquarum vestrarum, si dictas ripas ascenderent in piscando qui de fugitivis servi vestri sunt effecti, & pari modo multotiens custodientes mariscorum vestrorum, si forte oves & boves aut cætera animalia vestra longius errantia revocare dicti servi vestri excederent, & eosdem servos extra vestram insulam inventos, velut impunitatis suæ violatores, publicis legibus subjicerent & damnarent, sicque necesse fuit frequentissime, vel dictos servos vestros in manus hostium suorum incidere & perire, vel eorum labores ad justum commodum vestrum non procedere. Proposita ergo tali querela vestra per fratrem Askillum commonachum vestrum palam coram prælatis & proceribus totius regni mei Merciæ apud Benigndon ultimo congregatis, omnibus tenerrime compatientibus super ejusmodi vobis illatis injurijs, ad honorem Dei & sanctæ matris ecclesiæ relevationem, considerantibus etiam & collaudantibus universis perfectionem sanctissimæ religionis vestræ, pro majore pace & quiete vestri sacri monasterij complacuit privilegia domini Withlasij regis, fratris & predecessoris mei de impunitate vobis concessa declarare & dilatare in eleemosynam animæ meæ, declarataque ac dilatata meo chirographo confirmare. Quapropter præcepi Radboto vicedomino Lincoln. cæteriſque ministris meis in illa parte constitutis, insulam vestram Croylandiæ, ac terminos mariscorum vestrorum circumire & describere, mihique & concilio meo, ubicumque in ultimo paschæ fuissemus fideliter & lucide demonstrare; qui jussa complentes, istis nominibus insulæ vestræ, mariscorumque vestrorum circuitum mihi & concilio meo, sanctum pascha nostrum tunc apud Kingesbury tenentibus, aperte descriptum obtulerunt. Claudit enim insulam vestram de Croyland ad ejus orientem prout antiquitus per eam dotavit monasterium vestrum inclytus quondam rex Merciæ Ethelbaldus fundator vester, & cæteri reges Merciorum sui successores suis chirographis confirmaverunt ab Aswiktofthirne usque ad Tedwarthar aqua de Shepishee, habens dictam insulam in parte sua occidentali & mariscum de Capellade in parte sua orientali; & de Tedwarthar usque ad Namanslandhirne claudit eam aqua de Sowthee, habens dictam insulam in parte sua boreali & sylvam de Ancarig in parte sua australi; & de Namanslandhirne usque ad pontem de Croyland claudit eam aqua de Nene, habens dictam insulam in parte sua orientali & mariscum vestrum dictum Alderlound in parte sua occidentali; & de ponte de Croyland usque ad Wodeladmouth claudit eam aqua de Weland, habens dictam insulam in parte sua orientali & mariscum vestrum dictum Goggislound in sua parte occidentali; & de Wodeladmouth usque ad communem Seweram de Asendik claudit eam prædicta aqua de Weland, habens dictam insulam in parte sua australi & mariscum de Spaldeling in parte sua boreali; & de prædicta Sewera usque ad Aswiktoft claudit eam prædicta aqua de Asendik, habens prædictam insulam in parte sua australi & mariscos de Spaldeling, Weston & Milton in parte sua boreali. Mariscorum vero vestrorum, jacentium ex opposito insulæ vestræ de Croyland ad ejus occidentem, limites & termini per eosdem ministros meos descripti, nominibus istis mihi sunt oblati, viz. de Namanslandhirne usque ad Finset, & inde ad Groines (al. Greines) & inde usque ad Folwardastaking, & inde versus boream usque ad Weland, ubi Southlake intrat in Weland, & sic transeundo ipsam aquam de Weland & ascendendo ad Aspath, & inde versus boream usque ad Werwerlake & sic per Harinholt usque ad Mengarlake, & inde usque ad Oggot sive Dedmanslake, & sic per Apinholt & Woodelak versus orientem usque ad Wodeladmouth, qui est terminus insulæ vestræ in illa parte contra boream, sicut Namanslandhirne est terminus insulæ vestræ contra austrum. Communia etiam pasturæ omnium animalium vestrorum protenditur ultra dictos terminos mariscorum vestrorum versus austrum usque ad agrum monachorum de Medeshamsteed, & versus occidentem usque ad agrum monachorum ecclesiæ Sanctæ Pegæ in australi mariſco de Weland, & in boreali mariſco protenditur versus occidentem usque ad ædificia de Deping, & versus boream usque ad ædificia de Spaldeling omnibus anni temporibus, prout a fundatione monasterij vestri hactenus omnia prætacta pacifice possedistis. Pro servis ergo vestris, quos de fugitivis sive piscatores, sive pastores vobis facietis, cum communi concilio totius regni mei concedo sancto monasterio vestro ultra exteriores ripas quinque agrorum claudentium insulam vestram

20 pedes

20 pedes in latitudine ab ipſa aqua ubicunque aſcenderint ad retia ſua extrahenda, aut ad alia ſua neceſſaria in terra ſolida peragenda. Similiter quocunque protenditur animalium veſtrorum communia in prædictis mariſcis, illuc extenditur etiam fugitivorum veſtrorum licentia, ut ſi forte in agros contiguos ex tempeſtate, vel alio infortunio, vel latrocinio ſubducta fuerint, conſentientibus omnibus prælatis & proceribus meis, concedo ipſis fugitivis veſtris, quod ſicut alij liberi homines, animalia veſtra prædicta perſequantur, & meliori modo quo poterunt, repetant & reducant, & quaſi in eccleſia ſua eſſent, pace mea & impunitate per totam viam ſuam gaudeant; ſubque mutilatione membri magis neceſſarij nullus eos audeat moleſtare, vel in aliquo contraire. Inſuper pro dicti Withlafij quondam regis fratris & prædeceſſoris mei, proque redemptione meorum peccatorum, cum communi conſilio gratuitoque conſenſu omnium magnatum regni mei, concedo Deo & beatiſſimo confeſſori ſuo S. Guthlaco, ſacratiſſimoque monaſterio veſtro Croylandiæ, quod per totum regnum meum Merciæ, Abbas, monachus, converſuſve ſacri monaſterij veſtri, qui nunc eſtis, vel qui vobis ſuccedent in futurum poſt vos, ibidem domino ſervituri, pro quocunque negotio proceſſerint de dictis fugitivis viæ ſuæ famulos licenter ſibi faciant & producant; inque præſentia dicti Abbatis, monachi, vel converſi ubique per regnum meum, ſicut in eccleſia ſua Croyland, ſalvi permaneant & ſecuri, ac ab omni periculo immunes penitus & indemnes, ſub mutilatione membri magis dilecti, ſi quis iſtud privilegium meum attentaverit in aliquo temere violare. Quod ſi extra prædictos 20 pedes in ripis exterioribus aquarum veſtrarum, aut extra villata, quæ communia vobiſcum vendicant in occidentalibus mariſcis veſtris ex utraque parte aquæ de Weland, aut alibi, vobis abſentibus, abſque viatica litera Abbatis loci veſtri talis fugitivus repertus fuerit, juxta demerita legali ſupplicio ſubjacebit; declaratis namque terminis tam inſulæ veſtræ, quam mariſcorum veſtrorum, declaratis etiam ad honorem Dei privilegijs domini Withlafij, ac aliorum regum Merciæ, prædeceſſorum meorum, vobis magnifice conceſſis, complacuit unanimiter mihi ac univerſo concilio veſtra omnia loca mei authoritate regij chirographi confirmare. Confirmo ergo vobis & ſucceſſoribus veſtris regulam Sancti Benedicti ſub habitu veſtro tam nunc profeſſis, quam poſt vos profeſſuris, principalem veſtram eccleſiam Croylandiæ, in qua venerandæ reliquiæ ſanctiſſimi Chriſti confeſſoris & patroni veſtri beati Guthlaci corporaliter tumulati, ultimam reſurrectionem fæliciter expectant; totamque inſulam adjacentem, prout per terminos ſuos ſuperius declaratos miniſtrorum meorum diligentia ſufficientiſſime eſt deſcripta, in ſedem ſeparalem Abbathiæ veſtræ, in ſitum ſpecialem monaſterij veſtri, & in veſtrum plenum dominium ſingulariter & perpetuo poſſidendum, una cum duobus mariſcis jacentibus, ad ejus occidentem, viz. Alderlound in auſtrali parte aquæ de Weland, & Goggiſlound in ejuſdem aquæ parte boreali, per terminos ſimiliter ſuperius declaratos. Hæc eſt hæreditas Domini, dos eccleſiæ Chriſti, ſolum Sanctæ Mariæ & beati Bartholomei apoſtoli, Sancti Guthlaci, monachorumque ſuorum ſanctuarium ſacratiſſimum, & monaſterium ab omni terreno ſervitio liberrimum, illuſtriſſimorum regum eleemoſyna ſpecialis, & in omni tribulatione univerſis locus refugij ſingularis, manſio ſanctorum perpetua, & poſſeſſio viris religioſis communi regni concilio ſpecialiter appropriata, proque frequentibus miraculis ſanctiſſimi confeſſoris inter vineas Engaddi balſami mater ſemper fertilis, & regum privilegijs Boſor in ſolitudine, omnibus pœnitentibus civitas gratiæ & ſalutis. Si quis ſacrarium hoc violaverit, vel in aliquo vexaverit, vindicabit in illum dextera mea & hæredes mei, quicunque fuerint hujus regni Merciæ perenniter ſceptrigeri ſucceſſores. Confirmo etiam Deo & Sancto Guthlaco, ſacroque monaſterio veſtro, de dono Fregiſti quondam militis domini Kenulphi regis, eccleſiam de Langtoft & in campis ejuſdem villæ 6 carucatas terræ habentes in longitudine 15 quarentenas, & novem quarentenas in latitudine, & 100 acras prati & ſylvam & mariſcum duarum leucarum in longitudine, & duarum leucarum in latitudine, & 40 acras de eodem feodo in campis de Deping. Confirmo etiam Deo & Sancto Guthlaco, ſacroque monaſterio veſtro de dono Algari militis filij, Nortlang, eccleſiam de Tetford in capella Sancti Joannis Evangeliſtæ de Baſton, & in eadem parochia quatuor carucatas terræ continentes in longitudine octo quarentenas, & 8 quarentenas in latitudine, & 40 acras prati & mariſcum continentem in longitudine 16 quarentenas, & octo quarentenas in latitudine, & unum molendinum, & dimidium alterius molendini, & totam piſcariam in aqua, ſicut circuit pratum veſtrum verſus orientem, & de dono ejuſdem Algari militis in Repingale 3 carucatas terræ, & 40 acras prati. Confirmo etiam Deo & Sancto Guthlaco, ſacroque monaſterio veſtro de Croyland, ex dono Algari comitis patris junioris Algari, qui nunc eſt, eccleſiam de Capelade, cum capella Sancti Joannis Baptiſtæ in eadem villa, & in campis tam de Holbeth, quam de Capelade quatuor carucatas terræ arabilis, & 6 bovatas & 18 acras prati, & mariſcum 2 mille acrarum, & mariſcum 3 mille acrarum; & de dono ejuſdem Algari comitis ſenioris ligneam capellam Sanctæ Mariæ per Spaldeling, quæ Anglice Stokkini appellata, ſita eſt in orientali parte fluminis ejuſdem villæ; & in campis tam de Pinchbek, quam de Spaldeling quatuor carucatas terræ, & totam piſcariam prædicti fluminis a ponte quæ ducit de cæmeterio prædictæ capellæ Sanctæ Mariæ ad cæmeterium lapideæ capellæ Sancti Nicholai, & Anglice Stomin appellatæ, quæ ſita eſt in occidentali ripa, in manerio prædicti comitis Algari, qui dedit ipſam piſcationem a prædicto ponte uſque ad Seweram de Aſendik Deo & Sancto Guthlaco de Croyland, pro anniverſario die patris ſui omnibus annis in veſtro monaſterio ſolenniter celebrando. Confirmo etiam Deo & Sancto Guthlaco, ſacroque monaſterio veſtro, de dono ejuſdem comitis Algari ſenioris eccleſiam de Sutterton, & tam in campis de Algarkirk, quam de Sutterton 3 carucatas terræ arabilis, & 12 bovatas & 26 acras prati, & 4 ſalinas. Et de dono Oſwij militis in Drayton 8 hidas terræ, & 4 virgatas. Confirmo etiam Deo & Sancto Guthlaco, ſacroque monaſterio veſtro de dono Asketelli 3 virgatas terræ in Glapthorne. Et de dono Wulgeti 3 virgatas terræ in Peiekirk. Et de dono Edulphi de Laithorpe unam bovatam terræ. Et de dono Siwardi vicedomini in Kirkby 3 bovatas terræ, unam manſionem & 3 cotagia. Et de dono Sigburgæ comitiſſæ in Staundon 5 hidas terræ. Et de dono Wulnoti in Addington duas hidas terræ, cum advocatione eccleſiæ ejuſdem villæ, & in alia Addington de dono ejuſdem unam virgatam terræ. Confirmo etiam Deo & Sancto Guthlaco, ſacroque monaſterio veſtro de dono Thoroldi vicedomini Lincoln. in Bukenhale duas carucatas terræ & dimidium, & 26 acras prati, & 50 acras ſylvæ de Bruſhe. Confirmo etiam Deo & Sancto Guthlaco, ſacroque monaſterio veſtro de dono Geolphi filij Malti in Halington 4 bovatas terræ de Julando,

Julando, & 10 bovatas in ſervitio & 33 acras prati in Gernthorpe de eodem feodo. Hæc omnia ſupradicta eccleſias, capellas, terras, tenementa, paſturas, piſcationes, maneria, manſiones, molendina, merſea, & mariſcos libera & ſoluta ab omni ſervitio ſeculari & onere terreno concedo vobis & ſucceſſoribus veſtris in perpetuum, & præſenti meo chirographo confirmo in regiam eleemoſynam meam, pro anima domini Withlafij quondam regis fratris & prædeceſſoris mei, & pro animabus omnium progenitorum, parentum & amicorum meorum. Et emancipo ab omni debito regis, & omnis alterius domini & hominis cujuſcunque fuerit dignitatis, excellentiæ vel honoris, ut nihil a modo de veſtri ſacri monaſterij Croyl. monachis literatis aut laicis ſervis, aut tenentibus veſtris exigere poterunt præter orationes veſtras & beneficia ſpiritualia, quo gratiam beatiſſimi confeſſoris Chriſti Sancti Guthlaci apud vos corporaliter quieſcentis in noſtris adipiſci neceſſitatibus jugiter mereamur. Cum ergo unanimi conſenſu totius præſentis concilij hic apud Kingeſbury anno incarnationis domini octingenteſimo quinquageſimo primo, feria ſexta, in hebdomada paſchæ, pro regni negotijs congregati, iſtud meum regium chirographum ſanctæ crucis ſigno ſtabiliter & immutabiliter confirmavi. ✠. Ego Ceolnolthus Archiepiſcopus Dorobern. ſanus & incolumis tam mente quam membris manu mea confirmavi. ✠. Ego Swithulphus Londinenſis Epiſcopus, in meipſo expertus gratiam Dei, & ſanctiſſimi confeſſoris ſui Guthlaci, humili devotione, ad juſſionem domini mei regis iſtud chirographum dictavi, & inter cæteros dominos Epiſcopos in ordine meo ſubſcripſi. ✠. Ego Swithunus Wintonienſis Epiſcopus gaudens & lætus quoties aliquibus miraculis pijſſimus dominus lætificat civitatem ſuam ſanctam matrem noſtram eccleſiam, huic regis chirographo ſubnotavi. ✠. Ego Elſtanus Schireburenſis Epiſcopus devotus & præcipuus debitor Sancti Guthlaci, privilegio ſanctæ eccleſiæ ſuæ congratulans, ſignum feci. ✠. Ego Orkenwaldus Lichfelden. Epiſcopus hilaris ac alacer in cunctis ſanctæ eccleſiæ proſperis ſucceſſibus, prompto animo collaudavi. ✠. Ego Rethunus Legerecenſis Epiſcopus, filius ac famulus Sancti Guthlaci quam diu vixero, gratanter procuravi. ✠. Ego Godwinus Roffenſ. Epiſcopus honorem Dei per hoc chirographum ardenter affectavi. ✠. Ego Wulfardus Abbas Eveſhamen. approbavi. ✠. Ego Livingus Abbas Winchelcumbæ commendavi. ✠. Ego Hedda Abbas de Medeſhamſted diligenter procuravi. ✠. Ego Enulphus dux conſenſi. ✠. Ego Ofrithus dux conſului. ✠. Ego Serto comes conſenſum præbui. ✠. Ego Elberus comes annui. ✠. Ego Huda comes aſſenſum dedi. ✠. Ego Oſlat pincerna regis Ethelwulphi, & legatus ipſius domini mei & filiorum ſuorum, nomine illorum & omnium Weſt-Saxonum iſtud chirographum domini Bertulphi regis plurimum commendavi. ✠. Ego Bertulphus rex Merciorum palam omnibus prælatis & proceribus regni mei divinam deprecor majeſtatem, quatenus per interceſſionem ſanctiſſimi confeſſoris ſui Sancti Guthlaci, omniumque ſanctorum ſuorum dimittat mihi & omni populo meo peccata noſtra; & ſicut per aperta miracula ſua nobis oſtendere dignatus eſt miſericordiam ſuam, ſic ſuper Paganos hoſtes ſuos dare nobis dignetur in omni certamine victoriam, & poſt præſentis vitæ fragilem curſum in conſortio ſanctorum ſuorum gloriam ſempiternam. Amen.

NUM. XXXV.

Confirmatio Beorredi *regis* Merciorum *de omnibus terris & tenementis Abbatiæ de* Croyland.

BEorredus largiente Dei gratia rex Merciorum omnibus provincijs & populis earum univerſam Merciam inhabitantibus, & fidem catholicam conſervantibus, ſalutem eternam in domino noſtro JHESU CHRISTO. Quoniam, peccatis noſtris exigentibus, manum domini ſuper nos extenſam quotidie cum virga ferrea cernimus noſtris cervicibus imminere; neceſſarium nobis & ſalubre arbitror, pijs ſanctæ matris eccleſiæ precibus, eleemoſynarumque liberis largitionibus iratum dominum placatum reddere, & dignis devotionibus ejus gratiam in noſtris neceſſitatibus auxiliariam implorare; ideoque & ad petitionem ſtrenuiſſimi comitis, mihique merito dilectiſſimi, conceſſi regio chirographo meo Theodoro Abbati Croyland, tam donum dicti comitis Algari, quam dona aliorum præteritorum ac præſentium dicto ſuo ſancto monaſterio, in eleemoſynam animæ meæ, & in remiſſionem meorum criminum, devotione libera confirmare. Confirmo ergo Deo & ſanctiſſimo confeſſori ſuo Guthlaco Croylandiæ, & monachis omnibus ibidem Deo ſervientibus & in perpetuum ſervituris totam inſulam ſuam monaſterio adjacentem, prout in chirographis incliti quondam regis Merciorum Ethelbaldi fundatoris ſui, ac aliorum regum prædeceſſorum meorum, per limites & terminos eis deſcripta in ſitum ſeparalem Abbathiæ ſuæ, cum duobus mariſcis jacentibus ex oppoſito ejuſdem inſulæ ad orientem ex utraque parte aquæ de Weland, viz. cum Alderlound in parte auſtrali & cum Goggiſlound in parte boreali, eiſdem terminis quibus eos ab initio habuerunt. Confirmo etiam prædicto monaſterio Croylandiæ, de dono prædicti dilectiſſimi mihi comitis Algari, manerium ſuum, quot ſitum eſt in orientali parte fluminis in Spaldeling, cum quatuor carucatis terræ arabilis, & 24 manſionibus, & 80 cotagijs in eadem villa de Spaldeling, & de dono comitis Algari ſenioris, patris ſui, ligneam capellam ſanctæ Mariæ ſitam in eadem parte fluminis in Spaldeling, cum quatuor carucatis terræ adjacentibus ex utraque parte fluminis, tam in campis de Pinchbeck quam de Spaldeling; & de dono ejuſdem comitis Algari eccleſiam de Capelade, cum quatuor carucatis terræ, & 6 bovatis, & 18 acris prati, & merſco duarum acrarum in litore maris, & mariſco 3 acrarum contiguo aquæ de Shepſhee claudenti inſulam ſuam de Croyland ad ejus orientem; & de dono ejuſdem comitis Algari eccleſiam de Sutherton cum capella de Salteney, & 3 carucatas terræ, 22 bovatas & 36 acras prati, tam in campis de Algarkirk, quam de Sutherton, & cum quatuor ſalinis in eadem villa. Similiter confirmo prædicto monaſterio de Croyland, de dono Oſwij militis in Dreytona, 8 hidas terræ, & 4 virgatas, & eccleſiam ejuſdem villæ. Similiter confirmo prædicto monaſterio de dono Mercardi militis mei, totam terram ſuam de Deping, cum 200 manſionibus, & cotagijs 400, & duabus eccleſijs, viz. quicquid huic in eadem villa & in campis ejus ab aqua de Weland ad auſtrum uſque ad campos de Langtoft ad ejus aquilonem, & inter campos de Talington ad ejus occidentem uſque ad Aſpath in mariſco ad ejus orientem. Similiter confirmo prædicto monaſterio, de dono Fregiſti militis

litis totam villam de Langroft, cum omnibus terris & mariſcis, quæ prædictus Fregiſtus habuit in eadem villa, & cum eccleſia ejuſdem villæ. Similiter confirmo prædicto monaſterio, de dono Algari militis filij, Northlang in Baſton & Tetford omnes terras & tenementa, quas dictus Algarus habuit in eccleſia & capella Sancti Johannis in eadem villa; & de dono ejuſdem Algari in Repingdale, 3 carucatas terræ arabilis & 60 acras prati. Similiter confirmo prædicto monaſterio, de dono Normanni quondam vicedomini de Sutton juxta Boſworth, duas carucatas terræ, & unum molendinum venticium; & de dono ejuſdem Normanny in Badby, 4 hidas terræ cum manerio, & 30 acras prati. Similiter confirmo prædicto monaſterio, de dono Thoroldi quondam vicedomini Lincoln. in Bokenhale 2 carucatas terræ & dimidiam, & 26 acras prati, & 50 acras ſylvæ de Bruſh. Similiter confirmo prædicto monaſterio de dono Geolphi filij Malti in Halington, quatuor bovatas terræ de Juland, & 10 bovatas in ſervitio, & 33 acras prati de eodem feodo de Gerunthorpe. Similiter confirmo prædicto monaſterio, de dono Asketelli de Glapthorn duas virgatas terræ; & de dono Wulgeti de Piekirk 3 virgatas terræ; & de dono Siwardi in Kirkby 3 bovatas terræ, unam manſionem, & 3 cotagia; & de dono Edulphi & Laythorpe unam bovatam terræ; & de dono Wulnoti de Adington duas hidas terræ & piſcariam, cum advocatione eccleſiæ ejuſdem villæ, & in alia Adington, unam virgatam terræ; & de dono Sigburgæ comitiſſæ in Standon 5 hidas terræ; & de dono Grimketelli unam hidam & dimidiam in Thirming. Hæc omnia prænominata, inſulas, mariſcos & merſca, eccleſias & capellas, maneria, manſiones & cotagia, ſylvas, terras & prata, concedo, conſtituo & confirmo Deo & ſancto Guthlaco libera, ſoluta & emancipata ab omni onere terreno & ſervitio ſeculari, pro animabus prædictarum rerum donatorum, & pro merito animæ meæ, & animarum omnium progenitorum, ac hæredum meorum in eleemoſynam eternam Abbati Theodoro & monachis ſuis in Croylandenſi monaſterio domino ſervientibus perpetuo poſſidenda. Iſtud regium chirographum meum anno incarnationis domini noſtri JHESU CHRISTI octingenteſimo ſexageſimo, 8 calendas Auguſti apud Snothringham coram fratribus & amicis & omni populo meo in obſidione Paganorum congregatis ſanctæ crucis munimine firmavi. ✠. Ego Ceolnothus Archiepiſcopus Dorobern. ſubnotavi. ✠. Ego Elſtanus Londinenſis Epiſcopus corroboravi. ✠. Ego Edmundus Shireburnen. Epiſcopus collaudavi. ✠. Ego Alcwinus Winton. Epiſcopus commendavi. ✠. Ego Kenebertus Lichfelden. Epiſcopus conſignavi. ✠. Ego Ethelbertus Hereford. Epiſcopus crucem meam feci. ✠. Ego Wulfius Abbas Eveſhamen. approbavi. ✠. Ego Hedda de Meddeſhamſhed Abbas conſenſum dedi. ✠. Ego Tivinus Abbas de ſancto Albano conſului. ✠. Ego Ethelredus rex Weſt-Saxoniæ aſſenſum præbui. ✠. Ego Alfredus frater regis Weſt-Saxoniæ conſenſi. ✠. Ego Edmundus rex Weſt-Angliæ procuravi. ✠. Ego Adelredus dux favi. ✠. Ego Osbirtus dux annui. ✠. Ego Algarus comes devote fieri deprecans a domino meo rege gratioſe impetravi. ✠. Ego Wulkelnus comes adjuvi. ✠. Ego Adelwulphus comes conſenſi. ✠. Ego Turgotus comes conſenſi. ✠. Ego Alcmundus comes conſideravi. ✠. Ego Diga comes interfui. ✠. Ego Lefwinus comes aſpexi. ✠. Ego Burkardus comes conſcripſi. ✠. Ego Aſterus comes affui. ✠. Ego Thurſtanus comes ſtabilivi. ✠. Ego Reinardus comes conſului. ✠. Ego Tilbrandus comes ſubſcripſi. ✠. Ego Beorredus rex Merciorum intimo animi affectu, totiſque præcordijs gratias exolvo ſpeciales omni exercitui meo; maxime tamen viris eccleſiaſticis, Epiſcopis & Abbatibus, alijſque etiam inferioris ſtatus, & dignitatis; qui, licet pijſſime memorie rex quondam Ethelwulphus pater meus per ſacratiſſ. chartam ſuam ab omni expeditione militari vos liberos reddiderit, & ab omni ſervitio ſeculari penitus abſolutos, digniſſima tamen miſeratione ſuper oppreſſiones chriſtianæ plebis, eccleſiarumque ac monaſteriorum deſtructiones luctuoſas benigniſſime compaſſi, contra nefandiſſimos Paganos in exercitum domini prompte & ſpontanei conveniſtis, ut tanquam martyres CHRISTI cultus ſancto ſanguine veſtro augeatur & barbarorum ſuperſtitioſa crudelitas effugetur.

NUM. XXXVI.

Confirmatio Abbatiæ de Croyland *facta Abbati* Turketulo *per regem* Edgarum.

IMperante domino noſtro Jeſu Chriſto ſuper omnes cælos, & ſuper omnia regna orbis terrarum principatum tenente, qui tollit reges & transfert regna, tractatque ſuo nutu mundi climata univerſa; ego Edgarus ejuſdem domini noſtri largiflua magnificentia poſſidens totius Magnæ Britanniæ monarchiam, ſtatui mecum ab initio regni mei pro modulo meo ſua beneficentia recompenſare, & de tranſitoria mammona providere beatorum tabernacula mihi, perque caduca bona promereri ſempiterna gaudia. Cum ergo de relevatione eccleſiarum CHRISTI, & monaſteriorum reſtauratione frequentiſſime mihi ſuggererent ſpirituales patres mei pontifices & prælati, teſte Deo cordium inſpectore, ſollicitus eorum petitionibus ſemper apertis auribus acquievi. Cum vero ſanctiſſimi archiepiſc' mei Dunſtanus Dorobern. & Osketulus Eboracenſis apertius inſinuaſſent, quomodo celebre monaſterium Croylandenſe quondam ab inclyto rege Merciorum Ethelbaldo fundatum, alijſque Merciorum regibus ſucceſſoribus ejus, multis & magnis donarijs & dignitatibus ditatum, inſuper immunitatibus & immenſis privilegijs ampliatum & magnifice confirmatum, demum nefandiſſimis Danis totam terram opprimentibus, ab ijſdem dictum monaſterium fuerit igne crematum & devaſtatum; ſed poſtea, tanta ceſſante procella, per induſtriam venerabilis patris Turketuli, cooperante ſibi gratia pijſſimi regis patrui & prædeceſſoris mei Edredi, reſurrexit reſtauratum, & iterum in ſanctorum habitaculum ædificatum, & regio chirographo confirmatum; gaudio magno gaviſus ſum, & creſcenti quotidie, convaleſcentique indies temporibus per totam Angliam cultui Chriſtiano totis animi præcordijs (Deo teſte) congratulatus, prædicto viro venerabili, Abbati Turketulo, quondam patris mei, patruorumque meorum patricio potentiſſimo, ac omnium hoſtium Anglici regni triumphatori ſtrenuiſſimo, jamque patriæ cæleſtis amore ſervorum CHRISTI ſanctiſſimo paſtori & prælato concedo de regalibus ſylvis meis ſuo Croylandenſi monaſterio magis vicinis & propinquis, viz. de Ancarigwood, & de Medeſhamſteedwood, regalibus manerijs meis de Eſtrey & de Caſtre pertinentibus, arbores & meremium ad edificationem ſui monaſterij prædicti, quot & quantum placuerit accipere; nec aliquis miniſtrorum meorum in illa patria præſumat eum in aliquo impedire. Ipſum etiam Croylandenſe monaſterium cum tota inſula adjacente & cum villa duobuſque mariſcis

Ingulph. Hiſt. fol. 500.

jacentibus ex utraque parte aquæ de Weland verſus occidentem, ijſdem limitibus & terminis, quibus dicti monaſterij monachi a ſua prima fundatione illa continue poſſederunt, & prout plurimorum regum prædeceſſorum meorum, & præcipue inclyti regis Edredi patrui prædeceſſoriſque mei chirographa & monumenta ſufficienter ab oriente ad occidentem & ab auſtro ad aquilonem declarant ac manifeſtant, concedo & confirmo in perpetuam eleemoſynam prædicto patri meo Turketulo Abbati, ac monachis ſuis, ac omnibus eorum ſucceſſoribus ibidem Deo ſervientibus; ſcilicet dictam inſulam de Croyland, procedendo de ponte ſuo triangulo per aquam de Weland verſus Spaldeling uſque ad Aſendick, ubi Aſendick cadit in aquam de Weland ex boreali parte crucis lapideæ, per prædictum Turketulum ibidem affixæ, & ſic ſurſum verſus orientem per Aſendick uſque ad Aſentoft, & inde uſque Shepiſhee in orientali parte ejuſdem inſulæ, & ſic uſque ad Tedwarthar, & ibi intrando Southee uſque ad Namanlandhirne, ubi crucem lapideam affigi fecit idem Turketulus diſtantem a Southee per ſex perticatas, & inde per aquam de Nene verſus occidentem per 5 perticatas, & inde per eandem aquam de Nene ſicut currit ad prædictum pontem de Croyland, cum ſeparali piſcaria tam in aquis omnibus ambientibus eandem inſulam, quam in ſtagnis & paludibus infra ſitum incluſis; una cum mariſcis & alnetis adjacentibus verſus occidentem ex oppoſito ejuſdem inſulæ, in omnibus comitatui Lincolniæ connexis & reſpondentibus, & per hos limites determinatis, viz. a Namanſlandhirne per aquam de Nene verſus occidentem uſque ad Fineſton, ubi crux lapidea defixa eſt juxta ripam, & inde uſque ad Greines, & ſic uſque ad Folwardſtaking, & inde uſque ad Southlake, ubi Southlake cadit in aquam de Weland, & ſic tranſeundo eandem aquam ad Kenulphſton juxta ripam ex oppoſito de Southlake, ubi primus Abbas ejuſdem monaſterij nomine Kenulphus poſuit crucem lapideam pro limite inter Croyland & Deping, & inde verſus boream juxta Aſpath uſque ad Werwarlake, & ſic uſque ad Harinholt, & inde ſurſum per Mengarlake & Lurclake, & inde per Oggot uſque ad Wodlade, ubi Wodlade cadit in aquam de Weland, cum omnibus commodis quæ potuerunt evenire vel extorqueri infra prædictos limites, tam ſubter terram quam ſupra, cum communia paſturæ omni tempore anni pro omni genere animalium ſibi, & omnibus hominibus ſuis, & tenentibus ſuis ſecum infra dictos limites cohabitantibus in mariſcis adjacentibus ex utraque parte ab illa aqua uſque ad agrum meum de Medeſhamſted, & ex alia parte ab aqua eadem uſque ad ædificia de Spaldeling, cum ſeparali piſcaria in eadem aqua de Weland, a Kenulphſton uſque ad pontem in Croyland, & in aqua de Nene a limite, Fineſton nomine, uſque ad prædictum pontem de Croyland, & inde in eadem aqua & in aqua de Weland coadunatis uſque ad Aſendick. Concedo etiam quod dicti monachi poſſint includere de mariſcis adjacentibus verſus occidentem pro ſe & pro tenentibus ſuis croftos ſive pratum circa pontem ſeparaliter, quantum illis placuerit, prout patruus meus rex Edredus eiſdem hæc omnia ſuo chirographo confirmavit. Concedo etiam & confirmo prædicto monaſterio omnia prætacta libera & ſoluta ab omni onere ſeculari, & quod habeant omnes liberas conſuetudines, cum omni illo quod appellatur Socha & Sacha, Tol & Tem, Infangthef, Weif & Stray & cum his legitime appendentibus. Concedo etiam & confirmo eiſdem monachis omnes terras & tenementa, eccleſias & capellas, & omnes poſſeſſiones eidem monaſterio pertinentes, quas præfatus rex Edredus, vel optimates ſui dicto cænobio pro ſuorum redemptione peccaminum in perpetuam eleemoſynam donaverunt, vel per præfatum abbatem Turketulum datæ vel acquiſitæ ſunt in Croyland, Spalding, Pincebeck, Cappelade, Algare, Donneſdike, Draiton, Burtoft, Southerton, Bokenhale, Halington, Gernthorp, Langtoft, Baſton, Deping, Tetford, Repingale, Laythorp, Kirkby, Wenlingburough, Adington, Elmington, Glapthorne, Wirthorp, Peykirk, Badby, Morburn, Thirming, Beby, Sutton, Stapleton, Kotenham, Hoketon, Draiton & Standon. Hæc omnia tenementa, ad honorem Dei & ſanctæ eccleſiæ ſuæ relevationem, & ob honorem Sancti Guthlaci corporaliter in cænobio Croylandenſi requieſcentis, confirmo venerabili patri meo Turketulo Abbati Croylandiæ, ac monachis ſuis & eorum ſucceſſoribus ibidem Deo ſervientibus in perpetuum. Prohibeo etiam ne quiſquam miniſtrorum meorum in patria Girviorum præmemoratos limites mariſcorum Croylandiæ introeat, aut ſe in aliquo intromittat; cum tam de donatione regis Edredi patrui & prædeceſſoris mei, quam de confirmatione mea poſſideant prædictos mariſcos, & ſitum ſeparalem monaſterij ſui, & a mariſco meo de Ege crucibus lapideis, ac alijs interſignijs & terris ſeparatos. Contra ergo hujus noſtri chirographi propoſitum quicunque dictum Turketulum Abbatem patrem meum, vel monachos ſuos vexare, vel inquietare pro aliquo præmiſſorum præſumpſerit, præter meam indignationem & vindictam, niſi citius cum condigna ſatisfactione reſipuerit, longius a ſanctorum congregatione ſegregatus cum Dathan & Abiram damnationem gehennalem ſentire poſſit; qui vero auxerit noſtram eleemoſynam, aut in aliquo promoverit hujus mei chirographi voluntatem, inter omnes ſanctos & electos Dei ſempiternam ſortiatur fælicitatem. Sancitum eſt hoc in anno dominicæ incarnationis 966. præſentibus Archiepiſc. Epiſc. Abbatibus & optimatibus regni mei ſubnotatis. ✠. Ego Edgarus totius Albionis monarcha iſtud chirographum cum ſigno ſanctæ crucis confirmavi. ✠. Ego Dunſtanus archiepiſc. Dorober. hoc chirographum cum trophæo hagiæ crucis corroboravi. ✠. Ego Osketulus archiepiſ. Eborac. collaudavi. ✠. Ego Athelwoldus epiſcopus Winton. multum procuravi. ✠. Ego Oſwaldus epiſc. Wicciorum commendavi. ✠. Ego Alfwoldus epiſ. Donevoniæ ſubſcripſi. ✠. Ego Alſtanus Abbas Glaſconiæ conſilium dedi. ✠. Ego Ethelgarus Abbas novi monaſterij Wintoniæ conſenſum præbui. ✠. Ego Wulfius Abbas S. Petri Weſtmonaſterij extra London ſubnotavi. ✠. Ego Merwenna Abbatiſſa de Rumſege ſignum ſanctæ crucis feci. ✠. Ego Ordgarus dux Donevoniæ confignavi. ✠. Ego Elfegus Suthamtonienſis dux approbavi. ✠. Ego Oſlac dux affui. ✠. Ego Brithnodus dux aſpexi. ✠. Ego Alwine dux conſenſi. ✠. Ego Alferus dux interfui. ✠. Ego Ernulphus miniſter vidi. ✠. Ego Ringuhus miniſter vidi. ✠. Ego Adelwardus miniſter audivi. ✠. Ego Veif miniſter auſcultavi.

NUM. XXXVII.

Confirmatio cartarum regum Edredi & Edgari *Abbatiæ* Croylandenſi *conceſſarum, ſub cenſuris eccleſiaſticis, per* Dunſtanum Cantuarienſem, & Osketulum Eboracenſem *Archiepiſcopos, & alios.*

UNiverſis poſteris chriſtianam fidem profitentibus, Dunſtanus Dorobern. & Osketulus Ebor. archiepiſc. Athelwaldus Wintoniæ, Oſwaldus Wigorniæ, Ingulph. fol. 501.

gorniæ, & Lefwinus Dorcaceſtriæ epiſc. ſalutem in domino ſempiternam. Cum naturaliter Ægiptij paſtores omnes ovium execrantur, & filij tenebrarum filios lucis furore implacabili perſequuntur (ſemper enim Madian prodere populum domini machinatur) cupientes igitur in futurum contra ſceleratos & ſacrilegos ſanctam matrem eccleſiam jugiter infeſtantes murum defenſionis opponere, & quicunque ſe divino ſervitio mancipaverunt, & in caſtris domini quocunque modo militaverunt, reddere ab hujuſmodi perſecutoribus ſecuriores, & in domo domini tutiores; attendentes etiam ſanctiſſimam devotionem, quam pijſſimi reges noſtri temporis, ſci. Edredus quondam rex & inclytus rex Edgarus nunc ſuperſtes (inſpirante ſancto ſpiritu) conceperunt, ad reſtauranda ſacra ſervorum CHRISTI monaſteria, & eccleſiam Dei ubicunque relevandam, chirographa eorundem regum benigniſſime conceſſa venerabili patri Turketulo Abbati Croylandenſi (qui pro patriæ cæleſtis amore divitias multas & magnas dignitates fortiſſime reliquit) de confirmatione ſui monaſterij ſibi confecta nos authoritate divina confirmamus, ratificamus; ac omnes, qui timore Dei poſtpoſito poſſeſſiones dicti monaſterij diripere tentaverint, vel pacem dictorum monachorum contra intentionem & voluntatem prætactorum regiorum chirographorum perturbaverint, aut perturbari procuraverint arte vel ingenio, conſilio vel favore, quocunque colore ſua machinamenta homo ſeminaverit inimicus, & filius iniquitatis ſua fuderit argumenta, ex tunc excommunicantes, nomina illorum de libro vitæ tollimus & a conſortio ſanctorum ſeparantes, ac a limine portæ cæleſtis longius repellentes, niſi condigna ſatisfactione citius ſua errata correxerint, infernalibus incendijs cum Juda traditore damnandos pro ſuis demeritis irremiſſibilibus deputamus. Inſuper ſpiritualitatem totius inſulæ Croylandiæ, villæque adjacentis, prout a fundatione monaſterij ſui dicti monachi hactenus habuerunt, viz. quicquid attinet ad archidiaconatus officium omnibus correctionibus ad inſtantiam partis, vel quoquomodo infligendis pro quibuſcunque delictis vel criminibus, per quamcunque perſonam commiſſis vel committendis ibidem, præfato venerabili Abbati Turketulo, & omnibus ſucceſſoribus ſuis Abbatibus in eodem monaſterio futuris, & eorum officialibus ad hoc officium vice ſua exequendum ſubſtituendis cum conſenſu Agelnothi archidiaconi procurantis iſtud fieri, concedimus & aſſignamus; excommunicantes & exterminantes a facie Dei, & a glorifica viſione vultus ſui in die magni judicij omnes, qui dictum patrem Turketulum, vel aliquem ſucceſſorum ſuorum ſuper hoc de cætero inquietaverint, vel aliquid præmiſſorum violarint, vel violari procuraverint quocunque modo, in perpetuum eos Sathanæ ſine fine tradentes, niſi citius reſipuerint, & cum condigna pœnitentia prædicto monaſterio ſatisfecerint pro patratis. Iſtud privilegium ſancitum eſt & immutabiliter decretum ad honorem Dei, & S. matris eccleſiæ relevationem, ac Sancti Guthlaci confeſſoris reverentiam in præſentia regis Edgari, prælatorum, procerumque ſuorum anno dominicæ incarnat. 966 apud London collectorum. Ego Edgarus totius Albionis monarcha iſtud privilegium ſanctæ crucis indicio confirmavi. ✠. Ego Dunſtanus archiep. Dorobern. prædictam cenſuram eccleſiaſticæ animadverſionis in regiorum chirographorum violatores irrevocabiliter fulminavi. ✠. Ego Osketulus archiep. Eboracen. perpetuam damnationem in ſanctæ matris eccleſiæ adverſarios inter prælatos iſtam ſententiam corroboravi. ✠. Ego Lefwinus Dorcaciſtrenſis epiſc. conſenſi. ✠. Ego Alſtanus London epiſc. commendavi. ✠. Ego Oſwaldus Wigorniæ epiſ. conſenſum dedi. ✠. Ego Alfwoldus epiſc. Donevoniæ conſilium præbui. ✠. Ego Kinſeus Lichfeldenſis epiſ. adjuvi. ✠. Ego Alfricus epiſc. Eaſtangliæ procuravi. ✠. Ego Godwinus epiſc. Roffenſis acquievi. ✠. Ego Athelſtanus epiſc. Cornubienſis conſilium dedi. ✠. Ego Werſtanus epiſc. Shireburnenſis annui. ✠. Ego Agelnothus archidiaconus favi. ✠. Ego Alſtanus Abbas Glaſconiæ conſenſum dedi. ✠. Ego Ethelgarus Abbas novi monaſterij Wintoniæ conſenſum præbui. ✠. Ego Wulfinus Abbas S. Petri Weſtmonaſterij extra London ſubnotavi. ✠. Ego Oſwardus Abbas Eveſhamenſis ratum habui. ✠. Ego Merwenna Abbatiſſa conſignavi. ✠. Ego Wulwina Merhamenſis Abbatiſſa communivi. ✠. Ego Orgarus dux conſtitui. ✠. Ego Ailwinus dux conſtabilivi. ✠. Ego Brithnodus dux aſpexi. ✠. Ego Oſtacus dux affui. ✠. Ego Alferus dux interfui. ✠. Ego Elphegus dux audivi. ✠ Ego Fritlegiſtus miniſter vidi. ✠. Ego Ethelward miniſter vidi. ✠. Ego Ethelmund miniſter auſcultavi. ✠. Acta ſunt hæc in octavis Pentecoſtes in eccleſia Sancti Pauli cathedrali.

NUM. XXXVIII.

Carta Cnuti *regis, cum calice aureo, monaſterio* Croylandenſi *conceſſa.*

CNUTUS rex totius Angliæ & Danmarchiæ & Norwagiæ & magnæ partis Swavorum, omnibus provincijs, nationibus & populis meæ poteſtati ſubjectis, tam minoribus quam majoribus, ſalutem. Cum terram Angliæ progenitores mei, & parentes duris extortionibus & diris depredationibus ſæpius oppreſſerunt, & (fateor) innocentem ſanguinem frequenter in ea effuderunt, ſtudium meum a principio regni mei fuit, & ſemper erit in futurum tam penes cælum, quam penes ſeculum propter hæc mea peccata, & parentum meorum ſatisfacere, & ſtatum totius ſanctæ matris eccleſiæ, & uniuſcujuſque monaſterij ſub imperio meo conſtituti, cum in aliquo meo patrocinio indiguerint, devotione debita emendare; omneſque ſanctos Dei per hæc, & alia bona opera mihi in meis neceſſitatibus reddere benignos, ac deprecationibus meis favorabiles & placatos. Ideo in arras hujus meæ ſatisfactionis offero ſancto Guthlaco de Croyland, & cæteris ſanctis ejuſdem loci de ſubſtantia mea unum calicem, confirmans Brithmero Abbati & monachis ſuis totum monaſterium ſuum Croylandiæ cum inſula circumjacente, & duobus mariſcis adjacentibus, ſcilicet, Alderlound & Goggiſlound, eiſdem terminis & limitibus, quibus in chirographo inclyti quondam regis Eldredi reſtauratoris ſui dicta inſula, dictique duo mariſci ſatis aperte deſcribuntur. Confirmo etiam omnes eccleſias & capellas, terras & tenementa, libertates & privilegia in ejuſdem regis chirographo contenta, cum quibus omnibus dictus rex Edredus dictum monaſterium Croylandiæ ad honorem Dei & Sancti Guthlaci confeſſoris ſui in eo corporaliter quieſcentis dotavit, donavit, ditavit, & ſuo chirographo confirmavit. Nulluſque hominum meorum audeat amodo dictos monachos inquietare, vel in aliquo conturbare pro prædictis. Quod ſi quis facere præſumpſerit, vel tentaverit uſurpare, vel gladij mei ſentiet aciem, vel gladij pœnam ſacrilegis debitam ſubibit abſque omni remiſſione & redemptione puniendus

Ubi ſupra. fol. 507.

puniendus juxta modum & menſuram injuriæ dictis monachis irrogatæ. Ego Cnutus rex anno dominicæ incarnationis milleſimo triceſimo ſecundo Londonijs iſtud meum chirographum ſigno ſanctæ crucis confirmavi. ✠. Ego Egelnothus archiepiſcopus Dorobern. ſigno ſanctiſſimæ crucis confirmavi. ✠. Ego Alfricus archiepiſcopus Eboracen. hoc regis chirographum affirmavi. ✠. Ego Leffius Wicciorum epiſcopus confignavi. ✠. Ego Elfwardus Lond. epiſcopus collaudavi. ✠. Ego Brithmerus Licheſeld. epiſcopus conſtabilivi. ✠. Ego Brithtegus Abbas Perforenſis communivi. ✠. Ego Wulnothus Abbas Weſtmonaſterij ſignavi. ✠. Ego Oſwius Abbas Thorneienſis approbavi. ✠. Ego Godwinus comes conſenſi. ✠. Ego Leofricus comes conceſſi. ✠. Ego Edwinus frater Legrici affui. ✠. Ego Haroldus filius Godwini comitis interfui. ✠. Ego Algarus filius Leofrici comitis aſtiti. ✠. Ego Turkillus miniſter regis audivi. ✠. Ego Alfgetus miniſter regis aſpexi. ✠.

NUM. XXXIX.

Carta Edwardi *regis de confirmatione Abbatiæ* Croylandenſis, *& omnium poſſeſſionum ejuſdem.*

Ibid. 510. EGO Edwardus gratia Dei rex Anglorum domino Wulgato Abbate Croylandiæ poſtulante, dominoque Gerardo Priore dicti monaſterij devote ſupplicante, teſtamenta prædeceſſorum meorum regum Angliæ, ſc. pijſſimi regis Edredi & inclyti regis Edgari avi mei monaſterio Croylandiæ conceſſa in omnibus laudo, approbo, & confirmo. Dederunt enim & ſuis chirographis confirmarunt Deo & Sancto Guthlaco, ac monachis ſuis totam inſulam Croylandiæ in ſitum ſeparalem monaſterij dictorum monachorum, ſicut jacet circa dictum monaſterium limitibus & terminis in prædictorum regum chirographis ſatis aperte deſcripta & definita, cum duobus mariſcis ejus, ſcilicet, Alderlound & Goggiſlound ex oppoſito ejuſdem inſulæ ad ejus occiduum jacentibus, ſimiliter cum ijſdem finibus & metis quibus in ijſdem chirographis deſcribuntur. Hæc & omnia alia donaria prædictorum regum, ſcilicet, Edredi reſtauratoris dicti monaſterij, & Edgari avi mei, prædictis monachis & eorum ſucceſſoribus concedo & confirmo, cum omnibus libertatibus & privilegijs in eorum chirographis dicto monaſterio conceſſis & contentis, habenda Sancto Guthlaco & prædictis monachis ſuis in puram regalem eleemoſynam in perpetuum. Teſtibus Egitha regina mea, Edſio & Alfrico archiepiſcopis, Godwino, Leofrico & Siwardo comitibus, cum cæteris optimatibus meis, qui aſſunt in curia mea multis.

NUM. XL.

Carta regis Willielmi *conqueſtoris, poſſeſſiones & privilegia Abbatiæ* Croylandenſis *confirmans.*

Ibid. 518. WIllielmus Dei beneficio rex Anglorum, ad humilem petitionem familiaris mei Ingulphi Abbatis Croylandenſis monaſterij chartam privilegiatam, quam egregius rex Edredus prædeceſſor meus Deo & Sancto Guthlaco, ac monachis de Croyland conceſſit & donavit, coram me & concilio meo perlectam, & declaratam laudo, approbo & confirmo, & in omnibus effectualiter obſervari præcipio. Prohibeo etiam ne quiſquam ſub ditione mea illos temerarie vexare præſumat, ne excommunicationis gladio intereat, & pro jure eccleſiaſtico violato infernorum exquirat cruciatus. Sed habeant omnes poſſeſſiones ſuas in perpetuam & regalem eleemoſynam ex meo dono, & confirmatione ad laudem Dei, & ob reverentiam Sancti Guthlaci confeſſoris ibidem corporaliter quieſcentis, cum omni illo quod appellatur Socha, Sacha, Tol & Tem, cum legibus & conſuetudinibus illis jure perpetuo tenendis cum quibus eas liberius & quietius tenuerunt diebus illis, quibus præfatus rex Edredus vivus fuit & incolumis.

In hujus ſcripti robore optimates in eodem nominati teſtes affuerunt Lanfrancus archiepiſc. Cantuariæ, Thomas archiepiſc. Eboracen. Walkelmus epiſc. Wintoniæ, Wilhelmus epiſc. Dunelmiæ, Wilhelmus comes, Alfredus comes, Alfredus filius Topi, Wilhelmus Malettus, & alij.

NUM. XLI.

Carta vicecomitis Thoroldi *de fundatione cellæ de* Spalding *ad Abbatiam* Croylandiæ *ſpectantis.*

Ibid. EGO Thoroldus de Bukenhale coram nobiliſſimo domino meo comite Leiceſtriæ, & nobiliſſima comitiſſa ſua domina Godina ſorore mea, cum conſenſu & bona voluntate domini & cognati mei comitis Algari, primogeniti & hæredis eorum, donavi & tradidi Deo & Sancto Guthlaco Croilandiæ in manibus domini Wulgati Abbatis dicti Croiland. monaſterij ad fundationem cellæ Croilandenſium monachorum, in honorem ſanctæ Dei genetricis, ſemperque virginis Mariæ, in villa de Spalding, totum manerium meum ſitum juxta parochialem eccleſiam ejuſdem villæ; cum omnibus terris & tenementis, redditibus, ſervitijs, averijs & utenſilibus quæ habui in dicto manerio & in dicta villa, & in campis ejus tam in parte orientali fluminis quam in ejus parte occidentali, cum omnibus appendicijs ſuis, ſcilicet Colgrinum præpoſitum meum, & totam ſequelam ſuam, cum omnibus bonis & catallis, quæ habet in dicta villa, & in campis ejus, & mariſcis abſque aliquo de omnibus retinemento. Item Hardingum fabrum, & totam ſequelam ſuam, cum omnibus bonis & catallis quæ habet in dicta villa & in campis ejus & mariſcis abſque aliquo de omnibus retinemento. Item Leſtanum carpentarium, & totam ſequelam ſuam, cum omnibus bonis & catallis, quæ habet in dicta villa & in campis ejus & mariſcis abſque aliquo de omnibus retinemento. Item Ringulphum primum, & totam ſequelam ſuam, cum omnibus bonis & catallis, quæ habet in dicta villa & in campis ejus & mariſcis abſque aliquo de omnibus retinemento. Item Elſtanum piſcatorem, & totam ſequelam ſuam, cum omnibus bonis & catallis, quæ habet in dicta villa, & in campis ejus & mariſcis abſque aliquo de omnibus retinemento. Item Gunterum Liniet, & totam ſequelam ſuam, cum omnibus bonis & catallis, quæ habet

habet in dicta villa & campis ejus & mariſcis abſque ullo de omnibus retinemento. Item Oury Grimkelſon, & totam ſequelam ſuam, cum omnibus bonis & catallis, quæ habet in dicta villa, & in campis ejus & mariſcis abſque ullo de omnibus retinemento. Item Turſtanum Dubbe, & totam ſequelam ſuam, cum omnibus bonis & catallis, quæ habet in dicta villa, & in campis ejus & mariſcis abſque ullo de omnibus retinemento. Item Algarum nigrum, & totam ſequelam ſuam, cum omnibus bonis & catallis quæ habet in dicta villa, & in campis ejus & mariſcis abſque ullo de omnibus retinemento. Item Edricum filium Siwardi, & totam ſequelam ſuam, cum omnibus bonis & catallis, quæ habet in dicta villa, & in campis ejus & mariſcis abſque ullo de omnibus retinemento. Item Oſmundum molendinarium, & totam ſequelam ſuam, cum omnibus bonis & catallis, quæ habet in dicta villa & in campis ejus & mariſcis abſque ullo de omnibus retinemento. Item Beſy Tuke, & totam ſequelam ſuam, cum omnibus bonis & catallis, quæ habet in dicta villa, & in campis ejus & mariſcis abſque ullo de omnibus retinemento. Item Elmerum de Pincebecke, & totam ſequelam ſuam, cum omnibus bonis & catallis, quæ habet in dicta villa & in campis ejus & mariſcis abſque ullo de omnibus retinemento. Item Gouſe Gamelſon, & totam ſequelam ſuam, cum omnibus bonis & catallis, quæ habet in dicta villa & in campis ejus & mariſcis abſque ullo retinemento. Iſtos ſervos meos, & omnia bona & catalla eorum, cum omnibus cotagijs quondam meis ſituatis in orientali parte fluminis circa ligneam capellam Sanctæ Mariæ in villa de Spalding, ab antiquo Croilandenſi monaſterio pertinentium, cum omnibus juribus & alijs rebus appendentibus, dedi Deo & Sancto Guthlaco ad conſtructionem prædictæ cellæ, una cum omnibus piſcationibus meis tam in mariſcis adjacentibus, quam in mari ad dictam villam accedente, in liberam & perpetuam eleemoſynam meam, pro ſalute animæ meæ, & animarum omnium progenitorum & parentum meorum. Iſtud meum chirographum apud Leiceſtriam in præſentia multorum CHRISTI fidelium, ibidem in die ſancto Pentecoſtes collectorum, anno dominicæ Incarnationis 1051. Ego Thoroldus ſigno ſanctæ crucis confirmavi. ✠. Ego Wulfinus Epiſcopus Dorcaceſtrenſis confirmavi. ✠. Ego Wulgatus Abbas Croylandiæ gaudens acceptavi. ✠. Ego Lefwinus Abbas Thorneienſis collaudavi. ✠. Ego Leofricus comes conceſſi. ✠. Ego Godina comitiſſa diu iſtud deſideravi. ✠. Ego Algarus comes conſenſi. ✠. Ego Tumerus capellanus domini mei Wulfini Epiſcopi Dorcaceſtrenſis præſens affui. ✠. Ego Wulnarus capellanus ejuſdem domini mei Wulfini Epiſcopi auſcultavi. ✠. Ego Sitricus capellanus dicti domini mei Wulfini aſpexi. ✠. Ego Stanardus miniſter domini mei comitis Leofrici interfui. ✠. Ego Falco monachus Croilandiæ applauſi. ✠. Ego Pigotus monachus Thorneienſis conſpexi. ✠. Ego Livingus clericus iſtud chirographum manu mea ſcripſi, & domino meo Thoroldo vicecomiti tradidi prædicto Wulgato Abbati Croiland de manu in manum donandum.

NUM. XLI. A.

Chartà Regis Henrici *Sexti de libertatibus monaſterio* Croylandiæ *conceſſis.*

Hiſt. Croyland. Co. in Rer. Ang. Scrip. Vet. Vol. 1. p. 530.

HEnricus Dei Gratia Rex Angliæ & Franciæ, & Dominus Hiberniæ, omnibus ad quos præſentes literæ pervenerint, ſalutem. Sciatis nos ex mero motu & certa ſcientia noſtris, ac ob reverentiam beatæ & glorioſæ virginis Mariæ matris Dei, Sancti Bartholomei & beati Guthlaci, in cujus honorem monaſterium de Croylandia fundatur, conceſſiſſe Johanni Lytlyngton Abbati monaſterij prædicti, & monachis ejuſdem loci & ſucceſſoribus ſuis, quod ipſi in perpetuum habeant omnes fines pro tranſgreſſionibus, offenſis, miſpriſionibus, negligentijs, ignorantijs, falſitatibus, contemptibus, deceptionibus, concelamentis, & alijs delictis quibuſcunque, ac omnia amerciamenta, redemptiones, exitus & pænas, forisfact. & forisfiend. de ſeipſis & omnibus hominibus, tenentibus & reſidentibus quibuſcunque in villa de Croylandia in comitatu Lincolniæ, in quibuſcunque curijs noſtris & hæredum noſtrorum, ſeipſos, homines, tenentes & reſidentes hujuſmodi, tam coram nobis & hæredibus noſtris, ac coram baronibus noſtris & hæredum noſtrorum in Scaccario, & coram juſticiarijs noſtris & hæredum noſtrorum de Banco; ac coram Seneſcallo, mareſcallo, ac clerico mercati hoſpitij noſtri & hæredum noſtrorum; necnon coram juſticiarijs ad aſſiſas in comitatu prædicto —— ſeu capiend. aſſign. ac juſticiarijs, itinerantibus ad placita coronæ, communia placita & placita foreſtæ, juſticiarijs ad gaolas deliberandas, aſſignandis, juſticiarijs ad felonias, tranſgreſſiones ac alia malefacta audienda, aſſignanda, & alijs juſticiarijs & miniſtris noſtris & hæredum noſtrorum quibuſcunque, fines facere & amerciari, exitus & pænas forisfacere contingent. Et quod idem Abbas & Monachi, & ſucceſſores ſui, per ſe vel ballivos ſeu miniſtros ſuos, fines, amerciamenta, redemptiones, exitus & pænas hujuſmodi, ſui ipſorum hominum, tenentium & reſidentium levare, percipere & habere poſſint, ſine occaſione ſive impedimento noſtri vel hæredum noſtrorum, adeo libere & integre ſicut ea nos levare percipere & habere deberemus, ſi præfato Abbati & monachis & ſucceſſoribus ſuis illa non conceſſiſſemus. Et inſuper conceſſimus præfato Abbati & monachis & ſucceſſoribus ſuis quod ipſi in perpetuum habeant returnum brevium, præceptorum, mandatorum, billarum noſtrarum quarumcunque & executiones earundem per eorum ballivum proprium, infra villam prædictam, licet tangant nos vel hæredes noſtros, vel prædictum Abbatem & monachos vel eorum ſucceſſores; ita quod nullus Vicecomes, Eſchaetor, Coronator, Feodarius, Ballivus, aut aliquis alius officiarius, ſeu miniſtri noſtri, vel hæredum noſtrorum de hujuſmodi returno brevium, ſive executione, ullo modo ſe intromittat, ſeu dictam villam ea occaſione quovis modo ingrediatur, ſub gravi forisfactura noſtra. Teſte, &c.

NUM. XLI. B.

Poſſeſſiones Monaſterij de Croyland, *in comitatu* Northamptoniæ *tempore regis* Gulielmi *Conqueſtoris, ex libro vocato* Domeſday-Book.

Terra Eccleſiæ de CRUILAND *in* OPTONGEH *Hundred.*

ABbatia de Cruiland tenet in Wridtorp 1 hidam, & dimid. Terra eſt 2 carucatarum. In dominio eſt una, & 11 villani, & 2 bordarij cum 2 carucatis; ibi ſex acræ prati, & molinum de 5 ſolidis, valet 40 ſolidos.

In Elmintone tenet Abbatia 1 hidam. Terra eſt 1 carucatæ. Hæc eſt ibi in dominio, & 2 villani, & 2 bordarij cum 1 carucata, & 6 acræ prati; ibi valuit 8 ſolidos, modo 16 ſolidos.

In Elmintone tenet Abbatia 2 hidas. Terra eſt 3 carucatarum; ibi ſunt 5 villani, & 4 bordarij cum 3 carucatis; ibi 12 acræ prati, valuit 12 ſolidos, modo 20 ſolidos.

In NEVESLUND *Hundred.*

In Edintone tenet Abbatia 2 hidas. Terra eſt 4 carucatarum. In dominio eſt una, & 2 ſervi, & 6 villani, & 3 bordarij cum 1 ſochamanno, habent 3 carucatas; ibi 6 acræ prati, & molinum de 13 ſolidis, modo 40 ſolidis & 4 denarijs; valuit 15 ſolidos, modo 40 ſolidos.

In Wendleberrie tenet Abbatia 5 hidas & dimid. Terra 12 carucatarum. In dominio eſt 1 carucata cum 1 ſervo, & 21 villani cum presbytero, & 7 bordarij & 11 ſochamanni, habent 11 carucatas; ibi 2 molina de 15 ſolidis, & 30 acræ prati; valuit 50 ſolidos, & poſt 40, modo 6 libras.

In GRAVESEND *Hundred.*

In Badebi tenet Abbatia 4 hidas. Terra eſt 10 carucatarum. In dominio ſunt 4 carucatæ, & 8 ſervi, & 5 ancillæ, & 12 villani, & 8 bordarij cum 6 carucatis; ibi molinum de 2 ſolidis, & 28 acræ prati, ſilva quarentena longa, & 2 quarentenis lata; valuit, & valet 8 libras.

NUM. XLII.

Philippi & Mariæ *litteræ patentes donationis* Henrico Ruſſell, *armigero de* Minoris Malvernæ *prioratu, anno* 1554.

Tranſcript. penes Fran. Canning de Foxcote in comitatu Warw. armigerum.

PHilippus & Maria rex & regina Angliæ, Franciæ, Neapolis, Hieruſalem & Hiberniæ, fidei defenſores, principes Hiſpaniarum & Siciliæ, archiduces Auſtriæ, duces Mediolani, Burgundiæ, & Brabantiæ, comites Haſpurgi, Flandriæ, & Tyrolis, omnibus ad quos præſentes litteræ pervenerint, ſalutem. Sciatis quod nos, tam in conſideratione boni, veri ac fidelis ſervitij nobis per dilectum ſervientem noſtrum Henricum Ruſſel armigerum, antehac multipliciter præſtitum & impenſum, quam in conſideratione quadringentarum tredecim librarum octodecim ſolidorum & ſex denariorum legalis monetæ Angliæ ad manus dilecti conciliarij noſtri Edmundi Pecham militis ad uſum noſtrum per eundem Henricum Ruſſel armigerum, & quendam Carolum Brocton generoſum, præ manibus bene & fideliter perſolutorum, unde fatemur nos plenarie fore ſatisfactos & ſolutos, eoſdemque Henricum & Carolum, hæredes, executores & adminiſtratores ſuos inde eſſe acquietatos & exoneratos per præſentes, pro nobis, hæredibus, & ſucceſſoribus noſtris, damus & concedimus præfatis Henrico Ruſſel & Carolo Brocton totum illum dominium & manerium noſtrum de Malvern Minore in comitatu noſtro Vigornienſi, cum omnibus & ſingulis ſuis viribus, membris, commoditatibus, proficuis & pertinentijs univerſis nuper prioratui de Malvern Minori prædicto, in dicto comitatu noſtro Vigornienſi modo diſſoluto dudum ſpectantibus & pertinentibus, ac parcellum poſſeſſionum & hæreditamentorum ejuſdem nuper prioratus dudum exiſtentium; ac etiam totum illud meſſuagium noſtrum, cum pertinentijs ac omnia, terras, prata, paſcua & paſturas noſtras quæcunque in Malvern Minore modo vel nuper cum eodem meſſuagio in tenura vel poſſeſſione Rogeri Burford, vel aſſignatorum ſuorum, ac dicto nuper prioratui de Malvern Minore dudum ſpectantia & pertinentia; ac etiam totum illud meſſuagium noſtrum cum pertinentijs in Elfeld in dicto comitatu noſtro Vigornienſi, modo vel nuper in tenura ſeu occupatione Willielmi Bernard, vel aſſignatorum ſuorum, ac eidem dicto prioratui de Malvern prædicto dudum quoque ſpectantibus & pertinentibus, ac parcellum poſſeſſionum & hæreditamentorum ejuſdem nuper prioratus dudum exiſtentium, ac etiam omnes illos redditus noſtros aſſiſos in Barrow in dicto comitatu noſtro Vigornienſi extendentes non ultra duodecim ſolidos quatuor denarios, unum obulum & unum quadrantem, ac annuatim ſolutos per tenentes de Barrow prædicto, ac eidem nuper prioratui de Malvern Minore prædicto dudum ſpectantes & pertinentes, ac etiam omnes reditus noſtros, cuſtumos noſtros in Barrow prædicto exiſtentes, non ultra quinque ſolidos per annum & annuatim ſolutos pertinentes de Barrow prædicto, ac eidem nuper prioratui ſimiliter ſpectantes & pertinentes. Ac etiam omnes illos reditus noſtros aſſiſos in Elmintree in dicto comitatu noſtro Vigornienſi extendentes non ultra quatuor ſolidos annuatim ſolutos per tenentes in Elmintree prædicto, ac eidem nuper prioratui ſimiliter ſpectantes ac pertinentes; ac etiam in comitatu noſtro Vigornienſi extendentes non ultra ſex ſolidos & tres denarios annuatim ſolutos pertinentes in Pendock, &c.

Vide reliqua in originalibus literis patentibus dicti domini Ruſſell *cum magno ſigillo* Angliæ *appendente in viridi cera, cum imagine* Philippi *regis ex una parte, &* Mariæ *reginæ ex altera, & ſic explicit.*

In cujus rei teſtimonium has litteras præſentes fieri fecimus patentes, teſtibus nobis ipſis apud Weſtmonaſterium vigeſimo ſexto die ſeptembris, annis regnorum noſtrorum primo & ſecundo.

Per breve de privato ſigillo, &c.

Hawfeld.

NUM.

NUM. XLIII.

Fœd. & Convent. Vol. 6. p. 259. A. D. 1372. A. 46. E. 3. Ex Augr.

Epiſtola Gregorij *undecimi Papæ ad regem* Edwardum *tertium, de non appropriando eccleſiam de* Hemyngburgh *Conventui* Dunolmenſi, *propter exceſſus monachorum.*

GRegorius Epiſcopus, ſervus ſervorum Dei, cariſſimo in Chriſto filio, Edwardo, regi Angliæ illuſtri, ſalutem & apoſtolicam benedictionem.

Claræ devotionis titulis inſignitus, more devotiſſimi filij, Romanam eccleſiam revereris ut matrem, ac perſonarum eccleſiaſticarum profectibus deſideranter intendens, ſtudio ſolicitudinis operoſæ intento proſequeris quæcunque perſonis ipſis profutura cognoſcis, aut credis; propter quod apoſtolicæ ſedis & noſtram gratiam & favorem multipliciter promereris.

Sane nuper tua ſinceritas nobis ſcripſit ut parochialem eccleſiam de Hemyngburgh, Eboracenſi diæceſe, dilectis filijs Priori & Capitulo eccleſiæ Dunolmenſis, ordinis Sancti Benedicti, propter neceſſitates eis incumbentes, unire de benignitate apoſtolica dignaremur.

Verum (fili cariſſime) a multis fidedignis accepimus, quod, in eadem Dunolmenſi eccleſia, quæ dudum ſecularis erat, dum ad religioſos tranſlata fuit, tam ſeculares canonici, quam alij beneficiati, uſque ad numerum centum quinquaginta erant, quorum proventus & emolumenta eiſdem Priori & Capitulo fuerunt applicata; &, ultra hoc, quatuor Abbatiæ religioſorum, in quibus modo inſtituuntur Priores, & in quarum qualibet viginti quatuor monachi, quamvis nunc in prædictis quatuor Abbatijs ultra quindecim non morentur, eiſdem Priori & Capitulo unitæ extiterunt; &, inſuper, duo monaſteria, in quorum quolibet quindecim perſonæ morabantur, & in ambobus decem de præſenti non morantur; & ultra hæc tredecim parochiales eccleſiæ unitæ, & multa alia collata eis fuerunt.

Propter quod firmiter credimus, ſi ita eſt, unionem ipſam nullatenus fieri eadem ſinceritas tua vellet, cum etiam, prout fertur, in dicta eccleſia duntaxat ſint quinquaginta ſex monachi reſidentes; qui, cum extra proficiſcuntur, cum tribus vel quatuor equitaturis, non ſicut decet eorum religionis modeſtiam incedunt, & in expenſis, tam in victu & veſtitu, quam in alijs, multum excedunt.

Quocirca, regalem excellentiam, nobis caram, rogamus & hortamur attente, quatinus, etiam tuæ ſalutis intuitu, quam ſincere diligimus, quæ ſcribimus diligenter conſiderans, ſuper eis, dilecto filio noſtro, Symoni titulo ſixti, Presbytero Cardinali, apoſtolicæ ſedis Nuncio (cui etiam de hoc ſcribimus) in hijs quæ tibi dixerit credas indubie.

Et, ſi ita cordi tibi ſit dicta unio, ſicut eædem tuæ litteræ continebant, nobis, qui tantum cum Deo poterimus votis tuis annuemus, ſuper hoc reſcribas.

Noſtræ tamen intentionis exiſtit, quod, ſi dicta unio per nos fiat, tot perſonæ in eadem eccleſia, ultra numerum ibidem ſtatutum, ponantur, quot ex ſuper excreſcentibus fructibus poterunt ſuſtentari.

Dat. Avinion. duodecimo kal. Januarij, pontificatus noſtri anno ſecundo.

Annandus

Sub filis canabaceis.

NUM. XLIV.

Carta regis Edwardi *tertij ſuper præſentatione ad prioratum de* Coldingham.

Fœd. & Convent. Vol. 5. p. 165. A. D. 1340. A. 14. E. 3. Scot. 14. E. 3. m. 17.

REX vicecomiti Berwici ſuper Twedam, ſalutem.

Supplicarunt nobis, dilecti nobis in Chriſto, Prior & Conventus Dunolmenſes, per petitionem ſuam, coram nobis & concilio noſtro, in parliamento noſtro, apud Weſtmonaſterium ultimo convocato, exhibitam, ut,

Cum prioratus de Coldyngham, infra dictum comitatum Berwici, cella dicti prioratus Dunolmenſis exiſtat, Priorque & Conventus Dunolmenſes, qui pro tempore fuerint, in ſingulis vacationibus dicti prioratus de Coldyngham, unum de commonachis ſuis, de Conventu Dunolmenſi, per litteras ſuas patentes, cum ſigillo ſuo ſignatas, ad eundem prioratum de Coldyngham, Epiſcopo Sancti Andreæ de Scotia, loci illius diæceſano, ſede illa plena, & Priori & Capitulo ejuſdem loci, ſede illa vacante, præſentare,

Et tam Epiſcopi loci illius, qui pro tempore fuerint, ſede plena, quam Priores & Capitulum loci ejuſdem, ſede illa vacante, hujuſmodi monachos Dunolmenſes, ſibi ſic præſentatos, ad dictum prioratum de Coldyngham admittere, & eos in eodem prioratu inſtituere & inducere, ijdemque ſic inſtituti, ab eodem prioratu ad voluntatem Prioris Dunolmenſis amoveri conſueverint, a tempore quo memoria non exiſtit, ſemper hucuſque,

Ac, vacante nuper dicto prioratu de Coldyngham, præfati Prior & Conventus Dunolmenſes, fratrem Willielmum de Leſcheker, commonachum ſuum, ad dictum prioratum de Coldyngham præfatis Priori & Capitulo Sancti Andreæ, ſede illa vacante, præſentaverint,

Et licet idem Willielmus,

Qui ad eundem prioratum de Coldyngham ad hujuſmodi præſentationem admiſſus & in eodem inſtitutus fuit & inductus, ac prioratum illum per aliquod tempus optinuit,

Super incontinentia & dilapidatione bonorum domus ſuæ, ac alijs criminibus, contra ordinem ſuum factis, & etiam de eo quod, ipſe, fratrem Robertum de Kelhawe, commonachum & ſocium ſuum, uſque ad mortem vulneraſſe * deberat, irretitus,

* Sic.

Ad prioratum Dunolmenſem, de mandato Prioris & Conventus Dunolmenſis ibidem, juxta formam regulæ ſuæ, pro præmiſſis caſtigandus, rediens, & ſtatim poſt hujuſmodi reditum ſuum de præmiſſis allocutus, & inde convictus, ac ab eodem prioratu de Coldyngham per præfatum Priorem Dunolmenſem, occaſione præmiſſa, amotus, ſpontanea voluntate ſua, poſt amotionem hujuſmodi, dictum prioratum de Coldyngham reſignavit, omni juri, quod in eodem prioratu de Coldyngham habuit, renunciaverit, ſicut per inſtrumentum publicum, inde confectum, liquere poterit evidenter,

Fraterque Alexander de Lameſleye, monachus dictæ domus Dunolmenſis, ratione reſignationis & renunciationis prædictarum, per Priorem & Conventum Dunolmenſem ad prædictum prioratum de Coldyngham, ſic vacantem præſentatus, & in eodem, per præfatos Priorem Sancti Andreæ & Capitulum illius loci inſtitutus fuerit & inductus, prout antea fieri ſolebat,

Prædictus

Prædictus tamen Willielmus, in cuſtodia, ſecundum formam regulæ ſuæ caſtigandus, detentus, ſe juſtitiari & caſtigari non permittens, ſet malitiam ſuam, ſic inceptam, ſatagens continuare, muros dicti Prioratus Dunolmenſis noctanter, ut apoſtata, tranſcendens, & ad nos ad partes tranſmarinas ſe transferens, in tantum verſus nos, tacita veritate, de præmiſſis fuit proſecutus, quod per breve, de privato ſigillo noſtro, tibi extitit demandatum, ut baroniam de Coldyngham, cum pertinentijs, quæ eſt parcella dicti Prioratus de Coldyngham, in manum noſtram ſeiſiri, & exitus & proficua, inde provenientia, de tempore in tempus, prout levati eſſent, præfato Willielmo, pro ſtatu ſuo & honore potius manutenendis, faceres deſtinari,

Prætextu cujus mandati baronia illa, cum pertinentijs, per te in manum noſtram eſt ſeiſita, ſicut tu nobis in cancellaria noſtra Angliæ, ad mandatum noſtrum, tibi, ad proſecutionem dictorum Prioris & Conventus Dunolmenſium, inde nobis alias conquerentium, directum recognoviſti, eademque baronia in manu noſtra, occaſione præmiſſa, adhuc exiſtat,

Velimus, præmiſſis debite conſideratis, jubere manum noſtram de eadem baronia amoveri, & eam præfatis Priori & Conventui Dunolmenſibus tenendam, prout eam tenuerunt ante captionem ſupradictam, reſtitui jubere:

Et quia, per dictum inſtrumentum, coram dilecto & fideli noſtro, Edwardo duce Cornubiæ & comite Ceſtriæ, filio noſtro cariſſimo, cuſtode regni noſtri, ac magnatibus de eodem regno & concilio noſtro, in dicto parliamento exiſtentibus, exhibitum apparet quod præfatus Willielmus dictum Prioratum de Coldyngham reſignavit, & omni juri, quod ſibi in eodem competijt, renunciavit, ac per homines fidedignos, in eodem Parliamento, eſt teſtificatum quod dictæ reſignatio & renunciatio factæ fuerunt, ut eſt dictum,

Quodque dicti Prior & Conventus Dunolmenſes, virtute earundem reſignationis & renunciationis, præfatum Alexandrum, jam defunctum, ad dictum Prioratum de Coldyngham, qui ad eundem admiſſus, & in eodem inſtitutus fuit & inductus, ac ſtatum ſuum poſtmodum per unum annum & amplius continuavit, præſentaverunt,

Et quod præfatus Willielmus, qui pro diverſis tranſgreſſionibus incontinentiæ, & alijs criminibus, & exceſſibus, unde ſic convictus extitit, pœnitentiæ ſuæ mancipatus fuit, cuſtodiam, in qua detinebatur, fregit, & ſe noctanter ultra muros dicti Prioratus Dunolmenſis tranſtulit, & ad nos, ad dictas partes tranſmarinas ſic venit, ac ibidem dictas litteras noſtras de privato ſigillo, ſic tibi directas, per ſuggeſtionem minus veracem impetravit.

Quodque nos, tempore vacationis dicti Prioratus de Coldyngham, proficuum aliquod inde capere non debemus, nec nos, aut progenitores noſtri, aliquo tempore vacationis hujuſmodi, aliquod proficuum inde unquam capere conſuevimus,

Per dictos cuſtodem & magnates, ac dictum concilium, in pleno parliamento ſupradicto, concordatum exiſtit, quod manus noſtra de baronia prædicta amoveatur, & quod exitus, inde a tempore dictæ captionis percepti, præfatis Priori & Conventui Dunolmenſibus integre reſtituantur,

Nos,

Concordiam prædictam volentes debitæ executioni demandari,

Tibi præcipimus quod, manum noſtram de baronia prædicta indilate amovens, exitus, per te inde perceptos, prædictis Priori & Conventui Dunolmenſibus integre reſtitui facias, juxta concordiam ſupradictam, & eoſdem Priorem & Conventum Dunolmenſes commodum & proficuum ſuum de baronia prædicta & exitibus (dictis litteris noſtris de privato ſigillo, tibi, ut præmittitur, directis, non obſtantibus) ex nunc facere permittas; te de baronia prædicta, ſeu exitibus ejuſdem, occaſione præmiſſa, de cætero, nullatenus intromittens, jure noſtro ſemper ſalvo;

Et volumus te de exitibus prædictis erga nos exonerari.

Teſte Cuſtode prædicto apud Kenyngton, decimo quarto die Februarij

Per Petitionem de Concilio.

NUM. XLIV. B.

Memoriale pro Sancto Cuthberto.

Rex Edwardus primus concedit Priori & Conventui Dunelmenſi quadraginta libras per annum ex Scaccario.

Fœdera & Conventiones &c. Vol. 2. p. 730. A.D. 1296. A. 24. E. 1 Par. 24 Ed. 1. m. 4.

REX omnibus ad quos, &c. ſalutem.

Ut creatori noſtro in beneficijs gratificemur acceptis, ſanctos ſuos, quos ipſius honorat dignatio, & in quibus eum honorare jubemur, promptis devotionis humanæ nos decet ſtudijs honorare.

Et inter alios præcipue beatum Cuthbertum, glorioſum Chriſti confeſſorem, eo dignius venerari, quo pater æternus, qui in ſanctis ſuis vere mirabilis, ipſum majorum ſplendore miraculorum illuſtrans, manifeſte monſtravit quantum ſibi honoris & reverentiæ debeantur.

Volentes igitur ut æternum, in eccleſia Dunelmenſi, in qua ipſius ſancti corpus venerabile requieſcit, memoriale remaneat, per quod futuris temporibus noſtri recordatio vigeat in eadem;

Ad laudem Dei & ejuſdem glorioſi confeſſoris ſui Cuthberti, conceſſimus pro nobis & hæredibus noſtris, dilectis nobis in Chriſto, Priori & Conventui dictæ eccleſiæ Dunelmenſis, quadraginta libras, ſingulis annis, ad ſcaccarium noſtrum Berewyci ſuper Twedam duobus terminis percipiendas; unam videlicet medietatem ad feſtum ſancti Martini hyemalis; & alteram medietatem ad feſtum Pentecoſtes; quouſque vel nos, vel hæredes noſtros, eiſdem Priori & Conventui, vel eorum ſucceſſoribus, de competenti eccleſiaſtico beneficio, ex quo quadraginta libras annuatim, deductis ſumptibus & expenſis, percipere & habere valeant, imperpetuum in regno Scotiæ fit proviſum.

Quam quidem conceſſionem facimus conditionibus quæ ſequuntur; videlicet,

Quod præfati Prior & Conventus, & eorum ſucceſſores, qualibet duarum feſtivitatum ſancti Cuthberti, ſcilicet, in principali feſtivitate & in feſto tranſlationis ejuſdem, diſtribuant tribus millibus pauperum, cuilibet videlicet unum denarium.

Et habeat idem Conventus, in qualibet ipſarum feſtivitatum, quinquaginta ſolidos pro pitantia ſua.

Et quod prædicti Prior & Conventus, & eorum ſucceſſores inveniant, dictis feſtivitatibus, duos magnos cereos, quemlibet de viginti libris ceræ, juxta magnum altare, ante feretrum dicti ſancti decenter poſitos, & ardentes, quamdiu miſſa vel aliud obſequium, in eiſdem feſtivitatibus, celebrabitur, ſeu decantabitur in eccleſia ſupradicta.

Necnon

Necnon inveniant duos minores cereos, formæ ſeu ſtaturæ decentis, & ponderis congruentis, ante vexillum ipſius ſancti, prout decentius fieri poterit, collocatos & ardentes ſingulis dominicis, & apoſtolorum, & in præcipuis feſtivitatibus, quamdiu miſſæ, in prædicto altari, & matutina vel alia hora canonica, in præfata eccleſia cantabuntur.

Et inſuper inveniant unum ſacerdotem miſſalem de prædicto Sancto, in eccleſia memorata, in loco qui dicitur la Galileye, diebus ſingulis celebrantem; & duos alios cereos, ibidem ardentes quamdiu ipſam miſſam contigerit celebrari, imperpetuum.

Cui quidem ſacerdoti libros, indumenta ſacerdotalia, ornamenta altaris, & alia ad celebrandum neceſſaria miniſtrare nichilominus perpetuo teneantur.

In cujus, &c.

Teſte Rege apud Berewyk ſuper Twedam, ſextodecimo die Septembr.

NUM. XLV. A.

De mutuo a religioſis eccleſiæ Chriſti Cantuarienſis, *pro paſſagio regis* Edwardi *tertij.*

Fœd. & Conv. Vol. 5. p. 10. A. D. 1338. A. 12. E. 3. Alem. 12. E. 3. p. 2. m. 10.

REX omnibus ad quos, &c. ſalutem.

Sciatis nos recepiſſe de dilecto nobis in Chriſto Priore eccleſiæ Chriſti Cantuarienſis, per manus dilectorum clericorum noſtrorum, Roberti de Wodehouſe, theſaurarij noſtri, & Johannis de Leyceſtria, unius camerariorum noſtrorum de ſcaccario noſtro,

Ex cauſa mutui, pro paſſagio noſtro verſus partes tranſmarinas,

Diverſa veſſellamenta, & alia ſubſcripta, videlicet,

Unum calicem auri, cum patena, aymellata in pomello pedis, ponderis quadraginta & duorum ſolidorum, & quinque denariorum, pretij viginti & quinque librarum & novem ſolidorum,

Unum calicem auri, cum patena, cum ſcucheonibus, aymellata in pede, ponderis triginta & duorum ſolidorum & quatuor denariorum, pretij decem & novem librarum & octo ſolidorum,

Unum calicem argenti, dupliciter deauratum & aymellatum, cum patena, ingravatum de diverſis imaginibus, in cipho pedis, & in pomello pedis, ponderis undecim marcarum, & viginti denariorum, pretij quatuordecim librarum, quindecim ſolidorum, & octo denariorum,

Unum calicem auri, cum patena, aymellatum in pomello pedis, ponderis quatuor marcarum, quinque ſolidorum, & quinque denariorum, pretij triginta & quinque librarum, & quinque ſolidorum,

Unum ſcucheonem aureum quadratum, cum una ſaphiro magna in medio, cum duobus ameraldis, duobus bales, & quatuor perles orientales, pretij viginti marcarum,

Unum ſcucheonem auri, cum uno ameraldo magno in medio, cum quatuor ameraldis, quatuor bales, & octo perles orientales in circumferentia, pretij decem librarum,

Unum ſcucheonem auri, cum uno ameraldo in medio, & quatuor bales, pretij ſexaginta ſolidorum,

Unum ſcucheonem auri, cum una magna ſaphiro in medio, quatuor ſaphiris, quatuor rubinis, & alijs ſaphiris & perles, pretij octo librarum,

Unum ſcucheonem auri, cum una magna ſaphiro in medio, cum alijs ſaphiris, garnettis & perles, pretij quatuor librarum,

Unum ſcucheonem auri, cum magna ſaphiro in medio, duobus ameraldis, duobus rubinis, & quatuor perles, pretij quatuordecem ſolidorum,

Unum firmaculum auri, cum ſex ameraldis, pretij quadraginta ſolidorum,

Unam ſaffirum de orientali pent. cum duabus perles, tribus ameraldis, & tribus rubinis, pretij decem marcarum,

Unam ſaffirum orientalem pent. cum uno parvo baleis, pretij quadraginta ſolidorum,

Unum pent. cum uno baleis in medio, garnit. de amerald, pretij quatuor librarum,

Unum annulum auri, cum ameraldo, pretij ſexaginta ſolidorum,

Unum annulum auri, cum uno bales, pretij triginta ſolidorum,

Unum annulum auri, cum una ſaphiro magna, pretij quinquaginta ſolidorum,

Unum annulum auri, cum ſaphiro & ameraldo in circumferentia, pretij triginta ſolidorum,

Quæ quidem veſſellamenta, & alia jocalia prædicta, præfato Priori reſtituere, vel pretium inde (ſi ſibi non reſtituantur) eidem Priori, in feſto omnium ſanctorum proximo futuro, ad ultimum, ſolvere promittimus bona fide.

In cujus, &c,

Teſte rege apud Walton. viceſimo octavo die Junij.

Per breve de privato ſigillo.

NUM. XLV. B.

Rex Edwardus *quartus Priori & Conventui* Eccleſiæ Chriſti Cantuariæ *concedit acquietationem & exonerationem de cuſtumis & ſubſidijs triginta & trium doliorum vini annuatim.*

Fœd. & Convent. Vol. 12. p. 166. A. D. 1482. A. 22. E. 4. Pat. 22. E. 4. p. 2. m. 28.

REX omnibus ad quos, &c. ſalutem.

Sciatis quod,

Cum prætextu ac virtute conceſſionum, per progenitoris cariſſimi conſanguinei noſtri Lodowici Franciæ, prædeceſſoribus nunc Prioris & Conventus Monaſterij eccleſiæ Chriſti Cantuarienſis, & eorum ſucceſſoribus factarum, de triginta & tribus dolijs vini, annuatim de creſcentia partium Franciæ, Gaſconiæ & Burdegaliæ, in regnum Angliæ adducendis, ijdem Prior & Conventus habeant & percipiant, aut habere & percipere debeant ſibi & ſucceſſoribus ſuis triginta & tria dolia vini ſingulis annis de creſcentia dictarum partium in regnum Angliæ a partibus illis adducta & adducenda,

Nos ob ſinceram & internam devotionem & amorem quod ad idem monaſterium & ad glorioſum martyrem ſanctum Thomam habemus & intendimus, volentes pro nobis & hæredibus noſtris præfatos nunc Priorem & Conventum & eorum ſucceſſores de omnibus cuſtumis & ſubſidijs prædictorum triginta & trium doliorum vini per annum eiſdem Priori & Conventui & eorum ſucceſſoribus ut ſupradictum eſt conceſſorum, nobis debitis & debendis, erga nos & hæredes noſtros ſingulis annis futuris penitus exonerari & acquietari, de gratia noſtra ſpeciali, ac ex certa ſcientia & mero motu

noſtris, concedimus, pro nobis & hæredibus noſtris, præfatis nunc Priori & Conventui, & eorum ſucceſſoribus, quod ex nunc, ſingulis annis imperpetuum, ipſi per ſe, factores, attornatos, ſervientes aut deputatos ſuos, indigenas vel aliehigenas, ſive eorum aliquem, triginta & tria dolia vini, a quibuſcumque partibus regni Franciæ, in quacunque navi, ſive quibuſcumque navibus aut vaſis, in quemcumque portum regni noſtri Angliæ adducere & ad terram ponere valeant, abſque aliquibus cuſtumis aut ſubſidijs, ſive alijs deverijs, nobis aut hæredibus noſtris, aut collectoribus ſive cuſtumarijs, ſive alijs officiarijs, in aliquo hujuſmodi portu pro tempore exiſtentibus, ſolvendis ſive reddendis, & abſque aliquibus priſis, pro nobis & hæredibus noſtris de vinis illis ullo modo capiendis ſive habendis, & abſque impetitione ſive impedimento noſtri, aut hæredum noſtrorum, aut collectorum, cuſtumariorum, capitalis pincernæ Angliæ, aut aliorum officiariorum ſive miniſtrorum noſtrorum, aut hæredum noſtrorum ſeu aliorum quorumcumque.

Et volumus & concedimus, pro nobis & hæredibus noſtris, præfatis nunc Priori & Conventui, & eorum ſucceſſoribus, quod ipſi, & eorum ſucceſſores, ac omnes collectores, cuſtumarij & officiarij prædicti, & eorum quilibet, de omnibus cuſtumis & ſubſidijs omnium hujuſmodi triginta & trium doliorum vini per annum, aliquo anno ante nunc adductorum, & ex nunc in aliquem hujuſmodi portum adducendorum, de quibus ipſi Prior & Conventus & ſucceſſores ſui prædicti, aut hujuſmodi collectores ſive cuſtumarij erga nos & hæredes noſtros onerari, impeti, ſeu occaſionari debeant aut valeant, ac de priſis prædictis & precio eorundem erga nos & hæredes noſtros exonerentur & acquietentur, & eorum quilibet exoneretur & acquietetur, aliquo ſtatuto, actu, ordinatione, proviſione ſeu reſtrictione quacumque, ante hæc tempora facta, edita ſive proviſa, aut quod expreſſa mentio de vero valore annuo cuſtumarum & ſubſidiorum prædictorum in præſentibus facta non exiſtit, in aliquo non obſtante.

In cujus, &c.

Teſte rege apud Weſtmonaſterium viceſimo primo die Octobris.

Per breve de privato ſigillo.

NUM. XLV. C.

CAP. 23.

Hearnij Edit. Text. Roff. p. 37.

CNUD, rex Anglorum, dedit eccleſiæ Chriſti brachium Sancti Bartholomei apoſtoli, cum magno pallio, & ſui capitis auream coronam, & portum de Sandwic, & omnes exitus ejuſdem aquæ ab utraque parte fluminis, ita ut natante nave in flumine cum plenum fuerit, quam longius de navi poteſt ſecuris parvula ſuper terram * proici debet a miniſtris eccleſiæ Chriſti, rectitudo navis accipi, nulluſque, &c.

* *Sic.*

NUM. XLVI.

Ex Regiſtro Abbatiæ St. Mariæ Eboraci, in Bibl. Eccl. Cath. Eboracenſis. fol. 118.

Carta Ricardi *filij* Radulphi de Camera, *de uno meſſuagio, cum edificijs Abbatiæ S^æ* Mariæ Eboraci *conceſſo.*

OMnibus Chriſti fidelibus præſens ſcriptum viſuris vel audituris Ricardus filius Radulphi de Camera clericus ſalutem in domino. Noveritis me conceſſiſſe, reddidiſſe, remiſiſſe, & hoc præſenti ſcripto meo confirmaſſe, Deo & beatæ Mariæ Ebor. & Simoni Abbati & Conventui ejuſdem loci, pro ſalute animæ meæ, & anteceſſorum meorum, capitale meſſuagium meum, cum edificijs in eodem conſtructis, in villa de Shupton, & ſex bovatas terræ in territorio ejuſdem villæ, cum dominio tertiæ partis dictæ villæ, & annualem redditum quinque ſolidorum, cum homagio & ſervicio Willielmi filij Johannis de duabus bovatis terræ cum pertinentijs in eadem. Et annualem redditum trium ſolidorum, cum homagio & ſervicio Lautentij de Etton & Cecilie uxoris ſue, & heredum ſuorum de duabus bovatis terre cum pertinentijs in eadem. Et annualem redditum quatuor denariorum, cum homagio & ſervicio Petri filij Ade le Gaoler de quatuor acris terre cum pertinentijs in eadem. Et annualem redditum ſex denariorum, cum homagio & ſervicio Willielmi filij Simonis de quatuor acris terre cum pertinentijs in eadem. Quas quidem ſex bovatas terræ, cum meſſuagio, dominio, redditibus, homagijs, & ſervicijs liberorum prædictorum tam in dominico quam in ſervicio de eiſdem Abbate & Conventu tenui; tenenda & habenda eiſdem Abbati & Conventui & eorum ſucceſſoribus univerſis totum predictum tenementum, cum meſſuagio & dominio, redditibus, homagijs, wardis, relevijs & omnibus alijs ſervicijs & eſcaetis, cum omnibus libertatibus, & aiſiamentis infra prædictam villam & extra, ad dictum tenementum pertinentibus, in liberam, puram, & perpetuam elemoſinam quiete de me & heredibus meis imperpetuum. Ita quod nec ego Ricardus, nec aliquis heredum meorum, nec aliquis ex parte noſtra aliquod jus vel clamium in prædictis ſex bovatis terre, meſſuagio, dominio & alijs pertinentijs, necnon in redditibus, homagijs, wardis, relevijs, eſcaetis, vel aliquibus alijs ſervicijs dictos libere tenentes, vel eorum tenementa tangentibus de cetero aliquo caſu contingente exigere vel vendicare poterimus. In cujus rei teſtimonium huic preſenti ſcripto meo ſigillum meum appoſui. Hijs teſtibus dominis Willielmo de S^to Quintino, Paulino de Gilling, Ivone de Etton, militibus; Thoma le Gardener, Johanne le Gardener, Baldewyno de Shupton, Roberto filio Stephani de Shupton, Waltero filio Petri de eadem, Ricardo de Cutterwiks, David de Rouclif, Willielmo Bell de eadem, & alijs.

NUM. XLVII.

Carta ejuſdem Ricardi *de uno toſto & uno croſto eiſdem conceſſis.*

OMnibus hoc ſcriptum viſuris vel audituris Ricardus de Camera de Shupton ſalutem in domino ſempiternam. Noveritis me dediſſe, conceſſiſſe, & hac præſenti carta mea confirmaſſe Simoni Abbati S^te Mariæ Ebor. & ejuſdem loci Conventui unum toſtum & unum croſtum, cum pertinentijs in villa de Shupton, quod quidem toſtum & croſtum jacent inter toſtum & croftum quondam Adæ filij Garvil ex parte una, & toſtum & croſtum dicti domini Abbatis ex altera. Tenendum & habendum predictis Abbati S^te Marie Ebor. & monachis ibidem Deo ſervientibus, & eccleſie ſue predicte, de me & heredibus meis in liberam, puram, & perpetuam elemoſinam, libere, quiete, pacifice & integre, cum *Ibid. fol. 118*

cum omnibus pertinentijs, liberratibus & aiſiamentis predicto tenemento infra villam de Shupton & extra pertinentibus. Et ego Ricardus & heredes mei predicti toftum & croftum cum pertinentijs predictis Abbati Sᵗᵉ Marie Ebor. & monachis ibidem Deo ſervientibus, & eccleſie ſue predicte, ut predictum eſt, contra omnes homines warantizabimus, acquietabimus & defendemus imperpetuum. In cujus rei teſtimonium preſenti carte ſigillum meum appoſui. Hijs teſtibus, Stephano le Gardener de Skelton, Thoma le Gardener de eadem, Baldewino de Skipton, David de Rouclif, Willielmo de eadem, Ricardo de Adam de Popilton, & alijs multis.

Hugo de Longo Campo conceſſit Helene filie Ricardi de Richemund duas bovatas terre in territorio de Shupton, reddendo inde annuatim Abbatiæ Sᵗᵉ Mariæ Ebor. duos ſolidos annuatim.

Eadem Elena filia Ricardi de Richmund conceſſit eaſdem duas bovatas terræ in Shupton Davidi filio ſuo, ſub eadem conditione reddendi Abbatiæ prædictæ duos ſolidos annuatim.

NUM. XLVIII.

Carta Davidis de Longo Campo *de tota terra ſua conceſſa Abbati & Conventui* Sᵗᵉ Mariæ Eboraci.

Ibid. fol. 119. OMnibus hoc ſcriptum viſuris vel audituris David de Longo Campo ſalutem in domino. Noverit univerſitas veſtra me dediſſe, conceſſiſſe & hac preſenti carta mea confirmaſſe Simoni Abbati & Conventui Sᵗᵉ Mariæ Ebor. totam terram meam cum meſſuagio meo, & omnibus alijs pertinentijs ſuis in Shupton in Galtris tam in dominicis quam in ſervicijs, ſcilicet cum ſervicijs & redditu duodecim denariorum annuatim percipiendo de Emma ſorore mea & heredibus ejus de uno tofto, & tredecem acris terre, cum pertinentijs quas de me tenuit in eadem, ſcilicet ſex denarios ad Pentecoſtem, & ſex denarios ad feſtum Sancti Martini in hieme; habendam & tenendam totam predictam terram, cum meſſuagio, ſervicio & redditu duodecim denariorum de predicta Emma & heredibus ſuis perciplendo eiſdem Abbati & Conventui, & eorum ſucceſſoribus univerſis cum omnibus & omnimodis pertinentijs, aiſiamentis ſuis, tam infra villam de Shupton quam extra, libere, quiete & integre ſine aliquo retenemento, in liberam, puram & perpetuam elemoſinam imperpetuum. Et ego David & heredes mei warantizabimus, acquietabimus & defendemus totum predictum tenementum, cum ſervicio & redditu duodecim denariorum, cum omnibus & omnimodis pertinentijs ſuis & aiſiamentis predictis, Abbati & Conventui & eorum ſucceſſoribus univerſis in liberam, puram & perpetuam elemoſinam contra omnes homines & feminas imperpetuum. In cujus rei teſtimonium huic ſcripto ſigillum meum appoſui. Hijs teſtibus domino Johanne de Raigat, Dᵒ Willielmo de Sᵗᵒ Quintino, militibus, Stephano de Shupton, Ricardo de Camera de eadem, Roberto Diſpenſario, Petro filio Edwardi de eadem, & alijs multis.

NUM. XLIX.

Carta Stephani de Shupton *de duabus carucatis terræ Abbatiæ* Sᵗᵉ Mariæ Eboraci *conceſſis.*

OMnibus hominibus tam preſentibus quam futuris literas has viſuris vel audituris Stephanus de Shupton ſalutem. Noveritis me conſilio & aſſenſu heredum meorum, reddidiſſe & quietum clamaſſe imperpetuam Deo & Abbatiæ Sᵗᵉ Marie Ebor. & monachis ibidem Deo ſervientibus, de me & heredibus meis totum jus & clamium meum quod habui in duabus carucatis terre in Shupton, illis videlicet ſuper quibus movi calumpniam verſus Ricardum filium Euſtachij per breve domini regis de recognitione de morte anteceſſoris, pro ſalute anime mee & anteceſſorum meorum. Iſtam vero quietam clamacionem de predictis carucatis terre, cum omnibus pertinentijs ſuis, abſque aliquo retenemento in Shupton conceſſi & feci inter me & prenominatum facto in curia domini regis apud Ebor. coram juſticiarijs domini regis confirmavi & in curia predicte Abbatie prenominatas carucatas terre, cum omnibus pertinentijs ſuis, de me & heredibus meis imperpetuum abjuravi. Et ut hæc quieta clamatio rata firma in eternum permaneat, eam preſenti ſcripto & ſigilli mei appoſitione roboravi. Hijs teſtibus Herico Decano Ebor. Radulpho archidiacono —— reforenſi, Hugone Gardulf, Willielmo de Eſtutevilla, Henrico de Wicketon, Willielmo filio Adelmi, Galfrido Hageth tunc juſticiario domini regis, Radulfo filio Radulfi, Radulfo Gardulf, Waltero de Goington, Rogero Gathnent, Thoma filio Thome, Thoma Gardenar, Hugone filio Ypoliti, Radulfo Howel, Thoma de Holtreby, Bartholomeo de —— Waltero de Elerby, Sewallo Foreſtario, Rolando de Chelyngthorp, —— de Serenas, Willielmo de Santon, Roberto Gatheler, Turgiſto Clerico, Osberto Portario, Johanne Coco, Ricardo de Spinet, Waltero de Matham, Willielmo de Mowbray, Willielmo de Killam, Willielmo Parturet, Willielmo de Popilton, & Willielmo filio ejus, Thoma filio Adæ, & — ejus Galfrido de Clifton, Willielmo de Rudrton, Wigano de Miton, & Thoma & Ricardo filijs ejus.

Ibid. fol. 120.

Abbas Sanctæ Mariæ Ebor. prædictas duas bovatas terræ dimiſit ad firmam, pro ſexdecim ſolidis annuatim, Richardo filio Euſtachij, ut patet per litteras ejuſdem Abbatis ibidem.

NUM. L.

Alia carta ejuſdem Stephani de Shupton *de duabus bovatis terræ, cum toftis & croftis, &c. eiſdem monachis* Sᵗᵉ Mariæ Eboraci *conceſſis.*

Ibid. fol. 120. OMnibus Chriſti fidelibus has literas viſuris vel audituris Stephanus de Shupton ſalutem. Sciatis me de aſſenſu heredum meorum conceſſiſſe & dediſſe, & preſenti carta mea confirmaſſe, intuitu caritatis & pro ſalute anime mee, & Agnetis uxoris mee, & omnium anteceſſorum & ſucceſſorum meorum, Deo & Sᵗᵉ Marie Ebor. & monachis ibidem Deo ſervientibus, duas bovatas terre cum pertinentijs

tijs in Shupton, & quinque toftos cum croftis ad eoſdem pertinentibus in eadem villa, ſcilicet illam bovatam quam Hugo de Stakelthorp tenuit, & illam bovatam quam Johannes de Skelton tenuit, & toftum illum cum crofto quem Thomas Carpentar tenuit, & illos toftos & croftos quos Willielmus Pedder & Galfridus Muarius,——Yuveday & Hugo Carbonarius tenuerunt cum predictis Hugone de Stakelthorp & Johanne de Skelton, cum omnibus catallis ejus & cum tota ſequela ſua. Et predicti monachi tenebunt & habebunt totam predictam terram cum duobus hominibus predictis, & cum tota eorum ſequela, cum omnibus pertinentijs & aiſiamentis ad eandem terram pertinentibus, infra villam & extra, ſine ullo retenemento, in puram & perpetuam elemoſinam, libere, honorifice, integre, & quiete ab omni ſeculari ſervicio & exactione imperpetuum. Et ſciendum eſt quod heredes mei non reddent minorem firmam annuatim de tenemento quod ipſi tenent in predicta villa de Shupton, Abbatie Ste Marie Ebor. occaſione hujus doni quod predictis monachis caritative feci, quia nichilominus ſolvent ſingulis annis plenariam firmam ejuſdem monachis de tenemento quod modo ibi habent, ſicut ego feci de toto tenemento illo ante hoc donum meum, ſcilicet, quatuordecim ſolidos & octo denarios per annum. Et ego & heredes mei totam predictam terram cum pertinentijs, & duos homines ſupradictos cum tota eorum ſequela warantizabimus imperpetuum predictis monachis contra omnes homines, ſicut puram & liberam elemoſinam noſtram. Hijs teſtibus, Thoma de Wilton, Waltero de Earl, Roberto de Apelton, Roberto Bacheler, Gervaſio de

Cætera deſunt.

NUM. LI.

Carta Willielmi le Gaoler *de uno tofto, uno crofto & una bovata terræ Abbatiæ* Ste Mariæ Eboraci *conceſſis.*

Ibid. fol. 121.

OMnibus hoc ſcriptum viſuris vel audituris Willielmus filius Johannis filij Walteri le Gaoler de Shupton ſalutem in domino. Noverit univerſitas veſtra me dediſſe, conceſſiſſe & hac preſenti carta mea confirmaſſe Simoni Abbati Sancte Marie Ebor. & ejuſdem loci Conventui unum toftum cum crofto, & unam bovatam terræ, cum pertinentijs in Shupton. Illam ſcilicet bovatam terræ, cum tofto & crofto, & alijs pertinentijs ſuis que fuit de libero maritagio Agnetis matris mee filie Radulfi de Camera, & quam Johannes pater meus michi reddidit & quietum clamavit tanquam jus meum & hereditatem pro quadam ſumma pecunie quam mihi dederunt pre manibus, habendam & tenendam predictam bovatam terre cum tofto & crofto & omnibus alijs pertinentijs & aiſiamentis infra villam de Shupton & extra, tam in boſcis, pratis, paſcuis & paſturis, quam in moris & turbarijs & omnibus alijs locis ſine aliquo retenemento, eiſdem Abbati & Conventui & eorum ſucceſſoribus univerſis, in liberam, puram & perpetuam elemoſinam contra omnes homines tam Judeos quam Chriſtianos imperpetuum. Et ut hec mea donatio ſtabilis & firma imperpetuum permaneat, huic preſenti ſcripto ſigillum meum appoſui. Hijs teſtibus domino Johanne de Rygate, Ricardo de Multon tunc Seneſchallo domini Abbatis Sancte Marie Ebor. Ricardo de Camera de Thornton, David Gardinar juniore, Stephano de Schupton, Petro filio Edwardi de eadem, Thoma filio Gervaſij de Rouclif, Ricardo Maunſel de Hoton, Thoma de Pangtofts, Johanne le Cerf, & alijs. Actum quarto idus Julij anno domini milleſimo ducenteſimo ſeptuageſimo.

NUM. LII.

Carta Willielmi le Gaoler *de omnibus terris avunculi ſui, & alijs in villa de* Schupton, *Abbatiæ Sanctæ* Mariæ Eboraci *conceſſis.*

UNiverſis Chriſti fidelibus ad quos preſens ſcriptum pervenerit, Willielmus filius Johannis le Gaoler de Schupton ſalutem in domino. Noverit univerſitas veſtra me conceſſiſſe, remiſiſſe & pro me & heredibus meis imperpetuum quietum clamaſſe religioſis viris Abbati & Conventui monaſterij beate Marie Ebor. & eorum ſucceſſoribus totum jus & clamium, quod habui, habeo vel habere potero in omnibus terris & tenementis que ipſi habent in villa de Smytheton, que aliquo tempore fuerunt Ade de Schupton avunculi mei in predicta villa de Smytheton, & etiam in omnibus terris & tenementis que ijdem Abbas & Conventus habent ex dono & conceſſione Petri de Schupton in eadem villa de Schupton. Ita quod nec ego Willielmus nec heredes mei, nec aliquis nomine noſtro, aliquid juris ſeu clamij in predictis terris & tenementis in predicta villa de Smytheton, nec etiam in predictis terris & tenementis in predicta villa de Schupton exigere ſeu vendicare poterimus quoquomodo. In cujus rei teſtimonium preſenti ſcripto ſigillum meum appoſui. Hijs teſtibus domino Thoma de Houks, Willielmo Graa, Roberto de Ancotes de Shupton, Johanne de Hunkelby, Ricardo le Meſſanger, & alijs. Datum apud Overton die Mercurij proxima poſt feſtum Sancti Thomæ apoſtoli, Anno regni regis Edwardi filij regis Edwardi nono.

Ibid. fol. 111.

Cecilia filia Willielmi de Shupton, in viduitate ſua quietum clamavit eidem Conventui omne jus ſuum in duabus acris terræ arabilis in villa & territorio de Shupton, quas dicti religioſi habuerunt de dono mariti ſui.

NUM. LIII.

Carta Rogeri de Thornton *clerici de uno tofto & uno crofto & una bovata terræ, Abbatiæ Sanctæ* Mariæ Eboraci *conceſſis.*

OMnibus Chriſti fidelibus ad quos preſens ſcriptum pervenerit, Rogerus de Thornton clericus ſalutem in domino. Noverit univerſitas veſtra me dediſſe, conceſſiſſe, & hac preſenti carta mea confirmaſſe, Simoni Abbati & Conventui Sanctæ Mariæ Ebor. unum toftum & croftum, & unam bovatam terre, cum pertinentijs, in villa & territorio de Shupton in Galtris que habui de dono Willielmi filij Johannis de Middlethorp & Matilde uxoris ſue, tenendum & habendum totum predictum tenementum eiſdem Abbati & Conventui & eorum ſucceſſoribus

Ibid. fol. 114.

ſoribus univerſis libere, quiete & integre, cum omnibus & omnimodis pertinentijs & aiſiamentis ſuis tam infra villam de Shupton quam extra, ſine aliquo retenemento, in liberam, puram, & perpetuam elemoſinam imperpetuum. Et ego Rogerus & heredes mei, vel aſſignati predictum tenementum predictis Abbati & Conventui & eorum ſucceſſoribus univerſis, ſicut predictum eſt, contra omnes homines & feminas warantizabimus, acquietabimus & defendemus imperpetuum. In cujus rei teſtimonium huic preſenti ſcripto ſigillum meum appoſui. Hijs teſtibus dominis Johanne de Rygate, Willielmo de Sto Quintino militibus, Stephano de Shupton, Petro filio Everardi de eadem, Roberto le Deſpenſer, Johanne de Alne de Overton, Johanne le Jouen de Miton, & alijs.

NUM. LIV.

Carta Emmæ de Kent *de una acra & una roda terræ Abbatiæ Sanctæ* Mariæ Eboraci *conceſſis.*

OMnibus hoc ſcriptum viſuris vel audituris Emma de Kent ſalutem in domino ſempiternam. Noveritis me in viduitate mea conſtitutam dediſſe, conceſſiſſe, & hac preſenti carta mea confirmaſſe Simoni Abbati monaſterij Sancte Marie Ebor. & monachis ibidem Deo ſervientibus, unam acram & unam rodam terre cum pertinentijs in villa & territorio de Shupton, ſicut jacent in duobus ſelionibus in uno loco qui vocatur le Intak, inter terram Simonis ad eccleſiam de Shupton ex una parte, & terram Petri filij Eduardi de eadem ex altera, tenenda & habenda predictis Abbati & monachis & eccleſie ſue predicte in liberam, puram, & perpetuam elemoſinam, libere, quiete, pacifice, & integre cum omnibus pertinentijs, libertatibus & aiſiamentis predicte terre infra villam & extra pertinentibus, ab omni ſervicio, ſeculari exactione, conſuetudine & demanda. Et ego Emma & heredes mei predictas acram & rodam terre cum pertinentijs predictis Abbati & monachis & eccleſie ſue predicte contra omnes homines warantizabimus, acquietabimus & defendemus imperpetuum. In cujus rei teſtimonium huic preſenti ſcripto ſigillum meum appoſui. Hijs teſtibus dominis Johanne de Rygate, Willielmo de Sancto Quintino, Paulino de Gilling militibus, Gandewyno de Shipton, Thoma le Gardiner, Johanne le Gardiner, Roberto de Shupton, Petro filio Eduardi de eadem, Simone ad eccleſiam de eadem, Willielmo filio Johannis de eadem, Johanne de Henyngburgh, & alijs.

NUM. LV.

Carta Marjoriæ *viduæ* Rogeri de Wighton *de uno toſto, duabus bovatis terræ & quatuor ſolidatis redditus Abbatiæ Sanctæ* Mariæ Eboraci *conceſſis.*

fol. SCiant omnes tam preſentes quam futuri, quod ego Marjorina, que fui uxor Rogeri de Wighton, dedi, conceſſi, & hac preſenti carta mea confirmavi religioſis viris Abbati & Conventui monaſterij beate Marie Ebor. dominis meis capitalibus, unum toſtum, duas bovatas terre & quatuor ſolidatas redditus, cum omnibus ſuis pertinentijs, quod & quas habui in villa de Shupton in Galtris ſine ullo retenemento michi & heredibus meis; habenda & tenenda eiſdem Abbati & Conventui & eorum ſucceſſoribus imperpetuum libere, quiete, bene & in pace cum communi paſtura, & cum omnibus libertatibus, aiſiamentis, proficuis, liberis conſuetudinibus & alijs ſuis pertinentijs quibuſcunque predictis toſto, duabus bovatis & quatuor ſolidatis redditus infra predictam villam de Shupton & extra qualitercunque pertinentibus de capitalibus dominis feodi illius per ſervicia inde debita & conſueta. Et ego vero Majorina predicta, heredes mei & aſſignati predictum toſtum & predictas duas bovatas terre & quatuor ſolidatas redditus cum omnibus ſuis pertinentijs, ut predictum eſt, predictis viris religioſis Abbati & Conventui monaſterij Sancte Marie Ebor. & eorum ſucceſſoribus contra omnes gentes warantizabimus, acquietabimus & imperpetuum defendemus. In cujus rei teſtimonium preſenti carte ſigillum meum appoſui. Hijs teſtibus dominis Thoma de Honk, Roberto Conſtabulario militibus, Philippo de Gilling, Johanne de Foſton, Roberto Cadman, Roberto de Mouthum, Willielmo de London, Johanne filio Roberti Corett, Thoma le Skynner, Wyndon de Appilton, & alijs.

Eadem carta ſequitur in regiſtro verbatim repetita, niſi quod inter teſtes ponitur Robertus Cadman de Skelton, & Thomas le Skynner de Fulford.

NUM. LVI.

Carta Willielmi de Couthorp *&* Matildis *uxoris ejus de quatuor acris terræ Abbatiæ Sanctæ* Mariæ Eboraci *conceſſis.*

OMnibus hoc ſcriptum viſuris vel audituris Willielmus de Couthorp & Matildis uxor ejus ſalutem in domino. Noverit univerſitas veſtra nos conceſſiſſe, remiſiſſe, & pro nobis & heredibus noſtris imperpetuum quietum clamaſſe religioſis viris Abbati & Conventui monaſterij beate Marie Ebor. & eorum ſucceſſoribus totum jus & clameum quod habemus, habuimus, vel aliquando habere potuimus in quatuor acris terre cum ſuis pertinentijs in villa & territorio de Shupton juxta Galtris, videlicet, duas acras quas ijdem Abbas & Conventus habent ex dono & conceſſione Emme de Kent in villa de Shupton, & dimidiam acram quam habent ex dono Petri de Shupton, & unam acram & dimidiam quas habent ex dono magiſtri Willielmi de Grampton in predicta villa de Shupton. Que quidem quatuor acre terre fuerunt aliquo tempore Emme de Kent in eadem villa de Shupton. Ita quod nec nos Gulielmus de Couthorp, nec Matildis predicta, nec heredes noſtri, nec aliquis noſtro nomine aliquid juris ſeu clamij in predictis quatuor acris terre cum ſuis pertinentijs de cetero exigere vel vendicare poterimus quoquo modo. In cujus rei teſtimonium preſenti ſcripto ſigilla noſtra appoſuimus. Hijs teſtibus, Roberto de Amcotes, Thoma de Eton, Johanne de Shupton, Roberto Cadman, Ricardo de Eſcrik, Willielmo de London, & alijs. *Ibid. fol.* 127.

NUM. LVII.

Carta Johannis *filij* Walteri de Mariſco *de ſex bovatis terræ in* Genyngburgh *Abbatiæ Stæ.* Mariæ Eboraci *conceſſis.*

Ibid. fol. 130.

OMnibus Chriſti fidelibus hanc cartam viſuris vel audituris Johannes filius Walteri de Mariſco ſalutem in domino. Sciatis me conceſſiſſe & dediſſe, & hac preſenti carta mea confirmaſſe, caritatis intuitu, Deo & eccleſie Sancte Marie Ebor. & monachis ibidem Deo ſervientibus, ſex bovatas terre in Genyngburgh quas Walterus pater meus tenuit, cum toftis & croftis & cum omnibus alijs pertinentijs ſuis, tenenda & habenda imperpetuam elemoſinam. Et ut hec mea conceſſio & donatio ſtabilis & firma imperpetuum permaneat, eam ſigilli mei appoſitione corroboravi. Hijs teſtibus, Thoma de Wilton, Radulpho Houel, Willielmo Fairfax, Johanne de Hamerton, Roberto de Apilton, Roberto Gatheler, Roberto Supe, Paulino de Moubray, Willielmo Thurkill, Radulfo filio Ricardi de Camera.

Carta Walteri *filij* Willielmi de Genyngburgh *eſt confirmatio donationis ſupradictæ de ſex bovatis ſupradictis.*

Supradictus Johannes filius Walteri de Mariſco per aliam cartam confirmat ſuam donationem ſupradictam de dictis ſex bovatis terre, cum pertinentijs, & totum Grianriding cum adjacentibus ſuper moram & aſſartum quod vocatur Patecroſts, & aſſartum quod vocatur Hughriding, & quinque ſeliones terræ ſuper Langlandes, cum una bovata prati.

Willielmus *filius* Henrici de Genyngburgh *carta ſua confirmat prædictam donationem* Johannis filij Walteri de Mariſco.

NUM. LVIII.

Carta Willielmi *filij* Walteri de Genyngburgh *de una bovata terræ in territorio de* Genyngburgh *Abbatiæ Stæ.* Mariæ Eboraci *conceſſa.*

Ibid. fol. 131.

OMnibus Chriſti fidelibus preſentes literas viſuris vel audituris Willielmus filius Walteri de Genyngburgh ſalutem in domino. Noveritis me conceſſiſſe, dediſſe & hac preſenti carta mea confirmaſſe Deo & eccleſie beate Marie Ebor. & monachis ibidem Deo ſervientibus, unam bovatam terre cum pertinentijs in territorio de Genyngburgh, que jacet inter terram Johannis de Mariſco & terram Willielmi filij Hugonis, tenendam & habendam dictis eccleſie & monachis in liberam, puram, & perpetuam elemoſinam imperpetuum cum omnibus pertinentijs & aiſiamentis. Et ego Willielmus & heredes mei dictam bovatam terre cum omnibus pertinentijs & aiſiamentis dictis eccleſie & monachis in liberam, puram & perpetuam elemoſinam contra omnes gentes warantizabimus, defendemus & acquietabimus imperpetuum. In cujus rei teſtimonium preſenti ſcripto ſigillum meum appoſui. Hijs teſtibus, Willielmo perſona eccleſiæ de Neuton, Johanne de Mariſco, Johanne de Chfford, Waltero filio Hugonis. Clemente de Shupton, Radulfo de Camera, Waltero le Gaoler, Eduardo filio Sewali, Ricardo de Camera, Willielmo Cervo, Willielmo de Lyllyng, Thoma Janitore, Ricardo de Sartrio, Johanne de Seleby, Johanne Malet, & alijs.

NUM. LIX.

Carta Roberti Albi de Genyngburgh *de tota terra ſua in eadem villa Abbatiæ Stæ.* Mariæ Eboraci *conceſſa.*

OMnibus Chriſti fidelibus ad quos preſens ſcriptum pervenerit Robertus Albus de Genyngburgh ſalutem in domino. Noveritis me pro ſalute anime mee & anteceſſorum & ſucceſſorum meorum dediſſe, conceſſiſſe, & hac preſenti carta mea confirmaſſe Deo & eccleſie Ste. Marie Ebor. & monachis ibidem Deo ſervientibus, totam terram meam cum omnibus pertinentijs; ſcilicet, illam que jacet inter novum gardinum quod fuit quondam Ricardi Malebis & exitum ville de Genyngburgh verſus orientem, tenendam & habendam in liberam, puram, & perpetuam elemoſinam dictis monachis imperpetuum de me & heredibus meis, libere, pacifice, integre & quiete abſque omni ſeculari ſervicio & exactione, cum omnibus libertatibus & aiſiamentis, & cum omnibus pertinentijs ad predictam terram infra villam & extra & in omnibus locis abſque aliquo retenemento pertinentibus. Et ſciendum eſt quod ego Robertus Albus & heredes mei totam predictam terram cum omnibus ſuis pertinentijs dictis monachis warantizabimus, defendemus & acquietabimus contra omnes gentes imperpetuum. In cujus rei teſtimonium preſenti ſcripto ſigillum meum appoſui. Hijs teſtibus, domino Roberto de Skegneſſe tum Seneſcallo Abbatis, magiſtro Johanne de Hamerton, magiſtro Roberto de Saham, domino Johanne de Mariſco, Willielmo filio Hugonis, Waltero Gaoler, Radulfo de Camera, David Gardiner, Thoma de Overton, Johanne Wandelard, & alijs.

Ibid. fol. 131.

NUM. LX.

Carta Petri de Gruſe *de ſex bovatis terræ in* Genyngburg *Abbatiæ Stæ.* Mariæ Eboraci *conceſſis.*

OMnibus hoc ſcriptum viſuris vel audituris Petrus de Gruſe ſalutem. Noveritis me caritatis intuitu & pro ſalute anime mee & anteceſſorum nec non & ſucceſſorum meorum conceſſiſſe & confirmaſſe Deo & eccleſie Ste, Marie Ebor. & monachis ibidem Deo ſervientibus, ſex bovatas terre in villa de Genyngburgh quas habent de dono Johannis Nuvel; quas ſcilicet idem Johannes de eis tenet cum toftis & croftis & omnibus pertinentijs eiſdem bovatis terre pertinentibus infra villam & extra, & tres bovatas terre cum pertinentijs in eadem villa quas Willielmus filius Hugonis de predictis monachis tenet; habendas & tenendas de me & heredibus meis in liberam, puram & perpetuam elemoſinam libere & quiete ab omni conſuetudine, ſervicio ſeculari & exactione imperpetuum. Et ut hec mea conceſſio & confirmatio perpetuam firmitatem optineat, preſenti ſcripto

ſcripto ſigillum meum appoſui. Hijs teſtibus, Willielmo de Thamton, Hione de Humet, Ricardo de Hoton, Willielmo de Hamerton, Gerardo de Fontibus, Roberto de Kethouhe, magiſtris J. de Hamerton, & Euſtachio de Kyma, Roberto de Skegneſſe tunc temporis Seneſcallo Abbatis, Willielmo Cervo, Ricardo del Puncel, Thoma Janitore, Waltero de ——— & alijs.

Rogerus Lovel per cartam ſuam conceſſit eidem Abbatiæ quatuor perticatas terre in Corbon.

NUM. LXI.

Carta Magiſtri Hugonis *Rectoris Hoſpitalis Sti.* Leonardi Eboraci *& fratrum ejuſdem Hoſpitalis de terra in* Genyngburgh *Abbatiæ Stæ.* Mariæ Eboraci *conceſſa.*

Ibid. fol. 132.

OMnibus Chriſti fidelibus ad quos preſens ſcriptum pervenerit magiſter Hugo Rector & fratres hoſpitalis Sancti Leonardi Ebor. ſalutem. Noverit univerſitas veſtra nos conceſſiſſe Abbati & Conventui Sancte Marie Ebor. pro quadam ſumma pecunie quam nobis dederunt, quod ipſi teneant imperpetuum de nobis totam terram illam cum pertinentijs ejus quam Johannes Nuuel aliquando jure hereditario de nobis tenuit in Genyngburgh, libere, integre & quiete, reddendo inde nobis annuatim pro omni conſuetudine & exactione ad nos pertinente ſex denarios ad duos terminos, videlicet, medietatem ad Pentecoſtem, & aliam medietatem ad feſtum Sancti Martini in hieme; ſalvis nichilominus nobis omnibus terris cum pertinentijs ſuis quas tempore predicti Johannis in Genyngburgh pacifice poſſedimus. In cujus rei teſtimonium huic ſcripto chirographato ſigillum noſtrum appoſuimus. Hijs teſtibus, fratre Roberto tunc celerario, fratre Willielmo de Eſkelby, magiſtro Johanne de Hamerton, magiſtro Rogero Pepyn, domino Roberto de Skegneſſe, Willielmo de Gillyng, Radulpho rectore eccleſie de Neuton ſuper Uſam, magiſtro Nicholao de London, Michaele Capellano, & multis alijs.

NUM. LXII.

Carta Walteri *filij* Gulielmi de Genyngburgh *de tribus bovatis terræ Abbatiæ Stæ.* Mariæ Eboraci *conceſſis.*

Ibid. fol. 133.

OMnibus ad quos preſens ſcriptum pervenerit Walterus filius Gulielmi de Genyngburgh ſalutem. Noverit univerſitas veſtra me pro ſalute anime mee & anteceſſorum meorum conceſſiſſe, dediſſe & hac preſenti carta mea confirmaſſe, Deo & beate Marie Ebor. Abbati & Conventui ibidem Deo ſervientibus, tres bovatas terre in territorio de Genyngburgh quas Willielmus filius Hugonis de me tenuit, tenendas & habendas in liberam, puram, & perpetuam elemoſinam. Ego vero & heredes mei warantizabimus predictas tres bovatas terre cum omnibus pertinentijs ſuis infra villam & extra in boſco, in plano & in omnibus alijs locis predicto Abbati & Conventui ut noſtram puram & perpetuam elemoſinam contra omnes homines imperpetuum. Et ad majorem ſecuritatem huic ſcripto ſigillum meum appoſui. Hijs teſtibus, Roberto de Skegneſſe tunc Seneſcallo, Johanne de Mariſco, Clemente de Shupton, Radulpho de Camera, Waltero le Gioler, Everardo filio Sewalli, David le Gardener, Gervaſio de Rouclif, Willielmo de Gilling, & multis alijs.

NUM. LXIII.

Carta Johannis de Nittel *de tota terra ſua, &c. in* Genyngburgh *elemoſinariæ Abbatiæ Stæ.* Mariæ Eboraci conceſſa.

Ibid. fol. 133.

OMnibus hanc cartam viſuris vel audituris Johannes de Nittel ſalutem in domino. Sciatis me dediſſe, conceſſiſſe & hac preſenti carta mea confirmaſſe Deo & eccleſie beate Marie Ebor, & elemoſinarie ejuſdem loci totam terram meam & totum ſervicium cùm omnibus pertinentijs in Genyngburgh ex dono domini mei Petri de Grus; habendam & tenendam dicte eccleſie & dicte elemoſinarie in liberam & perpetuam elemoſinam, libere, integre & quiete, cùm omnibus libertatibus & aiſiamentis & cum omnibus alijs pertinentijs infra villam & extra & in omnibus locis abſque aliquo retenemento, reddendo inde annuatim michi & heredibus meis unum denarium ad natale domini apud Genyngburgh pro omni ſervicio & exactione, & faciendo ſectam comitatus & Wapentachij que ad dominum regem pertinet. Et ego Johannes & heredes mei totam predictam terram & totum predictum ſervicium cum pertinentijs dicte eccleſie & dicte elemoſinarie in liberam & perpetuam elemoſinam imperpetuum warantizabimus. Et in hujus rei teſtimonium preſenti ſcripto ſigillum meum appoſui. Hijs teſtibus, Roberto de Skegneſſe tunc Seneſcallo abbathie, Johanne Lovel, Stephano Shupton, Ricardo de Camera, Waltero le Gaoler, Willielmo de Gilling, Nicholao Janitore, Roberto Supe Clerico, Thoma Clerico grammatico, & alijs.

Robertus de Uſegate *rector eccleſie* Stæ. Crucis Eboraci *per cartam ſuam conceſſit Abbati & Conventui* Ste. Marie Eboraci *tres acras & tres rodas prati in villa* de Genyngburgh, *in liberam & perpetuam elemoſinam.*

NUM. LXIV.

Carta Roberti de Mainil *de villa de* Miton *Abbatiæ Stæ.* Mariæ Eboraci conceſſa.

Ibid. fol. 137.

NOTUM ſit omnibus tam preſentibus quam futuris, quod ego Robertus de Mainil dedi eccleſie Ste. Marie Ebor. Abbatie villam que vocatur Miton in elemoſinam liberam ab omni re que ad me vel ad heredes meos pertinet, ita ut nichil amplius ex illa exigere debeam, ſet meam donationem ſuper altare preſcripte eccleſie ponens ſic liberam conceſſi ſicut aliquis rem a ſe poſſeſſam liberius donare poteſt, coram hijs teſtibus, Stephano primo Abbate ejuſdem eccleſie, Laurencio Grammatico, Willielmo Senerli, & ejus fratre Hugone, Hamone Camerario, Malgero de Rodeſtem, Gerardo Cementario, Daniele Rogero Portario, Renerio Conger, Gernan. Hij ſunt teſtes qui cum multis alijs fuerunt in eccleſia cum monachis quando predictus R. donum hoc ſuper altare poſuit, pro qua elemoſina

ipſe

ipſe & uxor ſua Gertrudis & filius ſuus Stephanus in elemoſinis & orationibus & omnibus eccleſie beneficiis ab omni conventu monachorum recepti fuerunt.

NUM. LXV.

Confirmatio donationis ſupraſcriptæ per Stephanum de Maiſnil.

Ibid. fol. 137.

NOTUM ſit omnibus tam futuris quam preſentibus, quod ego Stephanus de Maiſnil dedi eccleſie Ste. Marie Ebor. Abbatie villam que vocatur Miton in elemoſinam liberam ab omni re que ad me vel heredes meos pertinet, ita ut nichil amplius ex ea ixigere debeam, ſed meam donationem ſuper altare preſcripte eccleſie ponens ſic liberam conceſſi ſicuti aliquis rem a ſe poſſeſſam liberius donare poteſt. Hoc concedo perpetualiter in puram elemoſinam pro anima patris mei Roberti de Maiſnil qui prius hanc donationem fecit predicte eccleſie & pro anima matris mee, & pro mea anima & uxoris mee & liberorum meorum & omnium parentum & amicorum meorum. Concedo etiam ſimili modo eidem eccleſie unam carrucatam terre & dimidiam in Suttuna juxta pontem de bello in illa parte Dernenti fluminis que eſt verſus civitatem Eborum; pro qua elemoſina receptus fui in fraternitatem ab omni conventu monachorum in capitulo ſuo, teſtimonio vicecomitis Bertranni, Herberti Clerici, Aalard filij Cuneſtarij, Serlonis, Roberti fratris vicecomitis, Walteri Prepoſiti, Walteri filij Radulphi, Walteri Fraunces, Radulphi Capellani, Willielmi Deſpenſer, Nicholai, Achardi, Stephani, Abraham, Albert Romer.

NUM. LXVI.

Libertates conceſſæ monachis Stæ. Mariæ Eboraci *a* Roberto de Moubray.

Ibid. fol. 138.

UNiverſis eccleſie filijs Rogerus de Moubray ſalutem. Quoniam tam per me quam per meos multa dampna multotiens Abbatiæ Eborum illata ſunt, in recompenſationem & ſatisfactionem eorum firmam & perpetuam pacem futuris temporibus a me & heredibus meis & omnibus qui ad me pertinent predicte eccleſie conceſſi & preſenti cartula confirmavi, videlicet, ut ipſa eccleſia deinceps libera & quieta ſit ab omni exactione mei & meorum tam de operibus caſtrorum quam de tenſarijs que violenter & injuſte a caſtrenſibus exigi ſolent. Conceſſi etiam prefate eccleſie ut habeant apud Miton villam ſuam molendinum, & ſtagnum, & piſcariam ſuam, ſicut uncquam melius preteritis temporibus habuerunt. Quoniam vero pontem ejuſdem ville deſtruxi, ad proprium tranſitum ſuum & ſuorum, & omnium, ſalva pace caſtri mei, tranſire volentium, & ab deferenda ſive referenda quecunque eis neceſſaria ſunt, navim eis conceſſi donec eis pontem ſuum quem in tempore patris mei & meo habuerunt, reparare licuerit. Omnem communem quoque illam que diu habita fuit inter Genyngburgh & duas villas eorum, Overton ſcilicet & Schupton de terra interjacente in boſco & plano per juramentum duodecim legitimorum virorum quos Abbas predicte eccleſie ſuppoſuit preſente Auguſtino Priore de Novo Burgo & hominibus Willielmi de Arches ad cujus feodum predicta villa de Genyngburgh pertinet, Widone ſcilicet de Wivelesthorpe, Alberico de Meriſton, Fulcone de Hamerton, qui ex precepto meo ad diem ſtatutum interfuerunt prorſus pacificando removi, ita videlicet ut terram illam ab omni calumpnia deinceps quietam & liberam futuris temporibus poſſideant. Terram etiam de Uflet in prato & in terra culta quam Normannus & Willielmus filij Mazelme ob patrocinium & tuicionem meam michi dederunt prefate eccleſie libere & quiete reddidi. Hanc conventionem & pacem inviolabiliter tenendam propria manu affidavi, & Robertus de Payvil & Hugo —— ſcilicet affidavit.

Euſtachius Conefacius in puram elemoſinam quietum clamavit eiſdem monachis totam calumpniam quam pater ſuus & ipſe movere ſolebant ſuper terram que jacet inter Miton & regiam viam quæ ducit ad Eboracum verſus Richemund per Flathwaith & per Gyrtre & per Lundam Michaelis & per Gradfarton.

Stephanus filius Radulphi de Miton dedit eiſdem monachis tres acras terræ in campo de Miton, & per aliam cartam duas acras terræ in eadem villa.

Johannes le Joven de Miton dedit eiſdem monachis quinque acras terræ & unam acram prati in campo de Miton.

NUM. LXVI.

Concordia facta inter Johannem le Joven de Miton *ex una parte & Abbatem & Conventum Stæ.* Mariæ Eboraci *ex altera.*

Ibid. fol. 140.

OMnibus Chriſti fidelibus hoc ſcriptum viſuris vel audituris Johannes le Joven de Miton ſalutem. Noveritis me habere ſcriptum Abbatis & Conventus Ste Marie Ebor. de concordia in hec verba. Hec eſt concordia facta apud Ebor. in curia beate Marie Ebor. die ſabbati vigilia beati Petri ad vincula anno domini M. CC. quinquageſimo quarto, inter Thomam Abbatem & Conventum Ste. Marie Ebor. ex una parte, & Johannem le Joven de Miton ex altera, de ſervicijs & conſuetudinibus quas dictus Thomas Abbas & Conventus exigebant de dicto Johanne de una carucata terre cum pertinentijs in Miton; ſcilicet, tres ſolidos de firma & octo gallinas & duas percarias cum caruca ſua per annum & unam herciam per unum diem, & auxilium ad voluntatem Abbatis; videlicet, quod predictus Abbas & Conventus conceſſerunt dicto Johanni & heredibus ſuis & aſſignatis ſuis dictam carucatam terre cum pertinentijs in Miton, tenendam & habendam dicto Johanni & heredibus ſuis, & aſſignatis ſuis de dictis Abbate & Conventu & ſucceſſoribus eorum per iſtas conſuetudines & ſervicia ſuperſcripta; videlicet, per octo gallinas per annum infra natale & ſexaginta ova ad paſcha, & duas percarias carucarum, unam in yvernagio & aliam in termeſio, & unam herciam per annum in yvernagio, & tres ſolidos firme per annum, medietatem ad feſtum Sancti Martini in hieme, & medietatem ad Pentecoſtem, & tres ſolidos per annum ſolvendos nomine tallagij ad feſtum Sancti Michaelis pro omni ſervicio ſeculari, conſuetudine, exactione & demanda, ſalvo tamen dicto Abbati & Conventui & ſucceſſoribus ſuis quod poſſint aprobiare vaſtum ſuum de villa de Miton; ſalvis dicto Johanni & heredibus ſuis & aſſignatis ſuis libero introitu & exitu & paſtura ſufficiente quantum pertinet ad dictum tenementum. Set non licebit dicto Johanni & heredibus ſuis, vel aſſignatis ſuis dictam terram

terram, vendere, dare vel invadiare viris religioſis, nec Judeis. Et pro hac concordia & remiſſione dictus Johannes pro ſe & heredibus ſuis remiſit & quietum clamavit predictis Abbati & Conventui totum jus & clamium quod habuit vel habere potuit in quinque toftis cum pertinentijs in predicta villa; ſcilicet, de illo tofto quod Henricus Leſay tenuit, & illo tofto quod Alanus de Muneſford tenuit, & illo tofto quod Agnes Thurkill tenuit, & illo tofto quod Walterus Chaunceller tenuit, & illo tofto quod Ricardus Molendinarius tenuit; habendum & tenendum dicto Abbati & Conventui in puram & perpetuam elemoſinam imperpetuum; & ad faciendum inde commodum ſuum ſecundum quod melius ſibi viderint expedire. Hoc autem eidem Johanni & heredibus ſuis & aſſignatis ſuis conceſſimus quam diu ſe legaliter erga nos habuerint, & predictam firmam bene reddiderint. Si vero contingat quod dictam terram vi vel ratione amiſerit, non dabimus eis excambium. In cujus rei teſtimonium preſenti carte ſigillum meum appoſui. Hijs teſtibus, domino Johanne de Outon tunc —— Sancte Marie Ebor. Simone de Lilling Militibus, Alexandro de Kyrkeby, Willielmo de Dimesford, Stephano de Shupton, Thoma filio Thome de Miton, Stephano Garn de eadem, & alijs.

Ricardus Molendinarius de Miton & Elena uxor ejus per cartam ſuam conceſſerunt Abbatiæ ſupradictæ unum toftum, ſex acras terræ & unam acram prati cum pertinentijs, in villa & territorio de Miton.

Sequuntur in hoc regiſtro aliæ multæ cartæ confirmatoriæ ſupradictarum acrarum, & aliorum donatorum de una vel duabus & etiam quatuor acris, de uno tofto, de una roda, de uno meſſuagio, quas omnes cartas hic inſerere vel ſaltem nominare nimis longum eſſet & tedium generaret.

Willielmus de Grampton dedit eidem Abbatiæ duo meſſuagia & ſexaginta acras terræ cum pertinentijs in Miton.

Johannes de Hellebek dedit eiſdem quatuor tofta & quatuor bovatas terræ in villa de Miton.

NUM. LXVII.

De Capella de Miton.

p 149. QUOD ſemel recte finitum eſt literarum ſolet commendari memorie, ut ſublata litium materia, omnis quoque litigandi amputetur occaſio. Inde eſt quod veterem & diu agitatam controverſiam inter eccleſiam beati Petri Ebor. & monaſterium beate Marie amicabili compoſitione interveniente hoc modo decidere & terminare utriuſque loci capitulo placuit. Petebat ſiquidem Ebor. eccleſia per J. Theſaurarium ſuum, ad cujus videlicet honorem rem que in controverſiam deducebatur, ſpecialiter pertinere dicebat, in ſubjectionem eccleſie beate Marie de Alna, Capellam de Miton que in territorio predicte Abbatie ſita eſt, aſſeverans quod omnis capelle illius ordinacio tam in ſacerdote ibi conſtituendo, quam in decimis percipiendis, vel mortuis ſepeliendis, ad eccleſiam de Alna modis omnibus pertinere deberet, & per multorum annorum curricula pertinuerit. E contra dominus S. qui tunc Abbas erat, & monachi, non Capellam illam, ſed matrem eccleſiam eſſe & ab omni omnis eccleſie ſubjectione liberam, necnon & aſſenſu bone memorie H. Archiepiſcopi —— conſecratione honoratam fuiſſe dicebant; dumque cimeterio careret ſe parochianorum corpora libere ſepelienda tranſportaſſe quocunque volebant. Set hac contentione nondum terminata contigit memoratum Theſaurarium, de ſuſcepti honoris melioratione ſollicitum, molendinum quoddam quod ſuper aquam que foſſa dicitur —— ad ejus honorem pertinebat, a loco quo predeceſſorum ſuorum tempore immobile fuerat ad commodum ſuum movere, illudque molendino monachorum in eadem plus ſolito vicinum facere; quod quidem monachi ei non licere aſſerebant dampna ex hoc facto monaſterio ſuo imminere proponentes. Qui etiam federa de eiſdem molendinis inter utramque eccleſiam antiquitus venire, & inſuper piſcariam in qua molendinum ſuum firmaverat locum quo prius ſedem ſuam habuit ex integro juris ſui eſſe dicebant. Dum itaque Theſaurarius de prenominata capella eccleſie ſue injuriam fieri quereretur; & eidem ab Abbate & monachis de molendini ſui tranſpoſitione ——; tandem in hanc pacis formam decurſum eſt, ut Abbati & monachis liberum ſit in prefata capella clericum quem voluerint conſtituere, qui decimas omnium parochianorum recipiat, & eoſdem cum viam univerſe carnis ingreſſi fuerint in eodem loco ſepeliat, & Theſaurarius qui pro tempore erit molendinum ſuum in loco ad quem tranſlatum ſupermemoratur inconcuſſe poſſidere liceat. Quod ſicut ijdem monachi de prenominata capella trium ſolidorum penſionem Theſaurarijs annuatim perſolvent, dimidium videlicet ad Pentecoſtem & dimidium ad feſtum Sancti Martini, ſic decimam partem totius emolumenti molendini Theſaurarij obtinebunt, in optione ſua habentes vel eandem partem in manu ſua retinere, vel de monaſterio ſuo pro annua penſione tenendam cui voluerint concedere. Sciendum quoque eſt neutrum molendinorum a loco quo hac lite ſopita firmata fuerunt alteri approximando debere moveri, nec cujuſlibet molendini ſtagnum cum alterius detrimento magis eminens quam tempore compoſitionis contracte fuerit poſſe fieri. Et ut omnis occaſio litigandi amputetur, piſcaria a molendino monachorum uſque ad pontem ſolis eorum uſibus debetur, illa vero que a ponte verſus Aquilonem eſt Theſaurario tum Ebor. ex tunc mancipata fuiſſe dinoſcatur. Sicut igitur monachis predictam penſionem non licet minuere vel ſubtrahere, nec in prefato molendino ultra quam ſuperius diffinitum eſt aliquid exigere; ſic nec canonicis nec Theſaurarijs qui pro tempore erunt licebit aliquid ulterius in prenominata capella ſibi petere, nec quod in eodem molendino monachis conceſſum eſt quicquam mutare, niſi forte Theſaurario Ebor. viſum fuerit molendinum ſuum ad priſtinum locum transferre. Quod ſi contigerit, ex tunc monachi de ſepedicta Capella 13 ſolidorum penſionem ad predictos terminos Theſaurario ſupramemorate eccleſie annuatim perſolvent, manus ſuas ad hoc quod in molendino ſuo habebant ex toto continentes, ceteris quidem omnibus ratis, que de capella ſuperius diffinita ſunt & utroque molendino & piſcaria quantum ab uno ad alterum extunc extendatur in ſuo antiquo ſtatu permanentibus. Hec itaque omnia ad perpetuam utriuſque eccleſie pacem proviſa, utriuſque capituli ſigillo roborata omnibus diebus firma & inconcuſſa permaneant. Teſtibus hijs, Roberto Decano, Johanne Theſaurario, Magiſtro Simundo, Nicholao de Tailli, Thoma de Ramavilla, Beroldo Canonico, Willielmo Bayocenſi, Willielmo filio Holdeby.

Sequitur quieta clamatio Nicholai de Miton Capellani de uno tofto, duabus acris terræ, &

tribus rodis terræ, & medietate unius acræ & dimidiæ rodæ prati in territorio de Miton.

Item, quieta clamantia Willielmi filij Stephani le Yong de uno meſſuagio & tribus acris terræ & dimidia.

Item carta indentata Sigani de Miton de duabus bovatis terræ in eadem villa eidem ab Abbate & Conventu Beatæ Mariæ Eboraci in hereditatem ad firmam dimiſſis, cum alijs ejuſdem generis.

NUM. LXVIII.

Littera inductionis Vicarij de Miton.

Ibid. fol. 152.

B. Permiſſione divina Abbas monaſterij beate Marie Ebor. dilecto ſibi in Chriſto filio de Tollerton ſalutem cum dilectione paterna. Cum nuper vicariam eccleſie de Miton vacantem & ad noſtram collationem ſpectantem domino Thome de Acum Capellano contulimus de conſenſu noſtri Conventus, ipſumque canonice inſtituimus in eadem, ac in corporalem poſſeſſionem ejuſdem fecimus induci prout incumbebat, nonnulli tamen iniquitatis filij ipſum dominum Thomam ſuper poſſeſſione ejuſdem vicarie & domuum ad ipſam pertinentium moleſtant ut intelleximus & perturbant, in animarum ſuarum periculum & dicti Thome prejudicium, ac contemptum eccleſiaſtice libertatis; quocirca vobis committimus & mandamus quatinus amoto a dicta vicaria & domibus ejuſdem quolibet illicito detentatore prefatum dominum Thomam & ſuos gaudere faciatis pacifica poſſeſſione dicte vicarie, cum ſuis pertinentijs, & de fructibus ejuſdem integraliter reſpondere, contradictores & rebelles ſi quos inveniatis per ſuſpenſionis & excommunicationis cenſuras compeſcendo. Dat' Ebor. iij Id. Junij a° D^ni M. CCC tertio.

Carta Elyæ de Flamvill de Dalby militis, per quam concedit Abbatiæ Sanctæ Mariæ Eboraci totam terram ſuam in villa de Dalby, cum villanis & eorum ſequela, molendinum cum ſecta & cum advocatione & jure patronatus eccleſie, &c. Eſt etiam alia carta ejuſdem de advocatione eccleſie.

Emma de Humaxe conceſſit Abbati & Conventui Sanctæ Mariæ Eboraci viginti marcas argenti annuatim percipiendas de eccleſia de Shirefhoton per manum ipſius qui perſona fuerit ejuſdem eccleſiæ, quæ donatio confirmatur a filijs ſuis.

Walterus perſona de Shirefhoton per cartam ſuam obligat ſe annuatim reddere in tota vita ſua prædictas viginti marcas eiſdem Abbati & Conventui.

Abbas & Conventus Sanctæ Mariæ quietum clamaverunt advocationem prædictæ eccleſiæ de Shirefhoton prædictæ Emmæ de Humaxe & heredibus ejus, ſalvis viginti marcis annuatim quas dicta Emma & filij ejus eidem Abbatiæ conceſſerunt de dicta eccleſia.

Galfridus de Thornton dedit Abbati & Conventui Beatæ Mariæ Eboraci duas bovatas terræ in Thornton, & per aliam cartam quietum clamavit & remiſit totum tenementum & jus quod habuit in eadem villa de Thornton.

Adam de Gutterwik dedit eiſdem duas bovatas terræ cum toſto & croſto in Thornton.

Ricardus de Morlund dedit unum toſtum & duas bovatas terræ in villa de Foſton.

Willielmus filius Willielmi de Barton dedit ſex bovatas terræ cum duobus toſtis in villa de Barton.

Herbertus de Etton conceſſit Abbatiæ Sanctæ Mariæ Eboraci duas carrucatas terræ ad perpetuam firmam, reddendo ei & heredibus ſuis xx ſolidos annuatim, pro quo ſervitio Abbatiam acquietavit ab omni alio ſervitio, præter commune geldum regis.

Lambertus filius conceſſit eidem Abbatiæ duas bovatas terræ in villa de Hoton.

Simon filius Walteri Sikelyng donavit eidem Abbatiæ capitale meſuagium ſuum & quatuor bovatas terræ, cum pertinentijs in Hoton.

Hugo filius Henrici filij Rogeri de Hoton conceſſit duas bovatas terræ cum uno toſto & croſto & pertinentijs in villa de Hoton.

Dominus Walterus Percehay dedit & conceſſit eidem Abbatiæ in liberam, puram & perpetuam elemoſinam totam terram ſuam in longitudine ſuper Houthwit quod dicitur le Riding juxta Hoton ſubtus le Hegh.

Rogerus de Moubray carta ſua conceſſit & confirmavit eidem Abbatiæ in puram & perpetuam elemoſinam totam villam de Hoton in Ridale, cum omnibus pertinentijs ſuis.

NUM. LXIX.

Carta Henrici *regis de* Foreſta de Spaunton.

Ibid. fol. 111.

H. Rex Anglorum & Dux Norman. & Aquit. & Comes Andeg. juſticiarijs & omnibus miniſtris & baronibus ſuis Francis & Anglis Ebor'ſhire ſalutem. Precipio quod Abbas & monachi de Ebor. teneant bene & in pace & honorifice totum boſcum ſuum & totam terram ſuam ab aqua de Gonne uſque ad aquam que appellatur Syvene ſicut melius tenuerunt tempore Henrici regis avi mei; & de feodo foreſtarijs meis ne ſe inde intromittant, ſet Abbas Ebor. faciat cuſtodiri cervum & cervam, aprum & ancipitrem, ſicut fecit in tempore regis Henrici avi mei. Teſte Thoma Cancellario apud Godeſtok.

NUM. LXX.

Litera directa Archiepiſcopo Eboracenſi *de inſpectione cartarum & inſtrumentorum Abbatis & Conventus Sanctæ* Mariæ Eboraci *de confirmatione regum.*

Ibid.

REverendo Domino & Patri in Chriſto kariſſimo W. Dei gratia Ebor. Archiepiſcopo etiam Anglie primati ſuus devotus clericus S. de Eglesfeld ſalutem & tam debitam quam devotam obedientiam. Noverit reverenda paternitas veſtra me inſpexiſſe quedam inſtrumenta Abbatis & Conventus Sancte Marie Ebor. in hæc verba.

Henricus rex Anglorum Archiepiſcopo Ebor. & vicecomiti, & omnibus miniſtris & baronibus D'everwikſchira Francis & Anglis ſalutem. Concedo Deo & Sancte Marie & Abbati Abbatie Sancte Marie Ebor. imperpetuum habere totam decimam totius venacionis mee de Everwikſchira in carne, ſcilicet & corijs quicunque capiat & lardenarij mei eis liberent totam, & vicecomes meus de Everwik videat ut ſine labore & moleſtia ſemper habeant predicti monachi. Teſtibus Unfredo Byng capellano & Everardo Dapifero apud Pikering.

—Rex Anglorum Dux Normannie & Aquitanie & Comes Andegavie Archiepiſcopo Ebor. vicecomiti, & omnibus miniſtris & baronibus de Eboracſhire Francis & Anglis ſalutem. Sciatis me conceſſiſſe & preſenti

& preſenti carta mea Deo & Sancte Marie, & Abbati & monachis Ebor. confirmaſſe totam, &c. verbatim ſicut ſuperius.

—Rex Anglie & Dux Normannie & Aquitanie & Comes Andegavie Archiepiſcopis, Epiſcopis, Comitibus, Abbatibus, & omnibus baronibus & juſticiarijs & miniſtris ſuis, & omnibus fidelibus ſuis Francis & Anglis ſalutem. Sciatis quod ego Ricardus rex Anglie pro ſalute anime mee & pro ſalute animarum Henrici regis patris mei & Henrici regis proavi mei, & redemptione animarum patris & matris mee, & omnium parentum meorum, necnon pro ſtatu regni mei, concedo & dono in perpetuam elemoſinam Roberto Abbati & ſucceſſoribus ejus, & Abbatie Sancte Marie Eboraci, & monachis ibidem Deo ſervientibus, terras, decimas, &c. Et infra. Preterea concedo & confirmo predictis monachis totam decimam venationis mee, &c. ut ſupra.

Sequitur etiam alia carta regis Henrici *in eadem verba.*

Carta Johannis filij Petri de Spaunton concedit & confirmat eidem Abbatie unum meſſuagium & unum toftum cum duabus bovatis terre in villa de Spaunton.

Robertus Chaunceller per cartam ſuam remiſit & relaxavit eidem Abbati totum jus & clamium quod habuit in omnibus terris & tenementis que habuit in villa & territorio de Spaunton.

Sic etiam Jacobus Vicarius de Popilton & de Pikenham capellanus quietum clamaverunt totum jus quod habebant in tribus acris & una roda terre arabilis in campo de Spaunton.

Johannes de Gilling conceſſit & confirmavit eidem Abbatie unum meſſuagium & novem acras terre arabilis in territorio de Spaunton.

Robertus Page dedit, conceſſit & carta ſua confirmavit eidem Abbatiæ totam terram quam habuit in villa & territorio de Apilton.

Willielmus filius Sivarici de reddidit & imperpetuum quietum clamavit eidem Abbatie totam terram cum capitali meſſuagio & cum omnibus pertinentijs quæ tenuit de eis in territorio de Apilton; & per aliam cartam eidem Abbatiæ dedit tres acras terræ in Apilton; & per aliam cartam dedit eiſdem monachis in puram & perpetuam eleemoſinam unam bovatam terræ in Apilton cum omnibus pertinentijs.

Thomas Cotibald dedit eidem Abbatiæ toftum ſuum & totam terram ſuam in villa de Dweldapilton in puram & perpetuam eleemoſinam.

Radulphus de — conceſſit & confirmavit huic Abbatiæ boſcum quod vocatur Calangia, a Criſtianakelda uſque ad Copaeik & a Copaeik uſque ad Nerkeldale, & a Nerkeldale per vallem viam & ſic uſque ad Hareſtemes & ſic uſque ad Depedale.

Simon le Bret relaxavit & quietum clamavit eidem Abbatiæ totum jus & clamium quod habuit in villa de Normanby cum omnibus pertinentijs ſuis.

Thomas de Wilton remiſit & quietum clamavit eidem Abbatiæ omne jus & clamium quod habebat vel habere poterat in duabus bovatis terræ cum pertinentijs in villa de Normanby.

Gilbertus de Hoby recepit ab Abbate beatæ Mariæ Eboraci quadraginta ſolidos argenti pro recognitione & quieta clamatione ſua de Parco de Normanby, unde contentio inter eos mota fuerat per breve nove diſſeiſine; & de una acra terre in eadem, unde ſimiliter contentio mota fuerat inter eos per breve de utrum.

NUM. LXXI.

Compoſitio facta inter dominum Thomam *Abbatem monaſterij beatæ* Mariæ Eboraci *& dominam* Elizabetham de Latimer *de itinere habendo ultra moram de* Syvelyngton. *Ibid. fol.* 288.

CEſte endenture faite entre Elizabeth que fu la femme William Latymer dune parte, & Thom. Abbe noſtre Dame Deverwik dautre parte, teſmoigne come le dit Abbe & ſes predeceſſours, lour Servants & lour Tenaunts lour nayfe terre tenants du temps dount y ny ad memoire ount eu & uſee davoir chymyn outre la more de Syvelyngton de Normanby a Spaunton; ceo eſt a ſavoir au pee & chival, chace & rechace ad tote manere des beſtes, charres & charettes, & de carier & recarier tutte manere de choſes a lour volentes. La dite Elizabeth grant, ratifie & conferme audit Abbe & ſes ſucceſſours lour ſervaunts & lour tenaunts lour nayfe terre tenants le dit chymyn en la manere come avant eſſe dit, ſauve en bleds & en prees ſi que le dit Abbe ne ces ſucceſſours, lour ſervaunts, ne lour tenaunts lour nayfe terre tenants du dit chymyn deſormes par la dite Elizabeth ne nul des ſoens ſoient deſtourbes en nul temps. Done a Everwik le xvi jour Doctobre, lan du regne noſtre ſeignur le roy Edward tiers apres le conqueſt diſme.

NUM. LXXII.

Carta A. *filij* Geroldi *de eccleſia de* Kirkeby Miſperton. *Ibid. fol.* 209.

A. Filius Geroldi omnibus ſuis dominis & amicis celeſtia adipiſci. Notifico vobis tam futuris quam preſentibus quia eccleſie Sancte Marie Ebor. do eccleſiam Kirkeby cum tota decima ipſius ville & mei dominij & cum una carrucata terre de meo proprio ſimiliter in elemoſinam concedo ſine ſervicio & aliqua conſuetudine. Teſtibus exiſtentibus tunc temporis, ſcilicet, L. ſua uxor & ſuus frater Wido, & G. ſuus Dapifer, & A. frater Luponis, & R. de Grai villa.

Alanus filius Alani ſupradicti carta ſua hanc donationem confirmavit.

Amicia quondam uxor Laurentij de Kirkeby Miſperton dedit eiſdem monachis unum toftum cum crofto in villa de Kirkeby Miſperton, in puram & perpetuam elemoſinam; & per aliam cartam dedit eiſdem ſex bovatas terræ in eadem villa, cum tofto, & prato pertinente ad alias ſex bovatas, ſed hoc tantum pro vita ſua.

Robertus filius Laurentij de Kirkeby Miſperton dedit & conceſſit eiſdem monachis unam carucatam terræ cum pertinentijs in villa de Kirkeby Miſperton; & per aliam cartam dedit eis tres bovatas terræ.

Thomas filius Ricardi Barre dedit eiſdem dimidiam carrucatam terræ in eadem villa; idem per aliam cartam dedit eis unum toftum in eadem villa, cum omnibus ædificijs & cum gardino.

Euſtachius filius Johannis dedit eiſdem quatuor carucatas terræ in Gilling in Ridale.

Radul-

Radulphus de Surdeval dedit eccleſiam de Gilling in Ridale, & totam terram ſuam in eadem villa.

Ricardus filius Beatricis de Butterwik dedit eiſdem monachis duas bovatas terræ cum pertinentijs in territorio de Butterwik in Ridale.

Emma filia Walteri de Butterwik dedit duas bovatas terræ in territorio de Butterwik in Ridale, & per aliam cartam unam bovatam terræ cum duobus toftis & croftis in eadem villa, & filius ejus Ricardus confirmavit hanc donationem.

Rogerus de Craven dedit monachis unum toftum in villa de Midelton, & unam acram terræ.

Rogerus de Clere dedit eiſdem monachis ſex bovatas & triginta acras terræ in territorio de Marton & quinque toftos in villa de Marton, & quinque acras prati cum omnibus pertinentijs ſuis infra villam & extra in puram & perpetuam elemoſinam; & idem per aliam cartam concedit eiſdem ſeptem acras terræ & dimidiam in eadem villa.

Emma de Benefeld dedit eiſdem dimidiam bovatam terræ cum pertinentijs in villa de Marton, & per aliam cartam dedit unam bovatam terræ in eadem villa.

Robertus Bateman de Marton dedit ſex bovatas terræ.

Robertus filius Willielmi dedit eiſdem unum toftum in Boſton, & totam terram & pratum ſuum in Markemod, & totam terram ſuam inter Bracanehaves, & totam terram ſuam in valle Burlehau & quatuor perticatas in latitudine in Almuſelecarlewik & in longitudine ſicut vicinæ terræ ſe extendunt.

Nicholaus filius Benedicti clerici de Pikering dedit eiſdem monachis in puram & perpetuam elemoſinam unum toftum in Wicham.

Ribaldus frater Comitis dedit quatuor carucatas terræ in Grimſton in puram & perpetuam elemoſinam.

Robertus de Muſters confirmavit eiſdem monachis eccleſiam de Grymſton quam avus ejus Robertus donavit dicto Conventui in puram & perpetuam elemoſinam, & quatuor carucatas terræ in eadem villa.

NUM. LXXIII.

Ibid. fol. 232.

Conventio facta inter Abbatem & Conventum Sanctæ Mariæ Eboraci *& dominam* Mariam *de* Nevill *dominam de* Midelham *ſuper metis & diviſis in mariſco.*

HÆC indentura teſtatur quod cum contencio orta eſſet inter Abbatem & Conventum beate Marie Ebor. ex una parte, & dominam Mariam de Nevill dominam de Midelham ex altera, ſuper quibuſdam metis, bundis, & diviſis inter mariſcum ipſorum Abbatis & Conventus in Grymſton, & mariſcum dicte domine Marie domine de Midelham in Snape. Ita concordatum eſt quod mete, bunde & diviſe predicte linialiter ſe teneant del Suthgrenhill uſque le Northgrenhill inter mariſcos de Snape & Grymſton predictos; ita quod nec predicti Abbas & Conventus nec ſucceſſores ſui decetero aliquid juris vel clamij in predicto mariſco de Snape ultra dictas diviſas verſus Snape, nec aliquam communiam, herbagium, ſeu aliquod aliud proficuum exigere, habere, vel vendicare poterunt imperpetuum. Et dicta domina Maria de Midelham concedit pro ſe & heredibus ſuis, quod ultra diviſas predictas verſus Grymſton nullum jus vel clamium in mariſco de Grymſton predicto clamabunt, niſi tantum communia paſture ad omnimoda animalia ſua, & hominum ſuorum herbagium, & arundinem pro ſe, heredibus & hominibus ſuis de Snape, Welle, & Faverwald. Et hoc ad comitandum & capiendum in predictis diviſis inter mariſcos predictos uſque quandam diviſam que vocatur Quenhilgote que eſt ad finem calceti de Grymſton in mariſco de Grymſton predicto. Et quod predicti Abbas & Conventus habeant & teneant totum reſiduum predicti mariſci verſus Grymſton in ſuo ſeparali imperpetuum, abſque reclamatione & contradictione juris vel clamij dicte domine & heredum ſuorum imperpetuum. In cujus rei teſtimonium preſentibus ſcriptis ad modum chirografi confectis dicte partes, videlicet, prefati Abbas & Conventus parti hujus indenture penes predictam dominam reſidenti ſigillum capituli ſui appoſuerunt; & dicta domina parti penes predictos Abbatem & Conventum reſidenti ſigillum ſuum appoſuit. Hijs teſtibus dominis Roberto de Plumpton, Johanne de Garton, militibus, Roberto de Wyclif, Johanne de Helleck, Roberto de Amcotes, Willielmo de Gaytenby, Johanne de Thenton, & alijs.

NUM. LXXIV.

Scriptum domini J. de Marinyon *de mariſco de* Grymſton. *Ibid. fol. 233.*

UNiverſis Chriſti fidelibus pateat per preſentes, quod cum placitum fuiſſet motum coram domino rege per breve de tranſgreſſione inter religioſos viros Abbatem & Conventum monaſterij beate Marie Eborum querentes, & dominum Johannem Marinyon dominum de Carthorp juxta Grymſton defendentem; videlicet, de diverſis tranſgreſſionibus ſive injurijs per tenentes ipſius domini Johannis de Carthorp vi & armis factis infra diviſas mariſci ipſorum Abbatis & Conventus apud Grymſton, tandem mediantibus communibus amicis placitum illud amicabili concordia in modum infraſcriptum conquievit. Videlicet, quod predictus dominus Johannes Marinyon pro ſe & heredibus ſuis recognovit mariſcum & calcetum mariſci de Grymſton eſſe jus ipſorum Abbatis & Conventus, & ſucceſſorum, & eccleſie predicte beate Marie Eborum, ſicut calcetum de villa de Grymſton predicta ſe extendit a ſolo predictorum religioſorum ab oriente verſus occidentem uſque medium mariſci ad quendam locum qui dicitur Suthgrenhill, & ab illo calceto de Grymſton uſque diviſas de Thexton, in latitudine verſus boream ad quendam locum qui dicitur Northgrenhill, renunciando inſuper & penitus remittendo pro ſe & heredibus ſuis imperpetuum omni juri & accioni quod ultra calcetum predictum verſus boream, vel in illo calceto aliquo tempore vendicaverat quoquomodo, vel quod ipſe, vel heredes ſui, vel aſſignati vendicare poterunt in futurum. Ita quod nec ipſe, nec heredes ſui, vel aſſignati aliquod jus vel clamium in predicto mariſco vel calceto per diviſas predictas de cetero exigere poterunt vel vendicare in futurum. Et pro hac recognitione & quieta clamacione predicti Abbas & Conventus remiſerunt predicto domino Johanni & tenentibus ſuis de Carthorp omnes expenſas in placito predicto factas, & omnem actionem quam erga predictos habuerunt nomine tranſgreſſionis & injuriæ eis & ſuis illate uſque ad diem confectionis preſentium. In cujus rei teſtimonium preſen-

preſentibus ſcriptis cirographatis tam predicti Abbas & Conventus pro ſe & ſucceſſoribus ſuis ſigillum capituli ſui, quam dictus dominus Johannes Marinyon pro ſe & heredibus ſuis ſigillum ſuum alternatim appoſuerunt. Hijs teſtibus dominis Arſtulpho de Cleſeby, Radulpho filio Radulphi, Thoma de Laſcels, Roberto de Goynton, Henrico de Watlons militibus, Roberto de Monſters, Johanne de Helbek, Henrico de Staynford, Willielmo de Gaytenby, Willielmo Manlovel, Petro de Swyngthwayt, Johanne de Thexton, & multis alijs. Dat. apud Cinfeld ſeptimo idus Februarij anno Domini milleſimo trecenteſimo ſeptimo.

Clemens filius Stephani de Edelingthorp dedit eiſdem monachis unum toftum, videlicet quantum pertinebat ad duas bovatas terræ, & dimidiam acram terræ in crofto illius tofti & dimidiam acram in Thothelandes; & per aliam cartam concedit duas bovatas terræ cum tofto & crofto; & per aliam cartam dedit eis in puram & perpetuam elemoſinam unum pratum in Swaledale quantum pertinebat ad unam carucatam & ad tertiam partem unius bovatæ terræ, & aliud pratum quod jacet ad caput de Swaledale juxta Crakethorn.

Agnes quæ fuit uxor Alexandri de Edelingthorp confirmavit eiſdem monachis pratum cum pertinentijs in Edelingthorp.

Stephanus de Ponte conceſſit eidem Conventui in liberam & perpetuam elemoſinam pratum ſuum quod habebat in Praeria de Edelingthorp ad ſuſtentationem pontis de Miton.

Johannes Rabot de Honyngham dedit eiſdem monachis meſſuagium & terram arabilem & pratum in villa de Edelingthorp.

Rogerus de Sutton dedit unum meſſuagium, unam bovatam & quatuordecim acras terræ & dimidiam in villa de Edelingthorp.

Arnaldus filius Huberti de Huddeſwell dedit Abbatiæ Sanctæ Mariæ Eboraci, & prioratui Sancti Martini juxta Richemund, in puram & perpetuam elemoſinam, unum toftum cum crofto in villa de Huddeſwell.

Idem Johannes per duas cartas reddidit & quietum clamavit eiſdem monachis prædictum toftum & croftum, & prædictas duas bovatas terræ, Willielmus Nepos ejus confirmavit hanc donationem, & Abbas & Conventus de Sancta Agatha juxta Richmond in eodem comitatu Eboracenſi quietum clamaverunt eidem Abbati & Conventui Sanctæ Mariæ Eboraci totum jus & clamium quod unquam habuerunt in homagio & ſervicio prædicti Willielmi, & in omnibus terris ejus in Huddeſwell.

NUM. LXXV.

Ibid. fol. 248. *Littera de homagio* Johannis *filij* Arnaldi *de terra in* Huddeſwell.

UNiverſis Chriſti fidelibus pateat per preſentes, quod ego Johannes filius Arnaldi filius Huberti de Huddeſwell feci homagium & fidelitatem domino meo domino Johanni Abbati monaſterij beate Marie Eborum pro uno tofto & crofto & duabus bovatis terræ quas de eo teneo in Huddeſwell in camera predicti Abbatis in die paſche ante prandium, anno domini milleſimo CCC°. octavo, & regni regis Edwardi filij regis Edwardi primo, aſtantibus & preſentibus domino Harchulpho de Clesby milite, Johanne de Helbeck, Simone Stotevill, Willielmo de Ellerton fratribus, Willielmo de Tollerton & Thoma de Sutton monachis, Johanne de Ayrmyn, Johanne filio Willielmi de Cleſeby domino de Dunum, Hardulpho fratre ejus domino de Mersk, & Alano de Kendal camerario Abbatis. In cujus rei teſtimonium preſentibus literis ſigillum meum una cum ſigillis aſtancium & præſencium eſt appenſum. Dat. Ebor. in camera predicti Abbatis domini mei die & anno ſupradictis.

NUM. LXXVI.

Carta Euſtachij de Fauconberg *de una marca nomine Vicarie Eccleſie de* Kateryk *ſolvenda Abbati beate* Marie Eborum *annuatim* Ibid. fol. 248.

NOverint preſentes & futuri, quod ego Euſtachius de Fauconberg teneor ſolvere annuatim Abbatie Sancte Marie de Ebor. unam marcam argenti nomine Vicarie eccleſie de Kateryk quam Robertus de Longo Campo Abbas & Conventus de Ebor. mihi contulerunt. Exceptis omnibus garbis totius parochie eccleſie predicte de Cateryk, cum tota terra pertinente ad eandem eccleſiam, nec quod in qualibet villa ubi capellani manere conſueverunt habeam capitale meſſuagium. Concedo etiam quod Prior de Richemond percipiat minutas decimas in parochia de Katerik ſicut percipere conſuevit. Ego autem Euſtachius promiſi fideliter adjuvare predictos monachos de Ebor. pro poſſe meo ſiquis eos ſuper tercia parte garbarum que debent ad ipſam eccleſiam de Katerik pertinere preſumpſerit fatigare. Epiſcopalia autem acquietabo & omnia onera ſuſtinebo. Hanc autem conventionem fideliter tenendam tactis ſacroſanctis in capitulo monachorum de Ebor. coram multis juravi, & hujus ſcripti teſtimonium ſigillo meo roboravi. Hijs teſtibus Waltero de Boynton, Hugone de Longo Campo, Roberto Bacheler, Johanne de Rungeton, Roberto Suye, Pagano de Ely, Radulpho de Longa Villa, Waltero Coco.

NUM. LXXVII.

De Cantaria conceſſa Harſtulpho de Cleſeby *militi in villa de* Ellerton *juxta* Swale *in parochia de* Caterik. Ibid.

UNiverſis preſens ſcriptum viſuris vel audituris Harſtulphus de Cleſeby miles ſalutem in eo qui eſt omnium vera ſalus. Noverit univerſitas veſtra me habere cartam religioſorum virorum Abbatis & Conventus monaſterij beate Marie Ebor. tenorem qui ſequitur continentem. Univerſis ſancte matris eccleſie filijs has literas viſuris vel audituris J. permiſſione divina Abbas monaſterij beate Marie Ebor. & ejuſdem loci Conventus ſalutem in domino ſempiternam. Pia juſtorum deſideria eo libentius benigna exauditione convenit adimplere quo ea ad exittacionem devocionis fidelium ad ſuperna animarumque ſuarum ſalutem, ac divini cultus continuum incrementum tendere manifeſtius declarat. Devocionem igitur nobilis viri domini Harſtulphi de

Cleſeby militis favorabiliter inclinati, & eo favorabilius quo nobis anteceſſores predicti domini Harſtulphi tres acras terre in villa de Ellerton ſuper Swale juxta Bolton in parochia noſtra de Katerik in puram & perpetuam elemoſinam antiquitus contulerunt, ut in capella ſua de Ellerton predicta infra parochiam predictam ſine noſtro vel noſtrorum ſucceſſorum impedimento habere poſſit perpetuam cantariam, & facere ibidem divina celebrari ſumptibus ſuis proprijs per proprios capellanos, qui vicario noſtro eccleſie predicte qui pro tempore fuerit canonicam obedientiam faciant ut eſt juſtum, ad quod faciendum ſine difficultate per vicarium hujuſmodi admittantur, ſibique & ſucceſſoribus ſuis de conſenſu domini Johannis nunc vicarij eccleſie noſtre predicte liberam quantum in nobis eſt concedimus licentiam & donamus, jure matris eccleſie noſtre de Katerik predicte in omnibus ſemper ſalvo. In cujus rei teſtimonium ſigillum capituli noſtri una cum ſigillo predicti domini Johannis vicarij preſentibus eſt appenſum. Dat. in capitulo noſtro Ebor. vij idus Februarij, anno domini milleſimo CCC. quinto, in premiſſorum vero teſtimonium ego Harſtulphus ſupradictus ſigillum meum appoſui huic ſcripto, penes eos religioſos permanenti. Dat. Ebor. die & anno ſuperius annotatis.

Willielmus de la Mara dedit huic Abbatiæ unam carucatam terræ quæ vocatur Parva Danby cum omnibus pertinentijs ſuis in puram & perpetuam elemoſinam.

Ricardus de Graſtavilla & Willielmus filius ejus de conſilio domini ſui Willielmi de la Marre conceſſerunt eidem Abbatiæ in perpetuam elemoſinam totam terram de feodo ſuo in Parva Danby prædicta, & extra eandem villam intra foſſatam uſque ad pontem lapideum, retinentes ſibi de eadem terra duodecim denarios annuatim ſibi perſolvendos a predictis monachis.

Hermannus & Briennus Brito dederunt eidem Abbatiæ duodecim acras terræ & quaſdam manſuras in Parva Danby in puram & perpetuam elemoſinam.

Ricardus de Gretevilla dedit eiſdem ſexdecim acras terræ de ſuo feodo Parvæ Danby, quæ acræ vocabantur Weſtcroft, & etiam tria tofta cum omnibus pertinentijs, ſcilicet cum prato & paſtura verſus occidentem, & tribus toftis.

Magiſter Johannes de Aſeby Rector eccleſiæ de Thornton Stiward recognoſcit ſe teneri ſolvere Conventui ſupradicto viginti ſolidos ſterlingorum annuatim nomine penſionis. Sequuntur aliæ ſex cartæ de eadem eccleſia.

Adam filius Willielmi de Richemond dedit eiſdem monachis ſeptem acras terræ & toftum & croftum in villa ſua de Erethorp.

Ricardus Carpentarius dedit eiſdem unam bovatam terræ in Sturveton.

Magiſter Gilbertus de Lincoln per cartam ſuam recognoſcit ſe teneri annuatim ſolvere Abbati & Conventui Sanctæ Mariæ Eboraci nomine penſionis de Vicaria Eccleſiæ de Gilling centum ſolidos argenti; & quod nihil juris ſibi vendicabit in decima fæni totius parochiæ eccleſiæ de Gilling, nec etiam in terra ſive in edificijs ſpectantibus ad elemoſinariam dictæ Abbatiæ in villa de Couton; & quod ſuſtinebit inſuper omnia onera dictæ Eccleſiæ de Gilling in Richemundſhire.

Johannes de Erghom dedit eidem Abbatiæ totam culturam ſuam in territorio de Erghom.

Philippus de Erghom quietum clamavit eidem Conventui totum jus & clamium quod dicebat ſe habere in advocatione capellæ de Erghom in Richmundſhire.

Rogerus de Laſcels dedit eidem Conventui in puram & perpetuam elemoſinam tertiam partem decimationum de dominio ſuo de Thirntoft.

NUM. LXXVIII.

Carta regis Edwardi *de permutatione terræ in* Mortham.

Ibid. fol. 265.

EDwardus Dei gratia Rex Angliæ, Dominus Hibernie, Dux Aquitanie, omnibus ad quos preſentes littere pervenerint ſalutem. Licet de communi concilio regni noſtri ſtatutum ſit quod non liceat viris religioſis ſeu alijs ingredi feodum alicujus, in quod ad manum mortuam deveniat ſine licentia noſtra & capitalis domini de quo res illa immediate tenetur; volentes tamen dilecto & fideli noſtro Thome de Roketby gratiam facere ſpecialem, conceſſimus & licentiam dedimus pro nobis & heredibus noſtris quantum in nobis eſt eidem Thome, quod ipſe unum meſſuagium & tres acras terre cum pertinentijs in Mortham in comitatu Eborum dare poſſit & aſſignare dilectis nobis in Chriſto Abbati & Conventui beate Marie Eborum, habenda & tenenda eiſdem Abbati & Conventui & ſucceſſoribus ſuis imperpetuum, in eſcambium pro uno meſſuagio & una acra terre cum pertinentijs in eadem villa de Mortham eidem Thomæ per predictos Abbatem & Conventum danda & concedenda, habenda & tenenda eidem Thomæ & heredibus ſuis imperpetuum. Ita tam eiſdem Abbati & Conventui quod ipſi predictum meſſuagium & tres acras terre cum pertinentijs ſibi per predictum Thomam ſic danda & aſſignanda ab eodem Thoma habenda & tenenda eiſdem Abbati & Conventui & ſucceſſoribus ſuis predictis, quam prefato Thome quod ipſe predictum meſſuagium & unam acram terre cum pertinentijs ſibi per predictos Abbatem & Conventum danda & concedenda ab eiſdem Abbate & Conventu habenda & tenenda eidem Thome & heredibus ſuis predictis recipere poſſint & tenere in eſcambium predictum imperpetuum, ſicut predictum eſt tenore preſencium, ſcilicet, licentiam dedimus ſpecialem; nolentes quod predictus Thomas vel heredes ſui, aut prefati Abbas & Conventus ſeu ſucceſſores ſui ratione ſtatuti predicti per nos vel heredes noſtri inde occaſionentur, moleſtentur in aliquo ſeu graventur. Salvis tamen capitalibus dominis feodi illius ſervicijs inde debitis & conſuetis. In cujus rei teſtimonium has literas noſtras fieri fecimus patentes. Teſte meipſo apud Weſtmonaſterium viceſimo tertio die Aprilis, anno regni noſtri duodecimo.

Gaufridus de Forſet per cartam ſuam dedit & confirmavit huic Abbatiæ Sanctæ Mariæ Eboraci duas bovatas terræ Eſtlaton, in puram & perpetuam elemoſinam.

Ricardus filius Simonis de Dalton conceſſit & confirmavit eidem Abbatiæ duas acras terræ cum pertinentijs in villa & territorio de Kirkeby Raveneſwath.

Eniſant Muſard dedit, conceſſit & confirmavit eidem Abbatiæ eccleſiam de Croft & quatuor carucatas terræ in eadem villa, ſcilicet quartam partem villæ cum omnibus pertinentijs, &c. in puram & perpetuam elemoſinam.

Crucius perſona eccleſiæ de Croft per cartam ſuam recognoſcit ſe juramento perſonaliter preſtito teneri ſolvere annuatim Abbati & Conventui Sanctæ Mariæ Eboraci decem libras argenti, quas ſibi tenuerunt nomine

mine penſionis ſolvendas de eccleſia de Croft ipſi ab eis conceſſa. Salvis decimis ad prioratum Sancti Martini Richemund inde ſpectantibus; ſalvis etiam decem marcatis bladi de decimis eccleſiæ ejuſdem magiſtro Johanni de Hamerton a predictis Abbate & Conventu, de aſſenſu ejuſdem Crucij ei in vita ſua annuatim conceſſis; ſalvis dictis decimis eidem Crucio poſt deceſſum vel reſignationem ejuſdem magiſtri Johannis de Hamerton.

Hermerus filius Archilli dedit eidem Abbatiæ duas bovatas terræ in Bolton in puram & perpetuam elemoſinam.

Gudes, quando devenit monachus, dedit huic Abbatiæ in puram & perpetuam elemoſinam capellam ſuam de Bolton, cum duabus bovatis terræ.

Thomas filius Ranulphi dedit duas rodas & dimidiam terræ in Bolton.

Ricardus de Rullos dedit eccleſiam de Bolton, & duas bovatas terræ quæ prius pertinebant ad eandem eccleſiam, & inſuper alias duas bovatas terræ.

Acaris de Tunſtal dedit terram in Bolton quæ appellatur Sarcumwaltheof, & continet in ſe duas acras & unam perticam, in puram & perpetuam elemoſinam.

Adam Clericus de Caterik dedit unam rodam & quartam partem rodæ in campo de Bolton.

Amicia filia Roberti de Bellerby dedit dimidiam acram terræ in campo de Bolton.

Willielmus de la Mara dedit unam rodam & quartam partem rodæ in campo de Bolton.

Ricardus filius Thomæ de Gilmanby dedit eidem Abbatiæ unum toftum & unum croftum in villa de Gilmanby.

Ricardus de Gilmanby dedit eidem totam terram quam habuit in villa de Gilmanby in puram & perpetuam elemoſinam.

Willielmus de Scobes dedit unam bovatam terræ cum uno tofto in Gilmanby.

Ricardus filius Thomæ de Gilmanby dedit unum toftum & unam acram terræ & unam acram prati, & alibi unum toftum & dimidiam acram prati, & etiam unum toftum & dimidiam acram prati, & aliam dimidiam acram prati in puram & perpetuam elemoſinam.

Robertus Pridic de Multon dedit eidem Abbatiæ in puram & perpetuam elemoſinam unum toftum in eadem villa de Multon.

Alma de Midelton dedit quandam terram in Midelton.

Ricardus filius Thomæ de Midelton dedit duas bovatas terræ in villa de Kneton cum tofto & crofto & omnibus pertinentijs, & alias tres acras terræ cum tofto & crofto.

Idem Ricardus dedit eidem Abbatiæ totam terram ſuam in Walewrtes, & unum toftum cum crofto in villa de Kneton, & tres acras terræ juxta Gameleſthorn; & totam terram ſuam in quadam cultura quæ vocatur Lynacredale, in puram & perpetuam elemoſinam.

Walterus de Kelwingholm dedit eiſdem monachis molendinum ſuum de Magna Smythton ſitum ſuper aquam de Teyſe juxta Pilcotwath, & totam terram de Bingholm cum pertinentijs in puram & perpetuam elemoſinam.

Galfridus filius Ranulphi de Magna Smythton dedit eiſdem in puram & perpetuam elemoſinam ſex bovatas terræ in villa & in territorio de Smythton, cum quatuor toftis & croftis ad dictas carucatas terræ pertinentibus, & quinque alios toftos in eadem villa de Smythton, cum croftis eiſdem adjacentibus, & duas acras terræ, cum pratis, &c.

NUM. LXXIX.

Abbas & Conventus Sanctæ Mariæ Eboraci *conceſſerunt* Laurentio de Wilton *clerico eccleſiam de* Stokeſley. *Ibid. fol.* 298.

SCiant omnes qui viderint vel audierint literas has, quod Ego Robertus de Longo Campo Abbas Sancte Marie Eborum, cum conſilio & aſſenſu capituli noſtri, conceſſi & dedi intuitu caritatis Laurencio de Wilton clerico noſtro eccleſiam de Stokeſley cum omnibus pertinentijs ſuis, tenendam tota vita ſua; reddendo inde annuatim eccleſie noſtre ſexaginta ſolidos nomine penſionis, medietatem ad feſtum Sancti Martini, & medietatem ad Pentecoſtem. Preterea idem Laurencius faciet ibi Abbati ſingulis annis unum hoſpicium, quando ipſi Abbati placuerit, epiſcopalia perſolvet, & omnia onera ad eandem eccleſiam ſuſtinebit. Hoc ei concedimus quamdiu ſe legaliter erga nos habuerit, & predictam penſionem reddiderit. Si vero contigerit eum vi vel ratione predictam eccleſiam amittere, non dabimus ei excambium. Hijs teſtibus, Waltero de Boyngton, Guidone de Fontibus, Johanne de Hamerton, Roberto de Apilton, Johanne de Fulford, Roberto & Adam & Sampſone Clericis, Roberto Supe, Radulpho de Longa-villa, & multis alijs.

NUM. LXXX.

De altaragio eccleſiæ de Stokeſley Guidoni de Fontibus *conceſſo nomine Vicariæ.* *Ibid.*

SCiant omnes qui viderint vel audierint literas has, quod ego R. de Longo Campo Abbas Sancte Marie Eborum, cum communi conſilio & aſſenſu capituli noſtri, & de aſſenſu Laurentij de Wilton perſone eccleſie de Stokeſley, conceſſi intuitu caritatis Guidoni de Fontibus altaragium eccleſie de Stokeſley cum omnibus pertinentijs ſuis, ſcilicet, cum terra & domibus ad eandem eccleſiam pertinentibus, & cum obventionibus & decimationibus villarum de Stokeſley & de Tameton, tenendum tota vita ſua, imperpetuam vicariam; reddendo inde annuatim predicto Laurentio & ſucceſſoribus ſuis unum Biſancium nomine vicarie infra octabas Pentecoſtes. Et ut hec noſtra conceſſio rata & inconcuſſa permaneat, eam ſigilli noſtri appoſicione roboravimus. Hijs teſtibus, Waltero de Boyngton, Guidone de Fontibus, Johanne de Hamerton, Roberto Supe, Radulpho de Longa-villa, Roberto de Appilton, Sampſone Clerico.

NUM. LXXXI.

Carta Laurentij de Wilton *de penſione ſexaginta ſolidorum annuatim ſolvenda Abbati & Conventui Sanctæ* Mariæ Eboraci *pro eccleſia de* Stokeſley. *Ibid.*

SCiant omnes has literas viſuri vel audituri, quod ego Laurentius de Wilton perſona eccleſie de Stokeſley, nomine penſionis, medietatem ad feſtum Sancti Martini, & medietatem ad Pentecoſtem, preterea

terea ſingulis annis faciam unum hoſpitium Domino Abbati, quando ipſi placuerit. Ego etiam Epiſcopalia jura perſolvam & omnia onera ad eandem eccleſiam pertinentia ſuſtinebo. Et hoc me fideliter obſervaturum tactis ſacroſanctis juravi. Hijs teſtibus; Waltero de Boyngton, Guidone de Fontibus, Johanne de Hamerton, Roberto de Appilton, Roberto Supe.

Deeſt ſupra in charta mentio penſionis, ſed ſic habetur in regiſtro unde hæc deſumpta ſunt.

Sequuntur aliæ cartæ, per quas conſtat quod advocatio predictæ eccleſiæ de Stokeſley ad prædictos Abbatem & Conventum Beatæ Mariæ Eboraci de jure pertinebat. Inter quas duæ ſunt chartæ Guidonis de Balliolo, per quas concedit eiſdem dictam eccleſiam de Stokeſley, & unam carrucatam terræ in eadem villa, & decimam de dominio ejuſdem villæ, & eccleſiam de Gaynesford, & duas bovatas terræ, & decimam de ſuo dominio ejuſdem manerij, & eccleſiam de Steynton, & duas bovatas terræ, & decimam de dominio ſuo ejuſdem villæ. Et hæc donatio facta fuit tempore regis Henrici primi.

Hugo de Balliolo confirmavit dictam donationem de eccleſia de Gaynesford cum capella de Caſtro Bernardi & de Midelton & omnibus alijs pertinentijs ſuis, & duas bovatas terræ cum tofto & crofto in Midelton, in puram & perpetuam elemoſinam; & etiam eccleſias de Stokeſley & de Staynton cum terris ſupradictis.

Sunt & aliæ plures cartæ confirmatoriæ ejuſdem donationis quas hic inſerere ſupervacaneum videtur; confirmatio autem Archiepiſcopi Cantuarienſis ſequitur in hæc verba.

NUM. LXXXII.

Ibid. fol. 305. *Confirmatio* Thomæ Cantuariæ *Archiepiſcopi de Eccleſijs de* Gaynesford *&* Steynton, *&* Stokeſley, *&c.*

THomas Dei gratia Cantuarie Archiepiſcopus, Anglorum primas, & apoſtolice ſedis legatus, univerſis ſancte eccleſie fidelibus ſalutem. In amplificationem honoris eccleſie Dei ſtudium & diligentiam adhibere & in uſus divinos pie collata fovere & firmare, pium & ſanctum eſt, & ad noſtram precipue ſpectat ſollicitudinem. Inde eſt quod donationem eccleſiarum & decimarum & terrarum quam Guido de Baillol dedit & conceſſit in perpetuam elemoſinam eccleſie beate Marie Eborum & monachis ejuſdem loci, ſcilicet eccleſiam de Stokeſley, & unam carrucatam terre in eadem villa, & decimam dominij ejuſdem ville, & eccleſiam de Geynesford, & duas bovatas terre, & decimam dominij ejuſdem manerij, & eccleſiam de Steynton, & duas bovatas terre, & decimam dominij ejuſdem ville, nos concedimus & auctoritate qua fungimur eis imperpetuum confirmamus, prohibentes ſub anathemate, ne quis in bona illa manum violentam extendat, nec fratribus predictis injuriam inferre, vel inquietacionem movere attemptet. Valete.

Reliquas cartas ad eccleſiam parochialem de Gaynsford pertinentes, & huic Conventui ſpectantes, vide inter eccleſias parochiales ſub eccleſia de Gaynesford.

Sunt & aliæ variæ chartæ de eccleſia de Steynton, quam ijdem monachi ſimiliter habebant in proprios uſus, & vicarius ejuſdem reddebat eis annuatim unam marcam argenti nomine penſionis.

NUM. LXXXIII.

Inſpectio cartarum facta per Willielmum *Archiepiſcopum* Eboracenſem *de preſentatione eccleſie de* Midelton *in* Teſdale, *& confirmatio ejuſdem.* Ibid. fol. 314.

UNiverſis pateat per preſentes, quod nos Willielmus permiſſione divina Eborum archiepiſcopus, Angliæ primas, viſis antiquis libris monaſterij beate Marie Eborum, quos ejuſdem monaſterij regiſtrum fore aſſerunt, de quorum veritate tam propter eorum vetuſtatem quam gravitatem exhibentium eſt veriſimiliter preſumendum in ſerie dictorum librorum tenorem cujuſdam litere contineri, inſpeximus ſub hijs verbis. Venerabili in Chriſto Patri Domino A. Dei gracia Dunelmenſi Epiſcopo, ſuus devotus S. permiſſione ejuſdem Abbas Sancte Marie Eborum, ſalutem & reverenciam omnimodam tam debitam quam devotam ad eccleſiam de Midelton in Teſdale vacantem & ad noſtram preſentacionem ſpectantem, dilectum nobis in Chriſto dominum Johannem filium Henrici reverendi viri domini F. de Balliolo regis Scocie illuſtris clericum diaconum preſentamus veſtre paternitati, ſupplicantes humiliter quatinus ipſum ad eccleſiam antedictam admittere velitis intuitu caritatis ac inſtituere in eadem. Vos conſervet altiſſimus ad regimen eccleſie ſue per tempora longa. Dat' apud Eboracum iiij nonas Februarij anno Domini M° CC° nonageſimo tercio. In cujus inſpeccionis teſtimonium ſigillum noſtrum preſentibus eſt appenſum. Dat' apud Thorp juxta Ebor. ij kalendas Martij anno Domini M° CCC° triceſimo ſecundo, & pontificatus noſtri ſextodecimo.

NUM. LXXXIV.

Littera præſentationis de eccleſia de Midelton *in* Teſdale. Ibid.

REverendo Patri in Chriſto Domino S. miſeratione divina Abbati Sancte Marie Eborum, Alexander de Balliolo dominus de Balliolo ſalutem in eo qui eſt vera ſalus. Ad eccleſiam de Midelton in Teſdall vacantem per mortem Reginaldi de Seſſelio ultimi rectoris ejuſdem, vobis dilectum clericum meum magiſtrum Willielmum de Pothou preſento ſupplicans attentius quatinus ipſum ad eandem eccleſiam ſecundum formam finalis concordie olim apud Stadbergh coram juſticiarijs facte inter bone memorie W. quondam Abbatem beate Marie Eborum & quondam dominum Johannem patrem meum ſuper eadem eccleſia domino B. dei gracia Dunelmenſi Epiſcopo preſentare dignemini. In cujus rei teſtimonium preſenti ſcripto ſigillum meum appoſui. Datum apud Caſtrum Bernardi anno domini M° CC° lxxiiij, xvi kalendas Februarij.

Sequuntur in eodem regiſtro preſentationes Johannis & Edwardi regum Scotiæ, & poſtea vacante eadem eccleſia Thomas Comes Warewyk nominavit ad eandem. Inquiſitione capta per officialem & commiſſarium Ludovici Epiſcopi Dunelmenſis, anno 1333, jurati dixerunt quod preſentatio ad hanc eccleſiam pertinebat ad Abbatem & Conventum beate Marie Eboraci, & dictus Epiſcopus ad eorum præſentationem tunc admiſit Walterum de Langceſter.

NUM.

NUM. LXXXV.

Carta Marmeducis Darell *de eccleſia de* Ceſſay *monachis Sanctæ* Mariæ Eboraci *conceſſa.*

Tiſ. fol. 16. SCiant omnes qui viderint vel audierint literas has, quod ego Marmeducus Darell dedi in puram & perpetuam elemoſinam eccleſiam de Ceſſay cum omnibus pertinentijs ſuis eccleſie Sancte Marie Eborum, & monachis ibidem Deo ſervientibus, pro anima mea & pro animabus patris & matris mee & fratrum meorum, & pro animabus parentum meorum. Et volo ut eam habeant & poſſideant libere & quiete. Teſtibus hijs Waltero filio Famolf, Thoma filio Wlivet, Serlone Brim, Godfrido filio Romundi, Hugone filio Havan.

NUM. LXXXVI.

Alia charta ejuſdem Marmeduci *de eadem eccleſia.*

Tiſ. OMnibus Sancte Matris eccleſie filijs ad quos preſens ſcriptum pervenerit Marmeducus Darell ſalutem. Sciatis me conceſſiſſe & hac preſenti carta mea confirmaſſe Deo & eccleſie beate Marie Eborum, & Abbati & monachis ibidem Deo ſervientibus, pro ſalute anime mee & omnium parentum meorum in puram & perpetuam elemoſinam eccleſiam de Ceſſy cum omnibus pertinentijs ſuis libere & quiete ſine aliquo retenemento mei vel aliquorum heredum meorum. Et ut hæc donatio mea rata & inconcuſſa permaneat, eam ſigilli mei teſtimonio corroboravi. Teſtibus hijs, Jocelino Capellano, Waltero de Kirkeby, Adam Lovel, Gervaſio Conſtabulario, Galfrido Janitore, Turgiſio Diſpenſatore, Willielmo de Elmeſwell, Reginaldo filio ejus, Willielmo Clerico de Athelingflet, Waltero filio ejus, & multis alijs.

Willielmus filius ſupradicti Marmeduci hanc donationem carta ſua in eadem fere verba confirmavit, ſicut & etiam Marmeducus filius ejuſdem Willielmi.

NUM. LXXXVII.

Charta Willielmi *filij* Thomæ de Roucheclyf *de uno tofto & duabus bovatis terræ in villa de* Rouclyf *Abbati & monachis Beatæ* Mariæ Eboraci *conceſſis.*

Tiſ. fol. HOC ſcriptum cyrographatum teſtatur quod Willielmus filius Thome de Roucheclyf juxta Ebor. conceſſit & dimiſit domino J. Abbati monaſterij Beate Marie Ebor. & ejuſdem loci Conventui, unum toftum & duas bovatas terre cum pertinentijs ſuis in villa & territorio de Rouclyf pro quadam ſumma pecunie quam idem Abbas & Conventus predicto Willielmo ſolverunt pre manibus. Quod quidem toftum Willielmus le Tynkeler quondam tenuit, ſicut jacet inter toftum quondam Cecilie de Rouclyf ex una parte, & toftum quondam magiſtri Henrici de Skipton ex altera parte, in latitudine & in longitudine a via ville uſque ad foſſatum verſus moram de Clyſton, & illas duas bovatas terre quas dominus Galfridus de Limin vicarius in eccleſia beati Petri Ebor. quondam ad terminum annorum de eodem Willielmo tenuit, quarum una bovata jacet in le Southfeld particulariter inter diviſam ex una parte & terram Mariote filie predicti Willielmi ex altera. Et quia dicta bovata minus plene inter bundas predictas aſſignata, concedit predictus Willielmus quod dicti Abbas & Conventus habeant duos ſeliones in le Nethercroftes abbuttante ſuper le Menegates inter terram dicte Mariote & diviſam ad complementum ejuſdem bovate quatenus ſufficere poterit. Et alia bovata jacet in le Northfeld a loco qui dicitur Menegate uſque ad campum de Skelton, ſicut jacet inter terram Cecilie de Denton ex una parte & terram dictorum Abbatis & Conventus ex altera, tenenda & habenda predicto Abbati & Conventui & eorum ſucceſſoribus univerſis ad terminum quadraginta annorum plenarie completorum, termino incipiente ad feſtum Paſche anni domini milleſimi trecenteſimi decimi, ſalva predicto domino Galfrido de dictis bovatis veſtura iſtius anni. Ita tamen quod predicti Abbas & Conventus commodum ſuum de toto warecto ad illas bovatas pertinente ad proximum Paſcha facere valeant ſine alicujus impedimento. Et predictus Willielmus & heredes ſui predictum toftum cum duabus bovatis terre prenominatis prefatis Abbati & Conventui & eorum ſucceſſoribus univerſis uſque ad predictum terminum contra omnes homines warantizabunt, adquietabunt & defendent. In cujus rei teſtimonium parti penes prefatos Abbatem & Conventum remanenti predictus Willielmus ſigillum ſuum appoſuit, & parti penes predictum Willielmum remanenti prefati Abbas & Conventus ſigillum capituli ſui appoſuerunt. Hijs teſtibus Roberto de Lochimpton, David de Roucheclyf, Hugone de Selby de Eſkerike, Johanne filio Radulphi de Clyſton, Ricardo Piſtore de eadem, Hamundo de Heworth, Johanne de Hunkilby, Jacobo de Milington, Richardo Brette, & alijs. Dat' Ebor. die Lune in craſtino Converſionis Sancti Pauli, anno domini M° trecenteſimo nono.

Idem Willielmus poſtea, viz. Anno milleſimo trecenteſimo decimo, per aliam cartam dedit eaſdem duas bovatas cum tofto eiſdem monachis in puram & perpetuam elemoſinam.

Thomas vicarius eccleſie de Miton dedit eiſdem monachis duo meſſuagia & duas bovatas terre & omnia alia que habuit in villa de Miton in liberam, puram, & perpetuam elemoſinam, anno 1367. & per aliam chartam confirmavit eandem donationem.

Johannes de Danby vicarius eccleſie de Brymſton dedit Abbati & Conventui Beatæ Mariæ Eboraci unum toftum & croftum & duas bovatas terræ, cum pratis, paſturis & alijs pertinentijs in Thornton, & 16 denariatas redditus de uno tofto & ſex acris terræ in puram & perpetuam elemoſinam.

Adam de Thornton Clericus & Johannes Pothowe dederunt eiſdem unum toftum & croftum & unam bovatam terræ cum pertinentijs in villa de Critor de Gyllyng in Rydale.

Johannes Harald Capellanus dedit eiſdem unum meſſuagium, tria cotagia & quatuordecim bovatas terræ cum pertinentijs in Foſton juxta Kyrkham, & unum meſſuagium, unam bovatam & tres acras terræ cum pertinentijs in Scituomdunil, cum omnibus alijs terris & tenementis & poſſeſſionibus ſuis in eiſdem villis.

Johannes de Roſſe rector eccleſiæ Sancti Salvatoris in Eboraco & Johannes Harrald vicarius eccleſiæ de Ounton dederunt eiſdem religioſis unam bovatam terræ in villa & territorio de Shupton.

Johannes Harrald & Symon de Wodappylton dederunt eidem Conventui totam terram ſuam in villa & territorio Appylton juxta Spaunton, ſcilicet unum meſſuagium vocatum toftum cum crofto & unam bovatam terræ cum omnibus pertinentijs, &c.

Hugo filius Danielis de Appylton dedit eidem Conventui tres bovatas terræ in Appylton cum omnibus pertinentijs.

Adam de Thornton Clericus per cartam ſuam conceſſit eiſdem religioſis tria meſſuagia & tres bovatas terræ cum pratis & paſturis & omnibus alijs pertinentijs in Appelton ſuper Wysk.

NUM. LXXXVIII.

Ex Orig. penes Dom. Walterum Calverley de Calverley, Baronettum.

Carta Gilberti *filij* Remfredi *de quibuſdam eccleſijs monachis Sanctæ* Mariæ Eboraci *conceſſis.*

OMnibus ſancte matris eccleſie filijs ad quos preſens ſcriptum pervenerit; Gilbertus filius Remfredi, & Helewiſa uxor ejus, ſalutem in domino. Noverit univerſitas veſtra nos intuitu caritatis conceſſiſſe & hac preſenti carta noſtra confirmaſſe Deo & eccleſie ſancte Marie Eborum, & monachis ibidem Deo ſervientibus, eccleſias de Clapbam & de Kirkeby in Loneſdale, de Burton in Kendale, de Biethum, de Guerheim, de Kirkebi in Kendale, de Murlund, de Brunefeld & eccleſiam de Wirkintan. Has autem predictas eccleſias confirmamus eis cum capellis, molendinis, terris, paſturis, poſſeſſionibus, libertatibus & omnibus alijs pertinentijs ſuis, ſicut carte anteceſſorum noſtrorum teſtantur. Hijs teſtibus Ricardo de Mariſco, Ada de Biechum, Rogero de Heuerheim, Nicholao de Kendale, Johanne de Loneſdale, Magiſtro Hugone Rufo, Gualtero de Amcurt, Henrico de Bedenam, Waltero de Bovinton, Johanne de Hedunerton, Petro Blain, Johanne Blein, Roberto Bacheler, Magiſtro Gregorio de Eboraco, Roberto Sure, Johanne & Waltero Coets, Waltero de Aiſtin, Osberto Janitore, Turgiſtro Granetario, Samſone Clerico, & alijs multis.

Unum ſigillum deeſt, aliud remanet tantum in parva parte.

NUM. LXXXIX.

Ex Orig. penes eundem.

Indentura de manerio de Bromfeld *conceſſo ad firmam* Willielmo Oſmundyrlake *per Abbatem & Conventum* Beatæ Mariæ Eboraci.

HEC indentura facta inter dominum Abbatem beate Marie Eborum & ejuſdem loci Conventum ex parte una, & Willielmum Oſmundyrlawe de Bromfeld in comitatu Cumbrie Gentylman ex parte altera, teſtatur, quod predicti Abbas & Conventus conceſſerunt, tradiderunt & ad firmam dimiſerunt prefato Willielmo manerium & dominium ſuum de Bromfeld cum ejus amerciamentis, finibus, greſſumis & fine partium, exceptis wardis, maritagijs, relevijs, eſchaetis & homagijs prefatis Abbati & Conventui reſervatis. Ac etiam predicti Abbas & Conventus ſimiliter conceſſerunt prefato Willielmo omnes decimas ſuas garbarum & feni pertinentes eccleſie parochiali de Bromfeld predicto. Habendum & tenendum totum predictum manerium & dominium cum pertinentijs ſuis, ac etiam omnes decimas ſuas garbarum & feni dicte eccleſie pertinentes prefato Willielmo ad terminum ſex annorum proxime futurorum & plenarie completorum, exceptis prius exceptis. Reddendo & ſolvendo inde annuatim prefatis Abbati & Conventui & eorum ſucceſſoribus quadraginta libras legalis monete Anglie infra monaſterium predictum, termino prime ſolutionis incipiente ad feſtum Sancti Petri quod dicitur ad vincula quod erit in anno domini milleſimo CCCC^mo tricesimo quinto, & ſic de anno in annum ad predictum feſtum Sancti Petri quadraginta libras durante termino predicto. Et predictus Willielmus, heredes & executores ſui predictum manerium & dominium cum omnibus libertatibus ac domos omnium tenentium ibidem bene & competenter in omnibus ſuis neceſſarijs reparabunt, ſuſtentabunt & manutenebunt ſumptibus ſuis proprijs & expenſis durante termino predicto, & eas ſic competenter reparatas in fine termini predicti ſurſum liberabunt & dimittent. Et ſi contingat quod predicte decime garbarum & feni poſtquam fuerint inoriate & hoſpitate per puplicam guerram Scocie puplice proclamatam, vel domi ibidem diſtructe & cremate fuerint, tunc per conſiderationem duodecim proborum & legalium hominum parochialium predicte juratorum dampna erunt allocata prefato Willielmo per predictos Abbatem & Conventum durante termino predicto. Et ſi contingat dictam ſummam quadraginta librarum a retro fore in parte vel in toto poſt aliquem terminum ſupradictum per tres menſes non ſolutum, quod bene licebit prefatis Abbati & Conventui & eorum ſucceſſoribus in predictum manerium & dominium cum pertinentijs ſuis & ſimiliter in decimas predictas reintrare, rehabere, ut in priſtino ſtatu habuerunt, hijs indenturis in aliquo non obſtantibus. Et ſimiliter predictus Gulielmus, heredes & executores ſui omnes tenentes dictorum Abbatis & Conventus ibidem bene & fideliter ſuſtentabunt & ſubportabunt in omnibus ſuis cauſis & negocijs ſuis juſtis ſecundum ſuum poſſe durante termino predicto. Et ad iſtas convenciones omnes & ſingulas ex parte prefati Willielmi bene & fideliter obſervandas, & modo predicto in omnibus perimplendas prefatus Willielmus Oſmundyrlawe de Langrygg, Thomas Oſmundyrlawe de eadem, Robertus Oſmundyrlawe de Hyldekyrk, Thomas Keldſyeck de Gelermely in comitatu Cumbrie, Gentylmen, & Thomas Duns de Carlell Mercer, obligant ſe, heredes & executores ſuos in centum marcis legalis monete Anglie ſolvendis eiſdem Abbati & Conventui, aut eorum ſucceſſoribus, certo die, prout in ſcripto quodam obligatorio plenius continetur, cujus datum eſt primo die menſis Julij anno milleſimo CCCC^mo triceſimo quarto. In cujus rei teſtimonium parti harum indenturarum penes predictum Willielmum remanenti prefatus Abbas ſigillum ſuum appoſuit, & parti penes Abbatem & Conventum predictis remanenti predictus Willielmus ſigillum ſuum appoſuit. Datum primo die menſis Julij anno domini milleſimo CCCC^mo triceſimo quarto.

Cera rubra ſigilli appendet, ſed impreſſio nulla.

NUM.

NUM. XC.

Penes Radulphum Thoresby, de Ladeo, Arm.

Carta R. de Appeltun *de ſex bovatis terræ in* Appeltun *monachis Sanctæ* Mariæ Eboraci *dimiſſis.*

SCiant omnes tam preſentes quam futuri, quod ego R. de Appeltun dimiſi Abbati & monachis Sancte Marie Eboraci per ſex annos duas bovatas de terra mea in Appeltun, illas ſcilicet que proxime ſunt illi bovate quam Abbas & monachi tenent de me; & preterea unum toftum, quod ultimum eſt de quatuor que habeo in eadem villa, cum crofto & tofto, & omnibus pertinentijs ſuis, & Orm qui in eodem tofto manet, cum filijs ſuis, & tota ſequela ſua uſque ad terminum ſex annorum; & hoc ſciendum quod nullum facio retenementum de predicto Orm, neque de ſequela ſua. Finitis autem ſex annis predicte due bovate quiete & libere mihi remanebunt. Hec conventio incepit ad Pentecoſten proximum, poſtquam dominus rex ſuſcepit crucem domini. Teſtibus hijs, Roberto de Appeltun filio meo, Roberto Bachiler, Osberto Camerario, Ricardo de Beverlaco, Domino Stephano de Scirleu, Willielmo Pincerna, Turgiſio, Ricardo de Borvile, & alijs.

Non habet ſigillum.

NUM. XCI.

Ex Orig. penes Walterum Calverley Bar.

Licentia appropriandi ſibi eccleſiam de Bromfeld *conceſſa Abbati & Conventui Beatæ* Mariæ Eboraci *ab* Edwardo *primo.*

EDwardus Dei gratia Rex Anglie, Dominus Hibernie, & Dux Aquitanie, omnibus ad quos preſentes littere pervenerint ſalutem. Licet per inquiſicionem, quam per vicecomitem noſtrum Cumbrie fieri fecimus, accepetimus quod non eſt ad dampnum vel prejudicium noſtrum aut aliorum, ſi concedamus dilectis nobis in Chriſto Abbati & Conventui Beate Marie Eborum, quod ipſi eccleſiam de Bromfeld Karliolenſis diocefis que eſt de patronatu ſuo proprio ſibi in proprios uſus poſſidendam appropriare, & eam ſic appropriatam ſibi eccleſie ſue & ſucceſſoribus ſuis tenere poſſint in perpetuum, niſi in hoc quod ſi vacante Abbacia beate Marie Eborum & in manu noſtra exiſtente predicta eccleſia vacaret, nos ad eandem eccleſiam preſentare non poſſemus racione vacacionis Abbacie predicte; per finem tamen quem predictus Abbas fecit nobiſcum coram dilecto clerico noſtro Philippo de Wylgheby tenente locum Theſaurarij noſtri & baronibus noſtris de Scaccario, conceſſimus & licenciam dedimus prefatis Abbati & Conventui quod ipſi predictam eccleſiam de Bromfeld ſibi in proprios uſus poſſidendam appropriare, & eam ſic appropriatam ſibi eccleſie ſue & ſucceſſoribus ſuis tenere poſſint in perpetuum, ſicut predictum eſt, ſine obſtructione vel impedimento noſtri vel heredum noſtrorum juſticiariorum, eſcaetorum, vicecomitum aut aliorum ballivorum ſeu miniſtrorum noſtrorum quorumcunque, ſalvo jure cujuſlibet. In cujus rei teſtimonium has literas noſtras fieri fecimus patentes. Teſte meipſo apud villam Sancti Johannis de Perth decimo die Julij, anno regni noſtri triceſimo primo.

Per breve de privato ſigillo.

Deeſt ſigillum.

NUM. XCII.

Littera Regis Henrici *Quinti,* Thomam Spofford, *Abbatem Sanctæ* Mariæ Eborum, *aſſocians ambaſſiatoribus, ad intereſſendum in Concilio* Conſtancienſi.

Fed. & Convent. Vol. 9. p. 169. A D. 1414. A. 2. H. 5. Franc. 2. H. 5. m. 11.

REX omnibus ad quos, &c. ſalutem.
Sciatis quod,

Cum nuper conſtituerimus, fecerimus & creaverimus, venerabiles patres Nicholaum Bathon. & Wellen. Robertum Sarum, Johannem Meneven. Dei gratia, Epiſcopos, ac cariſſimum Conſanguineum noſtrum Ricardum comitem Warriwice, & religioſum virum Willielmum Abbatem Weſtmonaſterij, ac dilectum & fidelem noſtrum Henricum dominum Fitz-Hugh, Camerarium noſtrum, necnon religioſum virum Priorem Wigornie, ac dilectos & fideles noſtros Walterum Hungerford & Radulphum Rocheford, Milites, & dilectum clericum noſtrum magiſtrum Honyngham legum profeſſorem, prothonotarium noſtrum, noſtros ambaſſiatores, oratores, veros & indubitatos procuratores, actores, factores, & nuncios ſpeciales, ad intereſſendum, pro nobis & nomine noſtro, in Concilio generali celebrando in civitate Conſtancienſi, & incipiendo die primo menſis Novembris proximo jm futuro, cum continuatione & prorogatione dierum ſubſequentium,

Necnon ad tractandum, communicandum & concludendum, de & ſuper reformatione univerſalis eccleſiæ, tam in capite, quam in membris,

Ad conſentiendum etiam, agendum & diſſentiendum non fiendis, juxta deliberationem dicti Concilij, & prout eis pro utilitate eccleſiæ videbitur faciendum,

Prout in literis noſtris patentibus, inde confectis, plenius continetur,

Nos,

De fidelitate, circumſpectione & induſtria, dilecti nobis in Chriſto, religioſi viri Thomæ Spofford, Abbatis beatæ Mariæ Eborum, plenius confidentes,

Aſſociavimus ipſum Abbatem præfatis Epiſcopis, Comiti, Abbati Weſtmonaſterij, Camerario noſtro, Priori, Waltero, Radulpho & Johanni, ad tractandum, communicandum & concludendum de & ſuper præmiſſis, & quolibet præmiſſorum, una cum eiſdem Epiſcopis, Comite, Abbate Weſtmonaſterij, Camerario noſtro, Priore, Waltero, Radulpho & Johanne, juxta tenorem & effectum literarum noſtrarum prædictarum,

Promittentes, bona fide, nos ratum, gratum & firmum perpetuo habituros totum, & quicquid per predictum Abbatem beatæ Mariæ Eborum, una cum ambaſſiatoribus, oratoribus & procuratoribus noſtris prædictis, aut majori parte eorundem, actum, factum, ſive geſtum fuerit in præmiſſis & ſingulis præmiſſorum,

Et hoc idem, cum de eo certiorati fuerimus, quantum ad nos, ut Chriſtianum principem, attinet, executioni debitæ curabimus demandare.

In cujus, &c.

Dat. in palatio regis Weſtmonaſterij xxi die Octobris.

Per ipſum regem.

Et

Et mandatum eſt præfatis Epiſcopis, Comiti, Abbati Weſtm. Camerario regis, Priori, Waltero, Radulpho & Johanni, quod ipſum Abbatem beatæ Mariæ Eborum, ad præmiſſa omnia & ſingula cum eis in forma prædicta facienda & exequenda admittant.

Dat. ut ſupra.

Aliæ chartæ plurimæ ſpectantes ad hanc Abbatiam Sanctæ Mariæ Eboraci ſunt inter chartas Prioratus de Wetheral qui fuit cella Sanctæ Mariæ ſupradictæ. Chartæ illæ incipiunt NUM. CCCXXXII.

NUM. XCII. A.

Hiſt. Brit. & Angl. Script. Vol. 1. p. 519.

Privilegium Ædgari *regis Abbatiæ de* Ely *conceſſum.*

✠ Univerſa opum ſecularium patrimonia incertis nepotum hæredibus relinquuntur; & omnis mundi gloria, appropinquante vitæ mortis termino, ad nihilum reducta fatiſcit. Idcirco terrenis caducarum [rerum] poſſeſſionibus ſemper manſura ſupernæ patriæ emolumenta adipiſcentes domino patrocinante lucremur. Quamobrem ego Ædgarus totius Britanniæ Baſileus, quandam ruris particulam, decem videlicet caſſatos, in loco qui celebri & Lyntune nuncupatur vocabulo, domino ejuſque genetrici Mariæ, nec non Ætheldrydæ perpetuæ virgini, ad monaſterium quod in Elig ſitum eſt, ad uſus monachorum ibi degentium perpetua largitus ſum hæreditate, ut illo perpetualiter, cum omnibus utenſilibus, pratis videlicet, paſcuis, ſilvis pertineat. Ad hanc autem tellurem multa jugera ex diverſis circumjacentibus villis pertinent, perpetua inſignita libertate. Sit autem predictum rus omni terrenæ ſervitutis jugo liberum, tribus exceptis, rata videlicet expeditione, pontis arciſve reſtauracione. Si quis igitur hanc noſtram donationem in aliud quam conſtituimus transferre voluerit, privatus conſortio Sanctæ Dei eccleſiæ æternis barathri incendijs lugubris jugiter cum Juda proditore Chriſti ejuſque complicibus puniatur; ſi non ſatisfactione emendaverit congrua, quod contra noſtrum deliquit decretum.

Anno dominicæ incarnationis nongenteſimo ſeptuageſimo ſcripta eſt hæc carta, his teſtibus conſentientibus, quorum inferius nomina caraxantur.

Ego Ædgar præfatam donationem conceſſi. ✠
Ego Dunſtan Dorobernenſis Eccleſiæ Archiepiſcopus conſignavi. ✠
Ego Æthelwold Epiſ. expreſſi. ✠
Ego Oſulf Epiſ. conſignavi. ✠
Ego Ælſtan Epiſ. adquievi. ✠
Ego Oſwold Epiſ. ſubſcripſi. ✠
Ego Adelm Epiſ. non renui. ✠
Ego Brihdelm Epiſ. confirmavi. ✠
Ego Alfwold Epiſ. conſolidavi. ✠
Ego Eſwig Abbas. ✠
Ego Elfric Abbas. ✠
Ego Oſgar Abb. ✠
Ego Elfſtan Abb. ✠
Ego Ethelgar Abb. ✠
Ego Kyneweard Abb. ✠
Ego Alreah Abb. ✠
Ego Æthelhere Dux. ✠
Ego Æthelwine Dux. ✠
Ego Bryhtnod Dux. ✠
Ego Oſgar Dux. ✠
Ego Oſſac Dux. ✠
Ego Ælfwine Miniſter. ✠
Ego Æthelward Miniſter. ✠
Ego Wulſtan Miniſter. ✠
Ego Ælfrige Miniſter. ✠
Ego Ænulf M. ✠
Ego Elfric M. ✠
Ego Edwine M. ✠
Ego Elfwold M. ✠
Ego Elfward M. ✠

NUM. XCII. B.

Aliud privilegium ejuſdem regis eidem Abbatiæ conceſſum.

Ibid. p. 519.

FLebilia fortiter deteſtanda titillantis ſeculi piacula diris obſcenæ horrendæque mortis circumſepta latratribus, non nos patria indeptæ pacis ſecuros, ſed quaſi fætidæ corruptelæ in voraginem caſuros provocando ammonent, ut ea toto mentis conamine cum caſibus ſuis non ſolum deſpiciendo, ſed etiam velut faſtidioſam melancholiæ nauſeam abominando fugiamus, tendentes ad illud propheticum, divitiæ ſi affluant, nolite cor apponere. Qua de re infima quaſi peripſema quiſquiliarum abjiciens, ſuperna ad inſtar præcioſorum monilium eligens, animum ſempiternis in gaudijs figens, ad adipiſcendam mellifluæ dulcedinis miſericordiam, perfruendamque infinitæ lætitiæ jucunditatem, ego Ædgar per omnipatrantis dexteram totius Britanniæ regni ſolio ſublimatus, quandam ruris particulam, decem videlicet caſſatos in loco qui celebri Æſtoche nuncupatur vocabulo, Sanctæ Dei eccleſiæ ob reverentiam beati Petri apoſtoli principis, nec non beatæ Ætheldrydæ perpetuæ virginis dedicatæ, loco qui celebri Elig nuncupatur onomate, ob æternæ beatitudinis remunerationem perpetua largitus ſum hæreditate, quatenus rus præfatum ad uſus monachorum inibi degentium, uti Æthelwoldus Epiſcopus ſuo famulatu obtinuit devote, deſerviat. Prædicta equidem tellus cum omnibus utenſilibus, pratis videlicet, paſcuis, molendinis ac ſuburbanis, prædictæ jugiter ſubjaceat eccleſiæ —— ſit autem prædictum rus omni terrenæ ſervitutis jugo liberum, tribus exceptis, rata videlicet expeditione, pontis arciſve reſtauratione. Si quis igitur hanc noſtram donationem in aliud quam conſtituimus transferre voluerit, privatus conſortio Sanctæ Dei eccleſiæ, æternis barathri incendijs lugubris jugiter cum Juda Chriſti proditore ejuſque complicibus puniatur; ſi non ſatisfactione emendaverit congrua, quod contra noſtrum deliquit decretum.

Anno dominicæ incarnationis nongenteſimo ſeptuageſimo ſcripta eſt hæc carta, his teſtibus conſentientibus, quorum nomina inferius caraxantur.

Ego Ædgar rex totius Britanniæ præfatam donationem cum ſigillo ſanctæ crucis confirmavi. ✠
Ego Dunſtan Dorobernenſis eccleſiæ Archiepiſcopus ejuſdem regis donationem cum ſigno crucis conſignavi. ✠
Ego Ælfſtan Epiſ. conſignavi. ✠
Ego Æthelwold Epiſ. conſenſi. ✠
Ego Oſulf Epiſ. ✠
Ego Winſige Epiſ. ✠
Ego Oſwald Epiſ. ✠
Ego Alfwold Epiſ. ✠

Ego

Ego Ædelm Epiſ. ✠
Ego Alfwold Epiſ. ✠
Ego Ælſtan Epiſ. ✠
Ego Wulfric Epiſ. ✠
Ego Wulffige Epiſ. ✠
Ego Ælfrige Epiſ. ✠
Ego Eſcwig Epiſ. ✠
Ego Oſgar Epiſ. ✠
Ego Ælfric Abb. ✠
Ego Ælfſtan Abb. ✠
Ego Æthelgar Abb. ✠
Ego Kyweeard Abb. ✠
Ego Elreah Abb. ✠
Ego Folbriht Abb. ✠
Ego Godwine Abb. ✠
Ego Brihtnod Abb. ✠
Ego Orward Abb. ✠
Ego Brighteh Abb. ✠
Ego Ælphere Dux. ✠
Ego Alpeah Dux. ✠
Ego Ethelſtan Dux. ✠
Ego Ethelwine Dux. ✠
Ego Brihtnod Dux. ✠
Ego Oſlac Dux. ✠
Ego Wulſtan M. ✠
Ego Elfward M. ✠
Ego Eanwulf M. ✠
Ego Oſweard M. ✠
Ego Oſulf M. ✠
Ego Ælfwine M. ✠
Ego Eadwine M. ✠
Ego Elfric M. ✠
Ego Ælphelm M. ✠
Ego Elwige M. ✠
Ego Winpige M. ✠
Ego Wulget M. ✠
Ego Ethelrige M. ✠
Ego Wulſtan M. ✠
Ego Brythric M. ✠
Ego Leofa M. ✠
Ego Hringulf M. ✠
Ego Oſulf M. ✠
Ego Dureferd M. ✠
Ego Heanric M. ✠
Ego Leofric M. ✠
Ego Edwig M. ✠
Ego Leofrine M. ✠
Ego Athulf M. ✠
Ego Osferd M. ✠
Ego Ælphelm M. ✠
Ego Sigeferd M. ✠
Ego Oſgod M. ✠

NUM. XCII. C.

Ibid. p. 521. *Privilegium* Æthelredi *Regis Abbatiæ de* Ely *conceſſum.*

UNiverſa ſecularium opum patrimonia incertis nepotum hæredibus relinquuntur; & omnis mundi gloria, appropinquante iſtius vitæ termino, ad nihilum reducta fatiſcit, ſicut per quendam ſapientem dicitur, mundus hic quotidie tranſiens deficit, & pulchritudo ejus ut flos fæni areſcit. Idcirco terrenis caducarum rerum poſſeſſionibus indeficientia ſupernæ patriæ gaudia domino patrocinante lucranda ſunt. Quamobrem ego Æthelredus totius Britanniæ cæterarumque gentium in circuitu perſiſtentium baſileus, quandam ruris poſſeſſionem, xx viz. manſas n loco qui celebri at Littlanbyrig nuncupatur vocabulo, domino ejuſque genetrici Mariæ & B. Petro apoſtolorum principi, necnon Sanctæ Ætheldrydæ virgini præcipuæ, ac reliquis virginibus ſibi cognatis, ad monaſterium ſc. quod in Elig ſitum eſt, ad uſus monachorum ibi degentium perpetua largitus ſum hæreditate, ut illis perpetualiter cum omnibus utenſilibus, pratis viz. paſcuis, ſilvis pertineat. Sit autem prædictum rus omni terrenæ ſervitutis jugo liberum, tribus exceptis cauſarum laboribus, rata viz. expeditione, pontis arciſve reſtauratione. Siquis igitur, &c. ut ſupra.

Anno dominicæ incarnationis — quarto ſcripta eſt hæc carta. Indictione ſecunda, his teſtibus quorum inferius nomina caraxantur.

Ego Æthelredus rex Anglorum præfatam donationem cum ſigillo ſanctæ crucis confirmavi. ✠
Ego Ælſtanus ejuſdem regis filius una cum fratribus meis corroboravi. ✠
Ego Ælfricus Dorobernenſis eccleſiæ Archiepiſcopus ejuſdem regis donationem cum trophæo agiæ crucis conſignavi. ✠
Ego Wulſtanus Eboracenſis eccleſiæ Archipræſul conſenſi. ✠
Ego Ælfeah Winton. eccl. pontifex adquievi. ✠
Ego Lyfingus Epiſ. conſolidavi. ✠
Ego Ordbryhtus Epiſ. expreſſi. ✠
Ego Athulfus Epiſ. ſubſcripſi. ✠
Ego Ælfgarus Epiſ. non renui. ✠
Ego Wulfgar Abbas. ✠
Ego Ælfwine Abb. ✠
Ego Germanus Abb. ✠
Ego Elfhere Abb. ✠
Ego Kenulf Abb. ✠
Ego Ælfric Abb. ✠
Ego Ælfric Dux. ✠
Ego Ælfelm Dux. ✠
Ego Leofrine Dux. ✠
Ego Æthelmer M. ✠
Ego Ordulf M. ✠
Ego Wulgeat M. ✠
Ego Ædric M. ✠
Ego Wlfcytel M. ✠
Ego Ælmer M. ✠
Ego Æthelmer M. ✠
Ego Godwine M. ✠
Ego Siweard M. ✠

NUM. XCII. D.

Carta Cnuti Regis *de villa de* Dittune *monachis de* Ely *in excambium conceſſa.* Ibid. p. 522.

✠ In nomine Chriſti ſalvatoris mundi in perpetuum regnantis, cujus ſunt diſpoſitione univerſi ordines & poteſtates totius dignitatis & principatus ordinati, qui jure cunctis principatur & dominatur, utpote creator omnium. Ego Cnut totius gentis Angligenæ ejus amore provocatus, & venerabilis orientalis Epiſcopi Alfwini & Abbatis Leofrici monaſterij Elienſis & fratrum eorundem peticionibus incitatus, ac pro remedio animæ meæ, feci commutationem apud Abbatem ejuſdem monaſterij, Leofricum ſc. dando eis pro ea viciſſitudine villam quæ proprio nomine appellatur Dictun, cum omnibus ad ſe jure attinentibus in longitudine & latitudine, ut mihi in poteſtate ſtetit, accipiens pro ea quoque villam ſilvoſam vocabulo Ceaſlea, cum omni-

bus quæ ad eam attingunt, in pratis, in paſcuis, in ſilvis & in quibuſlibet negocijs. Facta eſt hæc commutatio anno incarnationis dominicæ milleſimo viceſimo ſecundo, indictione quintâ, epactæ xv concurrentes VII, die feſtivitatis VIII. Æthedrydæ reginæ & virginis, quæ ſanctis ſuis meritis cum ſororibus ſuis, viz. Wyrburga, Sexburga & filia Sexburgis Ærmenhilda, illud monaſterium patrocinatur & regit. Si quis hanc noſtram placitam viciſſitudinem malo molimine machinatur mutare, abſque voluntate ſervorum Dei in monaſterio illo inhabitantium, ſit pars ejus cum diabolo, participium ſumens de omnibus pœnis ejus æternaliter, nec contingat ei perpetualiter viciſſitudo, cujus viciſſitudine poſſit ſibi gaudium aliquod in hoc ſeculo vel futuro ſperare. His aſtipulantibus fulcitur hæc commutatio.

Imprimis ego Knut baſileus totius Albionis gentis cum vivifico ſigno crucis corroboravi, æque perenniter volo ut inviolabiliter ab omnibus fidelibus roboretur. ✠

Ego Ælfgifu regina præſcripti regis cum omni alacritate mentis hoc ſancivi, ut perpetualiter inconcuſſum ſit. ✠

Ego Wulfsdanus Archiepiſcopus Eboracenſis civitatis apoſtolica auctoritate confirmavi. ✠

Ego Æthelnothus modernus Archipræſul Cantuariorum cum principalitate & decreto Petri principis apoſtolorum confirmavi. ✠

Ego Gesbrandus Roſcylde parochiæ Danorum gentis confirmavi. ✠

Ego Brithwoldus Epiſ. confirmavi. ✠

Ego Elfſinus Epiſ. corroboravi. ✠

Ego Æthericus Epiſ. conſolidavi. ✠

Ego Elmerus Epiſ. conſignavi. ✠

Ego Leofrinus Epiſ. affirmavi. ✠

Ego Æthelwinus Epiſ. conſenſi. ✠

Ego Brihtrinus Epiſ. ſtabilivi. ✠

Ego Elfrig Epiſ. ſancivi. ✠

Ego Godwinus Epiſ. corroboravi. ✠

Ego Ælfroinus orientalium Anglorum Epiſ. qui hanc viciſſitudinem petivi, ut fieret cum conſenſu ejuſdem regis Cnut corroborando ſancivi. ✠

Ego Brihtwig Abbas. ✠

Ego Elfrige Abb. ✠

Ego Æluere Abb. ✠

Ego Ethelwinus Abb. ✠

Ego Elmenus Abb. ✠

Ego Ælfweardus Abb. ✠

Ego Leofwinus Abb. ✠

Ego Æthelſtanus Abb. ✠

Ego Yric Comes aſſentiendo corroboravi. ✠

Ego Eglaf Comes ratum duxi ſtabilire ſapientum decretum. ✠

Ego Godwine Comes quod dominus meus rex ſtatuit confirmo. ✠

Ego Godricus M. ✠

Ego Æthelwinus M. ✠

Ego Dunſtanus M. ✠

Ego Drumin M. ✠

Ego Wulfricus M. ✠

Ego Ælfwinus Satrapa. ✠

Ego Ælfwig Satrapa. ✠

Ego Ælfricus Satrapa. ✠

Ego Godwinus Satrapa. ✠

Ego Ælfweardus Satrapa. ✠

Vide alia privilegia in Monaſtico, *ut ſupra.*

NUM. XCIII.

Excerpta e libro monaſterij de Egneſham.

Bibl. Cot. Veſpaſian. B. XV. 2

In Comitatu Oxon.

STOKES, anno domini 1256. 7 quarter. & dimid. frumenti. 11 quart. & dimid. mixtill. 18 quart. & dimid. ordei. 7 quart. tramaſij. 12 quart. avenæ.

Item anno 1257. 9 quart. 3 quar. frumenti. 11 quarter. mixtill. 8 quarter. & dimid. ordei. 7 quart. 69 tramaſij. 6 & dimid. avenæ.

Item anno 1259. 10 quart. 6. 69 frumenti. 14 quarter. mixtill. 13 quarter. & dimid. ordei. 6 quart. tramaſij. 11 quart. avenæ.

Summa frumenti communibus annis 8 quarter. pretium quarter 4 *s.* ſumma mixtill. 11 quarter. pretium quarterij 2 *s.* 6 *d.* ſumma ordei 10 quarter. pretium quarter. 2 *s.* ſumma tramaſij 5 quarter. pretium quarter. 1 *s.* ſumma avenæ 8 quarter. pretium quarter. 12 *d.*

Summa denariorum 4 *l.* 15 *s.* & ſic ſubtractis de illa ſumma 24 *s.* pro conductione & locatione hominum & carectarum, & remanent 71 *s.*

CHERLEBIRI, anno domini 1256. 13 quarter. frumenti. 22 quarter. ordei & tramaſij. 40 quarter. avenæ.

Anno 7° ibidem. 11 quarter. & dimid. frumenti. 20 quarter. ordei & tramaſij. 30 quarter. avenæ.

Anno 8° ibidem. 10 quarter. & dimid. frumenti. 10 quarter. & dimid. ordei & tramaſij. 10 quarter. avenæ.

Anno 9° ibidem. 14 quarter. & dimid. frumenti. 12 quarter. & dimid. ordei & tramaſij. 25 quarter. 3. 69. avenæ.

Summa frumenti communibus annis 10 quarter. pretium quarter. 4 *s.* ſumma ordei & tramaſij 26 quarter. pretium quarter. 20 *d.* ſumma avenæ 30 quarter. pretium quarter. 12 *d.*

Summa denariorum 4 *l.* 16 *s.* 8 *d.* & ſic ſubtractis de iſta ſumma pro conductione & locatione hominum & carectarum remanent 66 *s.* 8 *d.*

BERCKON, anno domini 1256. 18 quarter. 3. 69. frumenti. 45 quarter. tramaſij. 13 quarter. & dimid. avenæ.

Anno 7°. 12 quarter. frumenti. 14 quarter. ordei. 11 quarter. & dimid. tramaſij. 19 quarter. fabarum.

Anno 8°. 10 quarter. frumenti. 5 quarter. ſiliginis. 13 quarter. & dimid. fabarum. 15 quarter. & dimid. tramaſij.

Anno 9°. 12 quarter. & dimid. frumenti. 1 quarter & dimid. ſiliginis. 15 quarter. fabarum. 10 quarter. tramaſij.

Summa frumenti communibus annis 12 quarter. pretium quarter. 4 *s.* ſumma tramaſij 12 quarter. pretium quarter. 18 *d.* ſumma fabarum 13 quarter. pretium quarter. 2 *s.* ſumma avenæ 8 quarter. pretium quarter. 8 *d.*

Summa denariorum 4 *l.* 17 *s.* 4 *d.* & ſic ſubtractis de iſta ſumma pro conductione & locatione hominum & carectarum & remanent 67 *s.* 4 *d.*

Summa ſummarum 10 *l.* 5 *s.* extractis expenſis prenominatis.

Abbas de Egneſham habet manerium de Cherlebury, & habet in eodem de libero redditu 10 *s.* 4 *d.* & habet ibidem in villenagio 32 virgatas terræ quæ valent per annum ad opus Abbatis 8 *l.* tam in redditibus, quam in ſervitijs, & conſuetum pretium virgatæ Ibi

quæ terræ 5 s. & habet ibidem in dominio tres hidas terræ, quæ valent per annum 60 s. pretium hidæ 20 s.

Veredictum 12 juratorum apud Oxon de hundredo Dorceſtre die Sanctæ Luciæ anno 53° qui dicunt quod Abbas de Egneſham habet in Stokes tres carucatas terræ & pratum, & valent per annum 40 s.

Abbas de Egneſham habet apud Wodethoue fere duas carucatas terræ cum pertinentijs quæ valent per annum 4 marcas. Item habet ſex acras prati, & valent per annum 6 s.

Item habet apud Baldindone unam virgatam terræ, quæ ſolvit per annum 5 s.

Abbas de Egneſham habet in dominio apud Sypford duas carucatas terræ, quæ valent per annum 5 marcas. Item de Chertnes 6 buſſ. frumenti ad valorem 27 d.

Item Abbas habet apud Welde 9 virgatas terræ & dimidiam, quæ ſolvunt per annum 7 l. & 20 d.

Item habet Abbas apud Northon Brun unam virgatam terræ, & valet per annum 13 s. 4 d.

Jurati dicunt ſuper juramentum ſuum quod Abbas habet ſex carucatas terræ in campis de Egneſham, & quælibet carucata terræ valet per annum 20 s. Et 24 acras prati, pretium acræ 20 d. Item habet 6 virgatas terræ in villenagio, & debent laborare in ſeptimana 4 dies per annum, & valet operatio per 5 dies 2 d. a feſto Sancti Michaelis uſque ad Hokeday; & a feſto de Hokeday uſque ad feſtum Sancti Johannis Baptiſtæ 1 d. & a feſto Sancti Johannis uſque ad feſtum Sancti Michaelis 2 d. Et debent facere tres, viz. unam Beder ſine cibo ad ſuum buſtum cum uno homine, quod valet 2 d. Et duas Beder cum duobus hominibus, & valet 2 d. quia ſunt ad cibum domini. Item in tallagio 1 marcam communibus annis. Item in pannagio communibus annis 2 s. Item dicunt de Cherlet 1 quatterium frumenti & 15 gall. &c.

Abbas habet in dominico ſex carucatas terræ, quarum eſtimatio eſt 60 s. Item habet apud Coges quatuor acras arabiles, quæ valent dimidium marcæ.

Abbas habet apud Cherlebury in dominico tres carucatas terræ, quarum verus valor eſt 40 s.

Habet apud Parvam Rotheudeeſt duas carucatas terræ, & eſt verus valor 20 s.

NUM. XCIII. A.

Thomas de S. Walerico *concedit eccleſiam de* Teccebery *monachis de* Egneſham.

THomas de S. Walerico omnibus hominibus ſuis Francis & Anglis ſalutem. Sciant, &c. quod ego conceſſi Deo & S. Mariæ de Egneſham, & monachis ibidem Deo ſervientibus, in puram & perpetuam eleemoſinam, pro ſalute animæ meæ & patris mei & matris meæ & omnium anteceſſorum meorum & heredum meorum, eccleſiam de Teccebery cum omnibus pertinentijs ſuis & libertatibus, ſicut eam habent ex dono R. de Sancto Walerico avi mei. Concedo etiam aliam terram, ſicut eam habent ex dono Rad. Baſſet, & ex conceſſione avi mei, necnon & villam ſicut eam poſſident ex dono Walkelini Hareng. Teſtes ſunt Clemens Prior Oſen. Mr. Waler. Supprior Sanctæ Fredeſwithæ, Mr. Alardus de Sancta Mildreda, Rad. Hareng, Rad. de Norton, Rob. de Eſtrop, Rogerus de Nova Foreſta.

NUM. XCIII. B.

Charta Regis Henrici *ſecundi de protectione Abbatiæ de* Egneſham. *Ibid.*

HEnricus Dei gratia Rex Angliæ, & Dux Normanniæ, & Comes Andegaviæ, Archiepiſcopis, Epiſcopis, Abbatibus, Archid. Decanp Comit. Baron. Juſtic. &c. Miniſtris & omnibus fidelibus ſuis Angliæ ſalutem. Sciatis quod Abbatia de Egneſham, & Abbas & monachi ibidem Deo ſervientes, & terræ & redditus & omnes res & poſſeſſiones ſuæ ſunt in manu & cuſtodia & protectione mea; & ideo præcipio quod ipſam Abbatiam & Abbatem & monachos & terras & redditus & omnes res & poſſeſſiones ſuas cuſtodiatis & manuteneatis & protegatis ſicut meas, ita quod nullam injuriam vel contumeliam eis faciatis nec fieri permittatis, & de nullo tenemento, quod in dominico ſuo teneant, ponantur in placitum, niſi coram me. Et ſi quis eis ſuper hoc in aliquo forisfacere præſumpſerit, plenariam eis inde ſine dilatione juſtitiam fieri faciatis. Teſte Willielmo de Num. Conſtabulario & Ricardo Aufar apud Wodeſtocke.

De Eccleſia de Meritona.

Alexander Lincoln. Epiſ. Guidoni de Chaam parrochiano ſuo ſalutem. Mando tibi ut cito reddas Eccleſiæ de Egneſham & Waltero Abbati eccleſiam ſuam de Meretona, &c. quod niſi feceris, præcipio ut Walterus Archidiaconus inde juſticiam faciat, &c.

De Decimis.

Robertus Lincoln. Epiſcopus Roberto de Madelton. Præcipio quod habeatis habere Abbati de Egneſham decimationes omnes de dominico de Thoma, ſicut eas plenius habuerit tempore prædeceſſoris noſtri Roberti Epiſcopi, &c.

De Eccleſia de Newenton.

Robertus Dei gratia Lincoln. Epiſcopus univerſis filijs ſalutem. Noverit univerſitas veſtra fratrem noſtrum dominum Hugonem de Cheſnei, filioſque ſuos, nepotes noſtros Radulphum & Willielmum, conſentiente uxore ſua domina Dioniſia, eccleſiam de Newenton monaſterio de Egneſham dediſſe, & nos eandem confirmavimus. Teſte David Archidiacono Buckingham, Roberto Oxeneford Archidiacono, Martino Theſaurario, Magiſtro Radulpho, Willielmo Capellano, Willielmo de Stratford, Alexandro de Cheiſnei, Milone de Langetot, Radulpho Hareng, Ricardo fratribus, Rogero Oily, Roberto Bataile, & multis alijs.

De Capella de Cherſinton.

Omnibus, &c. Hugo Dei gratia Lincoln. Epiſcopus. Noveritis nos ex inſpectione autentici ſcripti bonæ memoriæ Roberti quondam Lincoln. Epiſcopi intellexiſſe quod capella de Cherſinton pertinet ad eccleſiam de Egneſham. Nos igitur eandem confirmamus donationem, ſalvo in ea jure magiſtri Nicholai de Lenechenor quamdiu vixerit. His teſtibus, Magiſtro Ricardo Grim, Roberto de Capella, & Theobaldo Canonicis Lincoln. eccleſiæ, Magiſtro Alexandro de Elneſtow, Galfrido de Dexing, Euſtachio de Wilton.

NUM.

NUM. XCII. C.

Ibid. Hugo *Epiſcopus* Lincoln. *confirmat ea quæ collata ſunt monaſterio de* Egneſham.

HUGO Epiſcopus Lincoln. omnibus, &c. Nos ea quæ monaſterio de Egneſham collata ſunt duximus proprijs vocabulis exprimere & præſenti ſcripto confirmare, viz. eccleſiam Sanctæ Ebbæ in Oxeneford ex dono Johannis de Sancto Johanne, eccleſiam de Stapton ex dono David Regis Scotiæ, eccleſiam de Mereton ex dono Jordani de Saj, eccleſiam de Sulethone ex dono Hugonis de Cheiſn, eccleſiam de Newenton ex dono Alexandri de Berton, eccleſiam de Berton ex dono Watchelini Hareng, eccleſiam de Norton ex dono Stephani de Punſeld & Aliciæ uxoris ſuæ, &c. His teſtibus, Hamo Decano Lincoln, Stephano Cancellario, Herberto Priore de Sancto Neoto, Magiſtro Rogero de Rolveſton, Magiſtro Simone de Suwella, Magiſtro Ricardo de Swaleclin.

Charta Roberti de Anvers *de terra conceſſa monaſterio de* Egneſham *in villa de* Fauflore.

Robertus de Anvers ſalutem, &c. Do per chartam factam monaſterio de Egneſham terram quæ de feodo Roberti de Chevalcheful jure hereditario ad præfatum Robertum de Anvers deſcendere poterat in villa de Fauflore, ſcilicet, medietatem tenementi quod idem Robertus de Chevalchefull habuit in eadem villa, ſalvo ſervicio domini regis, & ſalva Nicholao filio meo & heredibus ſuis tertia parte dominici mei in predicta villa, & ſalva etiam Radulpho filio meo & heredibus ſuis dimidiata virgata terræ in eadem villa. Et hoc fideliter obſervandum tam ego quam Willielmus heres meus pro nobis & heredibus noſtris affidavimus. His Teſtibus Petro Thaletnaſco, Hugone Pouere, Willielmo Blando, G. Taillard, W. filio Baldewini, Ricardo Taillard, Johannne Janitore, Avenello, Roberto de Sidem, Thoma de Berton, Ricardo Pull Clericis, & multis alijs.

Charta Ricardi Taillard *de una virgata terræ eidem monaſterio conceſſa in villa de* Fauflore.

Omnibus Chriſti fidelibus, &c. Ricardus Taillard ſalutem. Noverit, &c. me dediſſe monaſterio de Egneſham unam virgatam terræ in Fauflore, illam videlicet quam Robertus filius Humfridi & Alexander filius Alfredi tenuerunt. His teſtibus, Petro Tholemaſce, W. filio Baldwini, Roberto de Anvers, W. de Staci, Johanne Janitore, Osberto Morel, G. Taillard.

Charta Regis Willielmi *de Abbatia de* Stowe *eiſdem conceſſa.*

Willielmus Rex Angliæ, Thomæ Archiepiſcopo & Turoldo & Earnevio Vicecomiti, & omnibus Baronibus ſuis de Snothingehamſcire & Lincolnſcire Francigenis & Anglis ſalutem. Sciatis me conceſſiſſe Abbati Columbano Abbatiam de Sancta Maria de Stow, ſicut ego illam Epiſcopo Remigio conceſſi, ut charta ſua teſtificatur. Teſte Roberto filio Haymonis.

Charta Matildis *Imperatricis de eccleſia de* Cumba *eiſdem conceſſa.*

Matildis Imperatrix Regis Henrici filia & Anglorum Domina, &c. ſalutem. Sciatis me conceſſiſſe pro anima Regis Henrici patris mei, & pro mea & filiorum meorum ſalute, monaſterio de Egneſham eccleſiam de Cumba, &c. Teſte Roberto fratre meo Comite Gloceſtriæ, Johanne de Sancto Johanne, Roberto de Oili, Gaufrido Liwell apud Oxeneford.

NUM. XCIII. D.

De mercato a rege Stephano *eiſdem conceſſo apud* Egneſham.

STephanus Rex Angliæ Epiſcopo Lincoln. & Juſticiarijs & Baronibus & Vicecomitibus & Miniſtris & omnibus fidelibus ſuis Francis & Anglis de Oxenefordſcire ſalutem. Sciatis me conceſſiſſe Abbati & Monachis de Egneſham, quod habeant mercatum die dominica ſingulis ſeptimanis ad Egneſham, &c. Teſte Roberto de Oili & Ricardo de Luci, & urg de Ab , & Warnero de Luſc. & Hugone de Chaiſn. & Willielmo de Elaſton apud Oxeneford. Ibid.

De reſtitutione omnium terrarum Abbatiæ de Egneſham *per Regem* Stephanum.

Stephanus Rex, &c. Sciatis me reddidiſſe & conceſſiſſe Waltero Abbati de Egneſham omnes terras ſuas unde ſeiſitus fuit die qua Rex Henricus fuit vivus & mortuus, &c. Teſte Epiſcopo Sarum & Epiſcopo Lincoln. & Roberto de Ver apud Oxeneford.

De Heremo de Phelebeia *a Comite de* Mellent *huic Abbatiæ conceſſa.*

E. Comes de Mellent, &c. ſalutem. Sciatis quod cum Rex Stephanus daret mihi Bloccheſam, inveni eccleſiam de Egneſham de Heremo de Phelebeia inveſtitam canonice, donatione ſcilicet Regis Henrici, & aſſenſu A. Lincoln. Epiſcopi, deinde Regis Stephani, & ideo me conceſſiſſe prædictæ eccleſiæ de Egneſham ipſam Heremum de Phelebeia, quæ mei juris eſt donatione Regis Stephani. Teſte Henrico de Novo Burgo & Willielmo de Pinu & Rogero Capellano.

De Warenna de Mucletona *per* Henricum *Regem eidem monaſterio conceſſa.*

Henricus Rex Angliæ, & Dux Normanniæ & Aquitaniæ, & Comes Andegaviæ, Juſticiarijs & Vicecomitibus & Miniſtris ſuis & hominibus de Gloeceſtraſcire, ſalutem. Concedo quod Abbas de Egneſham habeat warennam ſuam de Mucleton, ſicut anteceſſor ejus habuit tempore Henrici Regis avi mei; & prohibeo ne quiſquam in ea fugiat vel leporem capiat ſine ejus licentia ſuper 10 lib. forisfacturæ. Teſte Man. Biſet, Dapifero apud Walingeford.

De exſartis a rege Henrico *huic monaſterio conceſſis.*

Henricus Rex, &c. Juſticiarijs, Vicecomitibus, Miniſtris & Foreſtarijs & Viſoribus de Oxenefordſcire, ſalutem.

ſalutem. Sciatis me conceſſiſſe Abbati & Monachis de Egneſham quod ipſi exſartent & habeant in perpetuam eleemoſynam totam terram quæ eſt inter Bladenam & Chiminum Betrinum, & ſint quieti de exſartis & non numerentur inter exſarta. Teſte Man. Biſet Dapifero & H. de Oili Conſtabulario apud Wdeſtocke.

Henricus *Rex concedit quod neceſſaria ad uſus monachorum de* Egneſham *ſint quieta de thelonio & paſſagio.*

Henricus Rex Angliæ & Dux, &c. Præcipio quod totus victus & veſtitus monachorum de Egneſham, & quicquid pertinet ad neceſſarios uſus ſuos, ſint quieta de thelonio & paſſagio & omni conſuetudine ubicunque emerint ea infra burgum & extra. Teſte Nigello Epiſcopo Elienſi, & Thoma Cancellario, & Man. Biſet Dapifero, & War. filio Ger. apud Danfront.

De eccleſia de Merſton *& duabus hidis terræ monachis de* Egneſham *conceſſis.*

Henricus Rex Angliæ & Dux, &c. Epiſcopo Lincoln. &c. & fidelibus ſuis de Buckinghamſcire, ſalutem. Sciatis me conceſſiſſe monaſterio de Egneſham eccleſiam de Merſton & duas hidas terræ in Fulebroc, ſicut Wigandus nepos Briencij illis dedit. Teſte Comite Reginaldo Cornubiæ & Henrico de Eſſex, & Henrico filio Geroldi apud Walingeford.

De molendinis eidem monaſterio conceſſis.

Ibid. Henricus Rex Angliæ & Dux, &c. Epiſcopo Wigorniæ, &c. & omnibus fidelibus ſuis Gloceſtreſcire, &c. ſalutem. Sciatis me conceſſiſſe monaſterio de Egneſham molendinum de Wiggewald, & in uno meo alio molendino ejuſdem villæ 10 s. per annum, ſicut Man. Biſſet Dapifer meus illis dedit. Teſte Thoma Cancellario, Ricardo de Haimot Conſtabulario & Henrico de Eſſex, Gar. filio Gir. Cam. Hugone de Piris, Gaufrido de Bruere apud Gloceſtriam.

NUM. XCIII. E.

Rogerus *Epiſcopus* Wigornienſis *confirmat eccleſiam de* Tetteberia *monachis de* Egneſham.

ROgerus Dei Gratia Wigornienſis Epiſcopus, &c. Eccleſiam de Tetteberia confirmamus eccleſiæ de Egneſham, ſicut habent eam ex dono nobilis viri Reginaldi de Sancto Walerico. His teſtibus, Matheo Archidiacono de Gloceſter, Magiſtro Moyle, Ricardo Lunet, Gilberto Capellano, Sampſone Clerico, Roberto Monacho, Roberto de Camped.

De eccleſia de Sulthom.

Robertus Archidiaconus Oxeneford, &c. ſalutem. Notum ſit nos recepiſſe Rad. Clericum in Perſonam eccleſiæ de Sulthoma ad præſentationem Godefridi Abbatis de Egneſham.

De eccleſia de Cornewelle.

Robertus Archidiaconus Oxeneford, ſalutem, &c. Ad omnium notitiam volumus pervenire, quod Stephanus de Ponſold & A. de Grai uxor ſua dederunt Abbati & Monachis de Egneſham eccleſiam de Cornewella cum omnibus pertinentijs ſuis, & Walterus qui eandem eccleſiam habuit in manu noſtra refutavit.

Confirmatio eccleſiæ de Witeford.

A. dictus Abbas Dorcaceſtriæ, ſalutem, &c. Hoc vidimus & audivimus, quod cum Willielmus Prior de Elleſham eccleſiam de Witefeld in manus domini G. venerabilis electi Lincoln. refutaſſet, idem electus eandem eccleſiam G. Abbati & Monaſterio de Egneſham conceſſit. Unde & idem electus Abbatem cum literis ſuis miſit ad Gregorium tunc Archidiaconum de Northampton Officialem, præcipiens, &c.

De terra de Coteſtona.

Radulphus Baſſet filius Ricardi Baſſet. Sciatis me conceſſiſſe monaſterio de Egneſham illam terram quam Radulphus Baſſet, avus meus, jampridem devoverat eidem eccleſiæ, & conceſſionem feci pro ſalute animæ meæ & A. uxoris meæ & natorum meorum. His teſtibus, Ricardo Abbate Roberto fratre ejus, Adelicia uxore mea, Thoma de Lais, Willielmo & Roberto filijs ejus, Gerun. filio Ricardi, Adam filio Radulphi, Willielmo de Villers, Willielmo filio Ailmari, Hugone Canonico de Lande, Jordano de Colleia, Willielmo de Benefeld, Waltero de Terraunaſt, Gilberto Mareſcallo, Roberto de Muchelton, Rogero de Saunundun.

De eccleſia de Totteberia.

Reginaldus de Sancto Walerico ſalutem, &c. Sciant quod ego dedi monaſterio de Egneſham eccleſiam de Totteberia pro ſalute Henrici Regis & A. Reginæ Angliæ & liberorum ſuorum, & pro ſalute mea & Bernardi filij mei, & pro animabus patris & matris meæ & anteceſſorum & benefactorum meorum. Concedo etiam predictæ eccleſiæ terram de Fineſtoches ſicut Radulphus Baſſet eam dedit, & Godefridus Abbas de Egneſham & Conventus dederunt mihi 10 marcas argenti. Teſte Roberto Capellano, Waltero de Bleia, Radulpho Hereng.

Compoſitio facta inter Abbatem & Monachos de Egneſham *& Priorem & Canonicos de* Berenceſter. Ibid.

Hæc eſt compoſitio quæ facta eſt inter Godefridum Abbatem & Monachos de Egneſham & Priorem & Canonicos de Berenceſtr. ſuper duabus garbis decimarum de dominico Gilleberti Baſſet de Strattona coram Philippo Priore Sanctæ Frideſwidæ & Magiſtro Ricardo de Ailesbiria, quibus auctoritate venerabilis patris domini Hugonis Lincoln. Epiſcopi cauſa quæ inter ipſos ſuper eiſdem decimis vertebatur commiſſa fuerat, & per quos lis amicabili compoſitione ſopita eſt, anno ab incarnatione Domini 1188. apud Stanton in eccleſia ejuſdem villæ, feria quarta poſt dominicam quæ cantatur miſericordia domini. Et poſtmodum apud Sanctam Frideſwidam apud Oxeneford plene confirmata, &c.

De terra in Mullesford *monaſterio de* Egneſham *conceſſa.*

Robertus de Oileio & uxor ejus & filij dederunt eccleſiæ de Egneſham terram de feodo ſuo quæ eſt in Mullesford, & totam illam terram quam te-

nuit de eo Rualdus in Oxeneford, pro anima regis & pro animabus ſuis, &c. Teſtes ſunt, Robertus filius Widonis, Radulphus filius Rogeri & Hugo frater ejus, & Nigellus frater ipſius, Robertus & Adeliza filia Reginaldi Reſel & Lefwinus Cant. Nicholaus filius Sawoldi & Robertus filius Roberti, Ranulfus.

De dimidiata hida terræ in Eſton *eidem monaſterio conceſſa.*

Robertus de Oileio, &c. Notum ſit dimidiatam hidam de terra, quam Rogerus de Oleio dedit de feodo meo in Eſton eccleſiæ de Egneſham cum filio ſuo quem ibi fecit monachum, ego & uxor mea Edith & filius meus Henricus conceſſimus eidem eccleſiæ imperpetuum poſſidendam, liberam & quietam ab omni ſervitio præter Denegeld & Murdrum tantum, quæ ad regis coronam pertinent. Hujus rei teſtes ſunt, Matheus Clericus meus, Walchelinus Woard, Anſchetillus de Grai & Willielmus frater ejus.

Ego Editha uxor Roberti de Oileo.

De quinque ſolidatis terræ eidem monaſterio conceſſis.

Henricus de Oileo Conſtabularius Regis omnibus hominibus ſuis ballivis atque miniſtris Francis atque Anglicis tam præſentibus quam futuris ſalutem. Sciatis me dediſſe eccleſiæ de Egneſham 5 ſolidatas terræ, &c. in eſcambio 5 virgatarum terræ, quas pater meus illis dederat, tali conditione quod ſi ego aliquo modo Rogero de Oili terram ſuam reddiderim, ego illis eſcambium reddam ad grantum ſuum, & ſi quid ſupereſt 5 ſolidorum prædicti homines mei mihi reddent ad grantum meum, & præter hoc granto illis & charta mea confirmo donationem patris mei de terra Araldi & Roaldi de Oxeneford quam prius fecerat eccleſiæ predictæ. Teſte Leonardo Dapifero, Bard. filio Rogeri, Hugone filio Willielmi Udard, Roberto Brito, Rogero filio Hemming, Philippo Clerico, &c.

Henricus de Oili Conſtabularius Regis confirmavit donationem terræ quam fecit Rogerus de Oili cum filio ſuo, quem fecit monachum in Abbatia de Egneſham.

Henricus de Oili confirmavit donationem patris ſui Abbatiæ de Egneſham factam de terra de Mullesford.

Sequuntur aliæ quamplurimæ donationes in hunc modum.

Ego Hugo de Oili dedi Abbatiæ de Egneſham dimidiam hidam terræ quam Ricardus Wring tenuit & modo eam tenent Reginaldus & Aldith vidua. His teſtibus, Rogero de Oili, Radulpho de Cheiſum, Roberto de Stanford, Alizia ſorore ejuſdem, Rogero & Hugone de Oili, Reginaldo Hareng, Roberto Bataile, Jordano de Colleie, Rogero de Bereford.

Ego Rogerus de Oili concedo donationem Hugonis fratris mei de dimidia hida, &c. quam Hugo frater meus donavit die qua devenit monachus, Abbatiæ de Egneſham. His teſtibus, Radulpho de Cheiſum, Rogero de Bereford, Rogero de Leuchenor, Henrico Baneſtre, Protaſio.

Ego Rogerus de Oili conceſſi eccleſiæ de Egneſham dimidiam hidam terræ in Eſton quam pater meus dedit eidem eccleſiæ cum Willielmo fratre meo, quando eum in monachum ſuſcepit. Teſte Willielmo de Stratford, Hugone de Caham, Ricardo de Caham, Pagano de Moubtei.

Ego Rogerus de Oili conceſſi eccleſiæ de Egneſham virgatam terræ in Eſton quam Thomas tenuit, ita liberam ſicut pater meus aut aliquis anteceſſorum meorum eam unquam tenuit quamdiu pater meus vixerit. Poſt mortem autem patris mei reddent mihi 5 ſolidos annuatim donec terram de Eſthole recuperare poſſum. His Teſtibus, Radulpho Murdac, Radulpho de Cheiſum, Amico de Wdeſtocke, Ricardo de la Mare, Rogero de Wirceſtr, Reginaldo Paulef, Roberto de Novilla, Rogero de Chevecot.

Ego Henricus de Oili Conſtabularius domini Regis dedi eccleſiæ de Egneſham dimidiam hidam terræ de Sefewella quam pater meus eis ante donaverat. Et pro hujus conceſſione libertatis Godefridus Abbas præfatæ eccleſiæ donavit mihi unum palefridum optimum. His Teſtibus, Radulpho filio Rogeri, Bardulfo fratre ejus, Willielmo de Straford.

Ego Henricus Conſtabularius Domini Regis, &c. confirmo, &c. omnes donaciones quæ eis collatæ ſunt de feodo meo, ſcilicet, terram de Mildecumba quam Nigellus de Oili eis donavit, & terram de Mullesford, & totam terram illam quam Rualdus tenuit in Oxeneford de dono Roberti de Oili, & terram de Ceſtreton quam habent ex dono H. de Oili patris mei, &c. His Teſtibus, Widone de Oili, Willielmo Bainel, Hugone de la Heiſa, Thoma filio Haraldi.

Simoni Comiti Northampton. Domino & amico ſuo Willielmus de Cheiſum, & Magiſter Robertus frater ejus, ſalutem. Sciatis quod Rogerus de Cheiſun frater noſter amicus veſter in vita ſua conceſſit eccleſiæ de Egneſham molendinum de Dailinton. Et hoc conceſſit Eva uxor Walleri de Cheiſum quæ heres eſt feodi illius, & inde ſumus teſtes, quare præcamur pro ſervicijs noſtris quod nullo modo Wallerus nec alius aliquis aliquam loco injuriam inferat, quod vobis grates ſciamus & deſerviamus.

Wallerus de Caiſneto conceſſit eccleſiæ de Egneſham molendinum de Dailintona, ſicut Rogerus de Cheiſneto predictæ eccleſiæ illud conceſſerat. Iſtud idem concedit Eva uxor mea. Teſte Willielmo de Caiſum avunculo meo, Humfrido Clerico, Alizia de Langetot, Willielmo Avenel, Geroldo de Noos, Maunilla Gaufr. de Pleſſez.

Et alia charta Walteri de Chaiſn. & Evæ uxoris ejus filiæ Euſtachij de Broc de eodem molendino. His teſtibus, Willielmo Clerico de Cubilinton, Milone Medico, Waltero Scriba.

Ego Eva filia Euſtachij de Broc, uxor Walteri de Cheſum. dedi molendinum ut ſupra, & hoc conſilio mariti mei Walteri de Cheiſn. & conceſſu heredum meorum. Teſtibus Willielmo Clerico de Cubilinton, Willielmo filio Ceciliæ, Gilberto Grant. *Ibid.*

Almaricus Diſpenſator Domini Regis. Noveritis quod controverſia quæ agitata fuit in curia Domini regis inter me & Godefridum Abbatem & monachos de Egneſham ſuper molendinum de Dailinton poſt mortem Walteri de Chaiſum patris amabilis uxoris meæ, qui præfatum molendinum aſſenſu Evæ uxoris ſuæ monachis dedit, hoc fine quievit, &c. His teſtibus, Radulpho Murdac, Amico de Wdeſtocke, Willielmo de Lancei.

Eva de Broc ſalutem. Confirmo monaſterio de Egneſham 50 ſolidos in molendino de Dailinton quod dominus meus Walterus de Cheiſum, aſſenſu meo, in vita ſua ei dederat, unde poſt mortem mariti mei Walteri de Cheſum mota fuit controverſia in curia domini regis inter Abbatem de Egneſham & Almaricum Diſpenſatorem domini regis & tandem ſopita. His teſtibus, Thoma Archidiacono Barnſtable, Jordano de Glinto, Willielmo de Sauc.

Hugo de Chaiſum & uxor ejus Dionſia dedit monaſterio de Egneſham eccleſiam de Newenton, aſſenſu

aſſenſu Radulphi de Cheiſum filij noſtri & heredis, & aſſenſu filij noſtri Willielmi. Teſte Roberto Epiſcopo Lincoln. Marlino Theſaurario Lincoln. Willielmo Glenuter, Willielmo de Stratford, Mil. de Lang.

Ego Radulphus de Cheiſnei confirmo &c. ſicut pater meus Hugo de Cheiſnei & mater mea Dioniſia donaverunt. Hoc idem frater meus Willielmus conceſſit. Teſtibus Rogero Presbytero de Lincoln. Elia Clerico de Northamton, Johanne Medico.

Willielmus de Cheiſnei omnibus hominibus tam Anglis quam Francis. Sciatis, &c. me dediſſe eccleſiæ de Egneſham pro ſalute domini mei regis Henrici & dominæ meæ A. reginæ, &c. His teſtibus, Radulpho de Cheiſnei, Radulpho Murdac, Radulpho de Wigornia, Philippo & Rogero fratribus ejus.

Willielmus Comes de Arundel omnibus hominibus ſuis Francis & Anglis, & nominatim illis de honore de Arundel. Sciatis me conceſſiſſe Radulpho de Cheiſnei conventionem quam fecit cum Abbate de Egneſham, &c. His teſtibus, Willielmo filio meo, Humfrido de Mill, Rogero de Mill, Ricardo Acul, Godefrido Acul, Ricardo de Mortemar.

Radulphus de Cheiſnei omnibus tam Anglis, &c. Sciatis me dediſſe eccleſiæ de Egneſham unam & dimidiam hidam in Eſton quas ſine belli in curia domini regis contra Walterum de Chaic. adquiſivi, &c. exceptis 15 ſolidis annuatim perſolvendis prædicto Waltero de Cin. Sed præfatam dimidiam hidam in Eſton dedi Roberto de Catz famulo meo & heredibus ſuis pro ſervicio ſuo. His teſtibus, Willielmo fratre meo, Roberto de Witefeld, Roberto de Amari, Roberto filio Radulphi.

Ego Walerius de Calz confirmavi donationem quam Radulphus de Cheiſnei eccleſiæ de Egneſham fecit, videlicet, duas hidas terræ & dimidiam quæ de meo feudo ſunt, & cætera quæ prædictus Radulphus de Cheiſnei & heredes ſui de me & heredibus meis tenere debuerunt. Et pro hac conceſſione Godefridus Abbas ejuſdem loci dedit duas marcas argenti. His teſtibus, Radulpho nepote Abbatis, Magiſtro Johanne Medico, Henrico Bonaſtre, Willielmo Blundo, Godefrido de Benefeld, Willielmo de Cocham, Roberto de Lullebrock.

Ego Radulphus Murdac dedi eccleſiæ de Egneſham molendinum Weſtmull in Dedinton pro anima avunculi mei Willielmi Cheiſnei. Teſtibus Reinio Capellano de Dedinton, Waltero de Aberol, Radulpho de Wireceſt. Alexandro de Cheine, & Radulpho fratre ſuo.

Radulphus Murdac, &c. Noveritis me pro ſalute domini mei Henrici regis Angliæ ſecundi & Evæ de Grai uxoris meæ dediſſe eccleſiæ de Egneſham tertiam partem quam habui in molendino de Clifton, anno regni regis Ricardi tertio. Quod ſi Deus mihi heredem de Eva uxore mea conceſſerit, eſcambium dabimus ad valenſiam. Teſte Amiſio de Hodeſtoke, Ricardo filio Alani, Roberto de Wtton, Willielmo Ing, Simone Murdac, Laurentio de Mora.

Ego Wido de Diva confirmavi donacionem quam Radulphus de Cheiſnei eccleſiæ Egneſham fecit, excepto quod ſervicium Roberti de Cawz de dimidia hida, &c. mihi retinui, & pro hac conceſſione Godefridus Abbas dedit mihi 8 marcas argenti & unum palefridum. His teſtibus, Amico de Parco, Ricardo filio Alani, Henrico filio ejus, Willielmo Decano Wtton, Petro filio ejus.

Matildis de Cheiſnei ſalutem, &c. Noveritis me dediſſe eccleſiæ de Egneſham unam hidam quam antiquitus tenuit Hamelinus frater Petri de Cheiſnei. His teſtibus, Radulpho Capellano de Garing, Thoma Capellano de Heiford, Magiſtro Jordano, Humfrido de Taubi, Ricardo de Bella Aqua.

Ego Radulphus Murdac dedi eccleſiæ de Egneſham dimidiam hidam terræ apud Filching quam avus meus Radulphus Murdac eis ante dederat. His teſtibus, Roberto Foliot Herefordenſi Electo, Willielmo de Cheiſnei, Radulpho de Cheiſnei.

Auſchetillus de Grai dedit eccleſiæ de Egneſham duo prata apud Stanlache, quæ etiam filius heres meus Joannes coram multis conceſſit. His teſtibus, Mauriſſe Arfic, Hugone de Cheiſnei, Nigello Decano, Willielmo Clerico, Alberico Arſci.

Ego Joannes de Grai conceſſi monachis de Egneſham eleemoſynam quam pater meus illis dedit, &c. His teſtibus, Nigello Presbytero, Willielmo Clerico de Stanlache, Willielmo Taillard, Jordano Henrico Ban.

Simon Cannes de Northamton. Sciatis me conceſſiſſe donum ſtabile quod Rogerus de Cheiſnei donavit eccleſiæ de Egneſham, & ſicut dominus Willielmus de Cheiſnei frater Rogeri & Roberti de Cheiſnei teſtatur. His teſtibus, Roberto de Creſt, Ricardo de Chamuſt, Hugone Capellano.

Ego Wido de Diva conceſſi eccleſiæ omnia quæ ex dono Radulphi Murdac prius habuiſſe dinoſcitur, & tertiam partem molendini de Cliſton quam eis Matildis de Cheiſnei dedit, ipſis etiam confirmo; item donacionem Hugonis de Cheiſnei & uxoris ejus Dioniſiæ & Auſchetilli de Grai & Johannis de Grai prædictorum donatio perpetuo robur obtineat. Facta eſt hæc confirmatio anno quo glorioſus rex Anglorum Ricardus dominus meus poſt peregrinationem ſuam Jeroſolimitanam primo Angliam ingreſſus eſt. His teſtibus, Radulpho de Cheinei, Willielmo de Zoom, Willielmo de Monterica, Henrico Baneſter, Willielmo Blundo.

Ego Gaufridus de Clinton Camerarius conceſſi eccleſiæ de Egneſham Hugonem de Sumerford & uxorem ejus & filios ejus omnes & filias, cum omnibus poſſeſſionibus ſuis, ab omni reclamacione & ab omni re liberos & quietos. Teſte Rogero Clerico de Cheiſinto & Willielmo de Lampey & Ranulpho, Rogero Janitore.

Ego Walchelinus Hareng dedi eccleſiæ de Egneſham eccleſiam de Norton. His teſtibus, Waltero Malet, Nicolao de Bemt, Profaſio.

Walchelinus Hareng dedi pro ſalute domini mei Bernardi & uxoris ejus & filiorum ejus eccleſiæ de Egneſham villam meam quæ dicitur Wdeaton, ſalvo ſervitio domini regis & domini mei Bernardi. His teſtibus, Magiſtro Nicolao, Willielmo Presbitero de Acr, Radulpho nepote Abbatis, Willielmo Hoſtiler, Ricardo filio Hugonis. Sed hanc præfatam villam dedi Idæ uxori meæ in dotem, quam amodo de monachis tenebit quam diu vixerit.

Walchelinus Hareng dedit eccleſiæ de Egneſham terram in civitate de Oxeneford, quam mater ejus Hawwiſa eis conceſſit & Segrim Clericus modo tenet, pro hac conceſſione Godefridus Abbas unam marcam argenti mihi donavit. Teſtibus Radulpho de Cheiſnei, Radulpho Hareng, Humfrido Hareng, Amiot, Gilleberto Grant, Gilleberto Cherubon.

Ego Walchelinus Hareng dedi eccleſiæ de Egneſham duas virgatas terræ in villa de Norton in eſcambio duarum virgatarum terræ quas mater mea Helewiſa eiſdem monachis ante donavit, & pro hujus conceſſione libertatis Godefridus Abbas duas marcas argenti mihi donavit. Facta eſt autem hæc conventio eſcambij in com. Oxeneford coram Adelardo Baneſtre tunc Vicecomite. His teſtibus, Willielmo

lielmo filio Baldewini, Philippo de Haton, Stephano & Jacobo filijs ejus.

Ego Radulphus filius Gaufridi & Mathildis uxor mea remiſimus totam calumniam erga eccleſiam de Egneſham quam fecimus ei ſuper villa de Wdeaton per breve domini regis, tam ego quam Mathildis uxor mea, quæ jure conſanguinitatis propinquior heres eſſe dinoſcitur Walchelini Hareng, & propterea Godefridus Abbas dedit mihi & Matildi uxori meæ 20 marcas argenti. His teſtibus, Roberto de Witefeld, Wdeardo de Witefeld, Rogero filio Azoni, Amico de Parco, Gilleberto de Hida, Avenello.

Ego Mathildis de Luci filia Gerardi de Luci ſpontanea voluntate & legitima poteſtate conceſſi, pro anima patris & matris & avunculi mei Walchelini Hareng, eccleſiæ de Egneſham totum jus quod ad me pertinuit in villa de Wdeaton tanquam ad proximam heredem prædicti Walchelini Hareng, ſicut chirographum teſtatur quod in curia domini regis inter me & illos monachos factum eſt, quando Godefridus Abbas pro hac conceſſione dedit Radulpho filio Gaufridi viro meo & mihi 20 marcas, & prædictus Radulphus maritus meus & ego, &c. His teſtibus, Willielmo de Sancto Johanne, Reginaldo filio Azor, Willielmo de Berti, Gilleberto de Ida, Odone de Bert.

Hæc eſt finalis concordia facta in curia domini regis apud Northamton die Mercurij proxima ante purificationem B. Mariæ, anno regni Ricardi regis tertio, coram H. Coventrenſi Epiſcopo, Willielmo Mareſcallo, Gaufrido filio Petri, Hugone Bardulf, Roberto de Wittefeld, Ricardo del Pec, Osberto filio Hervei, Magiſtro Thoma de Huffeburn, Othone filio Willielmi Juſticiarijs domini regis, inter Radulphum filium Gaufridi & Mathildem uxorem ejus petentes, & Abbatem & Conventum de Egneſham tenentes, &c.

Ibid. Ego Stephanus de Pontſold & Aeliza uxor mea filia Thomæ de Grai dedimus monaſterio de Egneſham eccleſiam de Cornwella. His teſtibus, Roberto Archidiacono Oxeneford, Nigello Presbitero, Waltero Scriptore, Willielmo Clerico, Waltero de Cornwell, Gilleberto Grant.

Ego Alexander de Bertona & Willielmus filius & heres meus dedimus eccleſiæ de Egneſham eccleſiam de Berton aſſenſu & conſilio Martini Presbyteri ejuſdem eccleſiæ Perſonæ. His teſtibus, Willielmo Malet, Godefrido Presbitero, Waltero Scriptore, Humfrido de Berton, Ricardo de Sancto Joanne, Henrico filio Ranulfi.

Ego Gillebertus de Monte conceſſi monaſterio de Egneſham pro anima fratris mei Philippi, & pro ſalute domini regis Henrici & reginæ Alionoræ & filiorum ipſorum, eccleſiam de Witefeld, &c. Teſtibus Roberto Priore de Dorcaceſtre, Willielmo Clement, Ricardo Presbytero de Turveſton, Rogero de Sancto Joanne.

Brigandus Briencij nepos ſalutem. Sciatis me dediſſe eccleſiæ de Egneſham, pro anima mea & Edidæ conjugis meæ eccleſiam de Merſton, &c. Hæc omnia frater meus Mainfemnus coram multis conceſſit. Hujus meæ donacionis & conceſſionis Mainfemni ſunt teſtes Robertus filius Reginaldi, Henricus de Oili, Riul de Saxon.

Ego Alanus de Pentos conceſſi eccleſiæ de Egneſham eleemoſynam quam Wiganus Briencij nepos illis conceſſit, ſicut charta Wigani avunculi mei teſtatur. Teſtibus Martino Presbytero, Hugone de Merſton, Roberto filio Walteri, Simone filio Juchel.

Manaſſer Biſet Dapifer regis Angliæ. Sciatis me dediſſe eccleſiæ de Egneſham molendinum meum de Wiggewald quod Hugo molendinarius tenet, pro incolumitate domini mei H. regis Angliæ & pro ſtatu & pace regni ſui, &c. Teſtibus Willielmo fratre meo & Willielmo Torel & Henrico Biſet nepote meo & Roberto Capellano.

Sciant quod conventio, quæ fuit ſuper molendino de Wiggewald inter Abbatem de Egneſham & Anfridum Torel & Priorem de Bradeleia, hoc modo convenit, quod molendinarius qui prædictum molendinum tenebit communi aſſenſu Abbatis de Egneſham, & A. Torel & Prioris de Bradeleia inſtituetur, & hoc A. Torel ſe fideliter omnibus modis obſervaturum in capitulo de Egneſham juravit. His teſtibus, Nigello Decano de Duchelind, Bartholomeo nepote Abbatis, Magiſtro Rogero de Leuechenor.

Alizia de Langetot. Sciatis me dediſſe eccleſiæ de Egneſham tres virgatas terræ quas habeo in Sumerton pro ſalute animæ meæ & filiorum & filiarum mearum, Hugonis ſcilicet, Willielmi & Roberti, Haewiſæ & Beatricis & Iſabellæ; necnon pro anima domini mei Rogeri de Chaiſnei & filiorum meorum Radulphi & Rogerij & filiarum, &c. Hanc donationem concedit ratam fieri dominus Willielmus de Cheiſnei & Hugo & Robertus in perpetuum. Teſte Umfrido Clerico, Geroldo de Norinvilla, Azor Vicee, Rogero de Arundel.

Ego Gaufridus filius Durandi dedi eccleſiæ de Egneſham terram quam Radulphus Luxon tenet, & terram quam Baldewinus tenet pro ſalute animæ meæ, & Matildis uxoris meæ. His teſtibus, Domino Joanne Norwicenſi Epiſcopo, Hugone Abbate de Oſoney, Gaufrido Capellano.

Ego Willielmus de Drueſuals aſſenſu filiorum meorum, Ricardi videlicet & Roberti & Radulphi, conceſſi eccleſiæ de Egneſham unam hidam terræ de proprio pheudo meo de Garinges cum quodam filio meo quem in eadem eccleſia monachum feci. His teſtibus, Hugone filio Ricardi Riulfo de Seiſuns, Willielmo Boterel, Waltero Foliot, Thoma Baſſet, Roberto Baſſet.

Ego Thomas de Drueſvals nepos & hæres Willielmi de Drueſvals dedi eccleſiæ Egneſham terram quam avunculus meus Willielmus eidem eccleſiæ dedit cum quodam filio ſuo Hugone, quem in præfata eccleſia fecit monachum. His teſtibus, Roberto Vilain, Roberto de Walingeford, Rogero de Luches, Willielmo Clerico, Edwardo Coco, & Hugone.

Ego Matildis de Clara dedi pro anima mariti mei Rogeri Comitis de Clara eccleſiæ de Egneſham terram ſcilicet quam eis Ricardus filius Geroldi ante donavit. Inſuper addo eas terras quas eidem eccleſiæ Henricus filius Geroldi frater prædicti Ricardi ante addiderat. Teſtibus Lamberto Capellano, Philippo de Cranate, Radulpho Pecche, Joanne filio ejus.

Manaſſerus Arſic reddidit eccleſiæ de Egneſham unam virgatam terræ vocatam Criſteſmelde, quam pater ſuus Robertus Arſic in articulo mortis ejus prædictæ eccleſiæ recognovit. Teſtibus, Samſone Priore de Cogas, Rogero Capellano, Radulpho de Cheiſneto.

Manaſſer Arſic, &c. Ego in articulo mortis poſitus dedi eccleſiæ de Egneſham quinque acras prati in villa de Cogis. Teſtibus Margareta uxore mea, Alexandro filio meo, Gilleberto Pipart.

Ego Petrus de Mara & Robertus filius & hæres meus donamus eccleſiæ de Egneſham medietatem eccleſiæ de Herford quæ eſt de pheodo noſtro de Warengeford. Teſtibus, Hugone de Camera Clerico, Roberto Presbytero de Herford, Ricardo de Mar.

Ego Helyas de Berton reddidi eccleſiæ Egneſham pratum quod dicitur Manechemed in villa de Berton, quod pater meus Eudo illis quondam donavit. Teſtibus, David Archidiacono de Bucching, Nigello Presbytero, Roberto de Preſton, Radulpho filio Willielmi.

Ego

Ego Hugo de Druval confirmavi donationem quam Thomas de Druvale frater meus eccleſiæ de Egneſham & ſervicium quod Adam de Wdecote Thomæ fratri meo facere ſolebat, &c. cum 21 acris quas Willielmus de Druvall avunculus meus dedit prædictæ eccleſiæ cum quodam filio ſuo Hugone, &c. quam etiam Thomas de Druvallis frater meus confirmavit. Et pro hac mea confirmatione Godefridus Abbas ejuſdem loci dedit mihi tres marcas argenti. His teſtibus, Radulpho Sacerdote de Stockton, Roberto de Witefeld, Radulpho Waleis, Juket filio ejus.

Ego Willielmus Avenel & Helewiſa conjunx mea filia Walchelini Waard & heredes noſtri dedimus eccleſiæ de Egneſham terram illam quam modo Segrim Clericus tenet, & quam prius duæ ſorores tenuerunt. Teſtibus Roberto de Terrawaſta, Hugone de Withulla, Nicolao filio ejus, Rainaldo Brito.

Ego Halewiſa filia Walchelini Waard primogenita, uxor Willielmi Avenel, conceſſi eccleſiæ de Egneſham terram quam Segrim Clericus modo tenet, & quam ante ipſum duæ ſorores Aſcelina & Ragenilda tenuerunt. Pro hac conceſſione Godefridus Abbas tres mihi marcas argenti donavit, & hoc conceſſione mariti mei Willielmi Avenel feci. Teſtibus Jordano de Glinton, Roberto de Terra Waſta, Gaufrido de Serteſth, Hugone de Withul. Filio meo Walchelino mando, &c.

Ego Rogerus Blundus dedi eccleſiæ de Egneſham eleemoſynam cum Roberto filio meo quem in habitum monachalem ſuſceperunt, medietatem domus meæ petrinæ a ſummitate uſque deorſum, a parte orientali quæ eſt in Socna Archiepiſcopi Cantuarienſis, quæ etiam eſt de hereditate præfati Roberti & Joannis filiorum meorum. His teſtibus, Joanne & Laurentio filijs meis, Bricio Hiſton, Rogero Nigro, Magiſtro Nicolao de Leuechenona, Bartholomeo Clerico, Radulpho de Sanford.

Loquela, quæ fuit inter Abbatem de Egneſham & Eliam filium Aviciæ de terra quam Alfricus Gric tenuit in Haſtona de phedo Abbatis de Egneſham, terminata eſt in comitatu Cantabrigiæ, pro qua concordia Abbas dedit Heliæ 20 *s.* & Aviciæ matri ſuæ 4 *d.* &c. Waltero fratri Heliæ 20 *d.* Finita eſt hæc loquela in comitatu in die Sanctæ Catherinæ proximo poſtquam rex Henricus transfretavit in Hiberniam, primo coram me Everardo de Becha, & War. de Baſſingebrun Vicecom. de Cantebrigſcire, &c.

Ego Hugo de Stau filius Johannis de Bovilla dedi eccleſiæ de Egneſham unam virgatam terræ quam habui in villa de Hiſtona cum hominibus in eadem terra manentibus, ſcilicet Willielmo Bighe cum uxore ſua & filijs & filiabus ſuis, & Nicolao filio Hailbert Bighe cum matre ſua, fratre & ſorore ſua cum catallis eorum, pro anima patris mei Joannis & matris meæ Emmæ. Et pro hac donacione Godefridus Abbas mihi dedit ſex marcas argenti & dimidiam, & uxori meæ Haelinæ 2 *s.* & ſeniori filio meo 12 *d.* His teſtibus, Waltero filio Hugonis Vicecomite de Cantebrigſcire, Thoma de Childerl, Rogero de Childerl, Reginaldo Giffard, Rogero filio Willielmi de Draiton.

Ego Willielmus filius Ricardi conceſſi eccleſiæ de Egneſham decimam duarum hidarum de dominico in Midelton, ſicut eam avus meus Willielmus Enulfi filius & pater meus præfatæ eccleſiæ donaverunt. Præterea Rogerus filius Salomonis de Eſtona, cui & heredibus ſuis terram illam tenendam in Fueferme conceſſeram, dedit præfatæ eccleſiæ duas acras in Landcroſt ad unum manſum; aliam in Gerſtuna Rogeri de Sandford, &c.

Ego Rogerus filius Salamonis de Eſcole conceſſi eccleſiæ de Egneſham totam decimam de dominico meo de duabus hidis in Midelton, ſicut eam Willielmus filius Eulfi eccleſiæ donavit. Teſtibus Salomone Patre meo, Simone de Cropper, Haimone, Waltero Scriptore.

Ego Joannes de Sancto Joanne conſilio & aſſenſu uxoris meæ & hominum meorum eccleſiæ de Egneſham & Abbati Waltero, pro anima regis Henrici & pro anima Thomæ fratris mei, & pro anima, vita & ſalute mea & uxoris meæ & heredum meorum eccleſiam de Stanton, &c. Teſtibus, Gaufrido Luvel, Gilleberto de Monte, Roberto de Terrawaſta & Roberto nepote ejus.

Ego Jordanus de Sai pro anima filij Willielmi die quo eum ſepulturæ apud Egneſham tradidi eidem monaſterio eccleſiam de Suledorne conceſſi. Teſte Ranulfo filio meo, & Gerardo Presbytero de Taccheleia & Thoma Presbytero.

Ego Walterus de Cheiſnei & Eva uxor mea dedimus eccleſiæ de Egneſham eccleſiam de Cubelinton, &c. Hæc autem donacio eo anno facta eſt quo Comes Herefordenſis mortuus eſt Rogerius nomine. Teſtibus Willielmo præfatæ Eccleſiæ Perſona, Joanne Walenſe, Milone fratre ejuſdem Joannis, Theodorico Venatore.

Alanus filius G. de Eſton dedi eccleſiæ de Egneſham in eccleſia de Eſton, quæ de mea donacione jure hereditario eſſe dinoſcitur, annuas 4 marcas argenti a Clericis in eadem perſonatum gerentibus de cætero annuatim percipiendas. Teſtibus Magiſtro Nicolao de Leuechenora, Henrico fratre meo ejuſdem eccleſiæ Perſona, qui huic donacioni meæ conſenſit, Gilleberto fratre meo, Magiſtro Cheſel. *Ibid.*

Hugo de Chaucumbe concedo eccleſiæ de Egneſham donacionem illam quam fecerat eis antea avus meus Godefridus, & inſuper compoſitioni illi, quæ ſuper eadem decima inter eoſdem monachos & meos canonicos de Chaucumbe facta eſt auctoritatem preſtiti. Teſtibus, Roberto de Amori, Godefrido de Benefeld, Bartholomeo & Radulpho nepotibus Abbatis, &c.

Ego Alexander de Rumeli conſenſu uxoris meæ & heredum meorum dedi eccleſiæ de Egneſham dimidiam partem prati quod vocatur Wlganeſham pro anima mea & parentum meorum & uxoris meæ, & pro anima Joannis filij mei, qui in die hujus donacionis apud Egneſham ſepultus. Teſtibus, Roberto Cheuancheſul, Willielmo de Rumeli, Randulpho de Rumeli, Stephano de Spetesberi.

M. Rex Scotorum fratribus Templi de Mereton, mando vobis ut Abbati de Egneſham permittatis tenere eccleſiam, &c. ſicut ipſi eam melius tenuerunt in tempore regis David avi mei. Teſte Waltero filio Alani, Radulpho de Sel apud Oxeneford.

Ego Hugo Gulafre aſſenſu & voluntate Sibillæ uxoris meæ & filiorum meorum & heredum Rogeri & Thomæ dedi eccleſiæ de Egneſham capellam meam de Cercheſdene. Teſte Rogero Clerico de Chedelinton, Waltero de Chedelinton, Joanne fratre ejus, Chetello Sculptore.

Baldewinus divina miſeratione Wigornienſis eccleſiæ miniſter. Notum facimus quod dominus Papa Alexander 3. cauſam quæ ſuper decimis dominici de Pudehola vertebatur inter G. Abbatem de Egneſham & Rogerum de Bechelora Clericum delegavit nobis cognoſcendam, quæ terminata fuit in hunc modum. R. Rector capellæ de Cercheſdene, aſſenſu Hugonis Gulafre patroni ejuſdem eccleſiæ, prædictas decimas monaſterio de Egneſham perpetuo poſſidendas (*intellige conceſſit*) Hæc compoficio facta fuit anno Dominicæ Incarnationis 1181, Idibus Maij apud Wigorniam. Teſtibus, R. Priore Wigorniæ, Magiſtro S. Archidiacono Wigorniæ, Magiſtro Nicolao de Leuechener.

Ego Rogerus de Oili dedi eccleſiæ de Egneſham pratum de Buleſtache pro Willielmo filio meo, qui ibi habitum monachi ſuſcepit. Teſtibus, Hugone de Cheiſnei, Roberto fratre ejus Archidiacono Leiceſtriæ, Radulpho de Cheiſnei, Willielmo & Rogero fratribus ejus.

Ego Rogerus de Oili confirmo eccleſiæ de Egneſham donacionem quam pater meus Rogerus & mater mea Hawiſia fecerunt, &c. Teſtibus, Willielmo Chemendul, Roberto de Witefeld, Radulpho de Cheiſnei, Ricardo de Lamara, Henrico filio ejus, Reginaldo Hereng, Hugone filio Fromundi.

Ego Hugo de Plogoneio concedo donacionem Rogeri de Oili, & poſt ipſum Rogeri de Oili filij ejus & heredis & conceſſionem Willielmi de Chemedul, qui prædictum pratum habuit in maritagium cum Helewiſa filia præfati Rogeri de Oili. Teſtibus, Willielmo de Sevecordia, Joanne Repeherm, Ricardo de Gerſand, cum toto hundredo. Ego etiam Alanus filius Hugonis & heres ſuus id ipſum concedo.

Ibid. Ego Willielmus Chemedul & Helewiſa uxor mea reddidimus eccleſiæ de Egneſham totam terram quam Rogerus de Oili mihi dedit cum prenominata uxore mea in maritagium, ſcilicet, totam terram quam ipſe Rogerus in Oxeneford habuit, quam predicti monachi prius poſſederunt ex donacione Rogeri avi prædictæ Helewiſæ uxoris ſuæ. Hæc autem omnia facta ſunt & recognita & conceſſa coram Juſticijs Domini Regis ad Scaccarium apud Weſtmonaſterium, ſcilicet, coram Ricardo de Luci & Galfrido Epiſcopo Elienſi & Joanne Epiſcopo Norwicenſi & Willielmo Baſſet, & postea apud Oxeneford coram Juſticijs itinerantibus, ſcilicet, Rogero filio Reinfredi, & Roberto Manſel & Radulpho filio Stephani, & Willielmo fratre ejus. His teſtibus, Waleramno de Cricchelada, Magiſtro Edwardo, Rogero de Oili, Roberto de Witefeld.

Ego Helewiſa filia Rogeri de Oili uxor Willielmi Chemedul conceſſi eccleſiæ de Egneſham totam terram quam pater meus Rogerius de Oili dedit mihi in maritagium, quam monachi habuerunt & diu poſſederunt ex donacione avi mei Rogerij de Oili. Et hoc feci nulla coactione mariti mei Willielmi Chemedul, & hoc ipſum ego cum marito recognovi ad Scaccarium apud Weſtmonaſterium coram Juſticijs Domini Regis de quibus ſuper & pro hac conceſſione Godefridus Abbas dedit marito meo Willielmo Chemedul 30 marcas, & mihi 10 aureos. Teſtibus, Ricardo Theſaurario regis, Waleramno de Cricchelade, Radulpho de Cheiſnei, Helia de Scaccario.

Reginaldus de Sancto Walerico dedi eccleſiæ de Egneſham eccleſiam de Legis pro ſalute Henrici regis & A. reginæ & liberorum ſuorum & pro mea & Bernardi filij mei ſalute. Teſtibus, Waltero de Blia, Hugone de Weſtberi, Rannulpho de Kent, Humfrido Capellano, Helia de Glameford, Henrico de Turs, Adam de Sarteri.

Robertus Dei gratia Lincolnienſis Epiſcopus confirmamus donacionem nobilium virorum Joannis de Sancto Joanne & Reginaldi de Sancto Walerico.

Ego Robertus Archidiaconus Oxeneford Godefridum Abbatem de Egneſham in perpetuum perſonatum eccleſiæ de Legis ſuſcepi ex donacione nobilium virorum Joannis de Sancto Joanne & Reginaldi de Sancto Walerico, & ex confirmacione Lincolnienſis Epiſcopi.

Hic eſt finis antiquiſſimæ manus qua ſcribitur liber de Egneſhamenſi *monaſterio.*

Ego Hugo Dei gratia Lincolnienſis Epiſcopus ad præſentationem Abbatis Roberti de Egneſham recepi Willielmum de Wares nepotem ejuſdem Abbatis ad perpetuam vicariam de Salthorum.

Hæc eſt finalis concordia facta in curia domini regis apud Rading, anno regis Henrici filij regis Joannis tertio, die dominica proxima poſt Cineres, coram Ricardo Sarum Epiſcopo, Matheo filio Hareb, Radulpho Hureng, Waltero Foliot, Jacobo de Pioterna, Waltero de Riparijs, Mauricio de Thurevill, Joanne de Wikenholt Juſticiarijs itinerantibus, & inter Stephanum de Fretewell petentem & Adam Abbatem de Egneſham tenentem. Pro hac concordia Abbas dedit prædicto Stephano & Sarræ primæ uxori duo corrodia, &c. Præterea dictus *Ibid.* Abbas maritabit unam de filiabus prædicti Stephani, quam ipſe Stephanus voluerit, infra 5 annos ita quod non diſparagetur. Præterea Abbas dedit Stephano acram terræ quæ jacet juxta acram Roberti Mareſcall. Et ſciendum quod prædictus Stephanus reddidit in manus Heliæ Supprioris Attormati prædicti Abbatis coram prædictis Juſticiarijs chirographum quod prius factum fuit in curia domini regis inter Milonem de Fretewell, & Mileſentam uxorem ejus matrem prædicti Stephani.

Walterus Abbas de Egneſham. Notum ſit Willielmum Magnum, Roberti Magni filium, calumniam de Funeſtochia nunc nobis remiſiſſe, unde & nos talionem conceſſimus affartum quod ipſe fecit Stephani regis aſſenſu & noſtro. Teſtibus, Roberto de Terravaſta, Oſwaldo Sartore, Gilleberto Pincerna, Nicolao, & alijs.

Ego Robertus de Anvers dedi eccleſiæ de Egneſham terram quæ de feodo Roberti le Chevalcheſul jure hereditario ad me deſcendere poterat in villa de Fauflow, ſalva Nicholao filio meo & heredibus ſuis tertia parte dominici mei in prædicta villa; ſalva etiam Radulpho filio meo & heredibus ſuis dimidia virgata terræ in eadem villa. Et hoc fideliter obſervandum tam ego quam Willielmus filius heres meus affidavimus. His Teſtibus, Petro Thalemaſche, Hugone le Pouer, Willielmo Blundo, Gilleberto Tailard, Willielmo filio Baldewini, Ricardo Tailard, Joanne Janitore, Avenello, Roberto de Sydenam, Thoma de Berton, Ricardo Pull, Clericis, Willielmo Ruſſel.

Confirmatio ejuſdem per Willielmum de Anvers eſt his teſtibus, Willielmo Blundo, Willielmo fratre domini Abbatis, Waltero Capellano de Egnes, Nicholao de Anvers, Petro de Waltot, Humfrido Duket, Petro de Haywood, Henrico de Lechton.

Ego Petrus Thalemaſche, &c. dedi totam terram meam quæ de feodo Roberti de Chevalcheſul jure hereditario ad me deſcendere potuit in villa de Fauflore, excepta una virgata terræ quam dedi Ricardo Tailard, qui eandem terram illis dedit. Confirmavi etiam monachis unam virgatam terræ quam vendidi Willielmo de Braci in villa de Stock quam idem Willielmus eis dedit. His teſtibus, Hugone de Pouera, Roberto de Anvers, Willielmo filio Baldewini, Ricardo Taillard, Gilleberto Taillard, Willielmo de Braci, Avenello Diſpenſatore, Joanne Janitore, Willielmo Ruſſel, Roberto de Sydenam, Thoma de Berton, Roberto Pull.

Ego Ricardus Taillard dedi monaſterio, &c. Giliebertum filium Humfridi, & Alexandrum filium Alfredi, cum omnibus catallis in tota ſequela eorum. Adam Abbas Egneſham dedit mihi 5 marcas, Viviano tum Vicecomite Oxon. His teſtibus, Ricardo Foliot, Petro Talemaſche, Willielmo filio Baldewini, Roberto Bell, Gilleberto Taillard, Thoma de Nortwde, Ricardo de Submuro.

Hæc

Hæc eſt finalis conventio inter A. Abbatem de Egneſham & Robertum de Grant de Faneſtok, ſcilicet, quod Abbas tradidit prædicto Roberto terram ſuam de Faneſtok, cum quodam aſſarto quod deliberavit de manibus Roberti Arſic & Petri de Staninges, & Robertus le Grant & heredes ſui conſervabunt & acquietabunt Abbatem verſus regem & dominum Falcaſium de plegiagio quod factum fuit verſus dominum Falcaſium, &c. His teſtibus, Joanne Porter, Domino Willielmo Blundo, Avenello, Waltero de Submuro, Ricardo de Submuro, Roberto Mareſcallo, Hernaldo Frankell.

Ibid. Thomas filius Hugonis Diſpenſatoris ſalutem. Sciatis me quietum clamaſſe eccleſiæ de Egneſham totum jus in terra quam pater meus quondam tenuit de Wankelino Harang avunculo ſuo. Teſtibus, Radulpho de Norton, Genteſchin Paupere, Magiſtro Petro de Derham, Gileberto Decano de Icteſlipp, Galfrido de Mora, Fulcone filio Radulphi, Radulpho de Norton, Roberto Radinton, Joanne filio Willielmi, Willielmo de Kerlinton.

Ibid. Hæc eſt conventio facta inter Adam Abbatem de Egneſham & Robertum de Grant de Fineſtok, ſcilicet, quod Abbas conceſſit Roberto terram quam deliveraverant de manibus Roberti Arſic & Petri de Staninges, & prædictus Robertus & heredes ſui conſervabunt Abbatem indemnem verſum dominum regem & dominum Falcaſium de plegiagio quod factum fuit verſus Falcaſium, &c. His teſtibus, Domino Willielmo Blundo, Joanne Portario, Avenello, Waltero de Submuro, Ricardo de Submuro, Roberto Mareſcallo, Ernaldo Frankel.

Ego Willielmus de Olivel aſſenſu Willielmi filij mei dedi eccleſiæ de Egneſham tenementum quod ego & anteceſſores mei habuimus & tenuimus de Bernardo de Sancto Walerico & totum ſervicium quod Radulphus de Retſwell & Hugo de Bladen mihi facere debent. His teſtibus, Magiſtro Siluro de Sancto Michaele, Willielmo filio Humfridi, Gilleberto Decano de Hunteſlip, Roberto de Bradeſton, Waltero Perſona de Rollendrich, Joele de Sancto Germano, Nicolao fratre ejus, Petro de Haiwod, Radulpho de Wotton, Ricardo de Hanleg.

Summa totius noſtri debiti quod debetur David Judæo de Lincoln eſt 152 *l.* 15 *s.*

Ego Thomas Frankelan de Biſſopeſtok dedi eccleſiæ de Egneſham terras de dominico meo, ſcilicet, quæ jacent juxta terras Willielmi Eſtmer, Willielmi Sterre, Adæ filij Joannis, Willielmi le Wodetot, Willielmi Neweman, Willielmi Clerici Boneviil, Adæ de Gizorzs, Willielmi Horne, Willielmi de la Leha, Joannis Baldine, Adæ filij Joannis, & unum meſſuagium quod Henricus Decanus de Walingford de me tenet; item, terras de dominico meo juxta terras Stephani de la Mare, Adæ de Bardino, Willielmi Paſſelewe, Bertram, Gilleberti Eſtimer, Joannis Bruning, Rogeri Hereil, Ricardi Huepehay, Ricardi Hueperhond, Stephani Attemere, Matildis Ririf, Rogeri Herlip; pro his donacionibus Adam Abbas Egneſham dedit mihi 9 marcas. His teſtibus, Radulpho Perſona de Stok, Joanne Capellano de Garing, Luciano Capellano de Stock, Domino Waltero de Berton, Magiſtro P. de Bradeſtud, Willielmo Braci, Willielmo de Wodetot; & in alia charta, Ricardo filio Mair, Osberto Perſona de Stock, Radulpho Capellano de Egneſham, Domino Willielmo de Berton, Magiſtro Petro Malemains, Willielmo de Wodetot, Henrico Cock, Adam de Gizorzs, Roberto Mareſcallo, Nicolao de Sancto Germano, Roberto tunc ſerviente de Stock, Joanne Bat; & in tertia charta ſunt teſtes, præter quoſdam prædictos, Walterus Perſona de Rollandrith, Galfrido Marmion, Galfrido de Curteio, Thoma de Edburbiz, Symone Tyrel, Jordano Mareſcallo.

Ego Robertus de Gardino confirmavi monachis de Egneſham unam virgatam quam emi de Thoma Frankelano & de Willielmo Thymbel. His teſtibus, Thoma de Langel, Roberto Canonico de Sipton, Waltero de Cercenden, Rogero Gulafr, Otwi de Eſthall, Alexandro de Thurun, Willielmo Blundo, Magiſtro Petro Maleſmains.

Ibid. Ego Wido de Diva aſſenſu & petitione Luciæ de Chaiſneto uxoris meæ dedi monachis de Egneſham virgatam terræ quam Willielmus Cradel tenuit. His teſtibus, H. Perſona de Duglinton, Willielmo Perſona de Eſtle, Alexandro de Mildecumb, Roberto de Cawz, Rogero de Bereford, Joanne Canet, Rogero de Harroc, Nigello Clerico.

Ego Petrus de la Mare ratam habeo donacionem quam bonæ memoriæ Robertus de la Mare pater meus fecit, terram ſcilicet quam Hugo Wrenne tenuit. His teſtibus, Willielmo de Grenvil, Radulpho filio Galfridi, Fulcone de Nortun, Magiſtro Galfrido de Dorket, Magiſtro Roberto de Sauninton, Joanne Camerario, Willielmo de Oxon, Joanne Portario, Ricardo de Submuro.

Ricardus de la Mare dedi totam illam terram meam quam Guido de Diva & Lucia uxor ejus pro homagio & ſervicio meo mihi dederunt. Teſtibus, Ricardo Pipard, Radulpho filio Galfridi, Rogero de Kingeſton, Godefrido de la Lea, Matheo de la More, Paulino, Stephano de la More, Thoma de Berton, Rogero de Siderym, Avenello, Joanne Portario, Willielmo de Oxon, Ricardo Submuro.

Ego Alicia filia Joannis Capelli de Witheſeld aſſenſu & voluntate Roberti Rivel viri mei dedi eccleſiæ de Egneſham unum cotagium in villa de Egneſham cum ortolagio adjacente, &c. His teſtibus, Radulpho Halegod, Magiſtro Petro de Stainings, Ricardo de Submuro, Waltero de Submuro, Johanne fratre Stephani, Willielmo Ruſſel, Roberto Mare.

Ego Radulphus de Sanley confirmavi monachis de Egneſham pratum quod tenui de Rogero de Oili in Eſtate, habendum & tenendum, &c. reddendo inde annuatim dicto Rogero de Oili & heredibus ſuis unam libram piperis, & mihi & heredibus meis unum denarium ad Paſcha. Pro hac conceſſione dederunt mihi monachi 18 marcas Eſterlingorum de bonis Magiſtri Adæ quondam Archidiaconi Oxon in gerſumam, anno gratiæ 1241.

Ego Gungora de la Mare in legitima viduitate mea dedi monachis, &c. dimidiam virgatam terræ in Eſtona quam Rogerus le Palum de Eſtona de me tenuit, cum eodem Rogero & tota ſequela ſua, cum corpore Galfridi de Elferſtone quondam mariti mei.

Ego Henricus de Teſden miles dedi eccleſiæ de Egneſham 4 virgatas terræ arabilis extractas de dominico heredis Hugonis de Cuylard villa in villa de Wykeriſenden, illas ſcilicet quas Paulinus de Tayden frater meus pro homagio & ſervicio meo mihi dedit. Præterea dedi unam virgatam terræ quam Hugo de Augio aliquando de me tenuit, præter 4 acras quas vendidi Magiſtro Willielmo de Toney. Item dedi homagium & ſervicium trium ſolidorum quod Johannes de Mariſco mihi facere conſuevit.

Ego Henricus filius Roberti de Derby dedi terram quam Willielmus de Reppendon dedit Roberto patri meo.

Ego Willielmus de Dacia dedi terram illam quam Ricardus Rouland aliquando de me tenuit in villenagio. His teſtibus, Domino Rogero de Turkeby, Domino Gilberto de Preſtona, Magiſtro Symone de Walton,

Walton, Domino Joanne de Choboam tunc Juſticiarijs itinerantibus.

Ego Willielmus de Diva dedi monachis de Egneſham Ricardum Rouland de Wealde, qui fuit villanus & nativus meus cum tota ſequela ſua.

Ego Iſabella filia Hugonis de Cuillardevill dedi totam terram meam, &c.

Ego Johannes le Mire de Northon dedi terram quam habui de Waltero Frankelano, & Abbas & Conventus propterea dederunt mihi pratum quod habuerunt de Radulpho de Sancey.

Ego Philippus Molendinarius de Oxon dedi Seldam quam Joannes Caim aliquando tenuit, & poſtea Willielmus le Sauſer, de qua Selda dedi Henrico filio Henrici filij Simonis de Oxon 12 *d.* perpetui redditus.

Ego Gillebertus Abbas Egneſham, &c. remiſi Thomæ de Gardino & heredibus ſuis ſervicium unius armigeri quod nobis debebat & ſectam curiæ noſtræ propterea ſemel in anno ad Hokedai. Pro hac remiſſione dedit nobis prædictus Thomas unam virgatam terræ. Ipſe vero Thomas & heredes ſui facient nihilominus homagium & regale ſervicium, & habebimus wardam heredum ſuorum ut antea habebamus. His teſtibus, Laurentio le Brun, Stephano Janitore, Radulpho filio Clerici, Joanne filio Stephani, Roberto tunc Cuſtode de Mukelinton, Henrico de Leſſeburga, Roberto de Mariſcall.

Ego Margeria de Reduarijs primogenita Joannis Byſeht conceſſi eccleſiæ de Egneſham 10 *s.* in molendino meo de Wigewold quod Manaſſerus Biſeht eis dedit. Teſtibus, Domino Stephano de Harehull, Domino Willielmo de Haſting, Domino Ricardo de Hatſingeden, Humfredo de la Barre, Roberto de Caitona, Willielmo de Laſſeberewe, Willielmo de Segre, Roberto de Solers, Rogero Harang.

Ego Iſabella filia H. de Cuylarduill in legitima viduitate mea dedi terram meam quam emi de Willielmo de Collinton Clerico filio Agnetis ſororis meæ, &c.

Ego Simon Pictor filius Joannis le Franceis Oxon confirmavi monachis de Egneſham redditum 8 *s.* de tenemento quod fuit quondam Joannis patris mei, qui pater meus illud emit de Matilde de Grantpont & Elena ſorore ſua. Teſte Laurencio Wyth tunc Majore Oxon.

Ego Elias de Vimbervill recepi a domino G. Abbate de Egneſham 150 marcas argenti pro terra de Fulebroc ad acquietandum me de Judaiſmo contra Abraam Judeum de Berchamſtede & contra Abraam filium ſuum & contra Jacobum filium Floriæ Judeum de London, & contra omnes Judeos de debito patris mei uſque ad feſtum Sancti Joannis Baptiſtæ, anno Henrici filij Johannis 36, anno gratiæ 1252. & etiam duas marcas quas domino Thomæ de Valeines reddidit. Teſtibus Domino Roberto de Eſthal & Domino Thoma de Valeines; & quietum clamavi pro me & heredibus meis contra omnes gentes & contra matrem meam Euſtachiam, ſi ipſa velit aliquid de prædicta terra petere nomine dotis, Rogerus le Mey.

Ego Philippus filius Rogeri patris confirmavi donacionem quam Rogerus frater meus illis dedit, prædictæ vero Seldæ menſuratæ continent in latitudine 5 virgas ulnarum domini regis cum pollice interpoſito & duos pollices; in profunditate vero continent 7 virgas ulnarum domini regis cum pollice interpoſito & 4 pollices. Datum anno regis Henrici filij Johannis 39 in craſtino apoſtolorum Simonis & Judæ.

Ego Willielmus Baſtard de Wikerrſindon dedi G. Abbati de Egneſham domicilium illud quod dominus Henricus de Tayden quondam tenuit.

Ego Simon de Coquina & Amicia uxor mea reddidimus Joanni Abbati Egneſham illud meſſuagium quod Thomas de eccleſia, qui fuit primus maritus prædictæ Amiſiæ aliquando tenuit. His teſtibus, Willielmo de Sancto Audoeno tunc Ballivo de Wodeſtoke, Joanne Pady, Ricardo Halewy, Waltero de Mareſcall, Joanne Bacun, Joanne Morell, Ricardo Bacun.

Ego Joannes Modij filius & heres Willielmi Modij de Egneſham dedi monachis de Egneſham meſſuagia mea in Egneſham. Teſtibus, Domino Henrico de la Wade milite, Thoma de Langeley, Roberto de Eyr, Henrico de la Hull, Ricardo Bactron de Egneſham, Joanne Morel de eadem, Joanne Bacun filio Hugonis.

Nicolaus filius Ricardi de Hokele de Egneſham dedi eccleſiæ de Egneſham totum jus quod habui jure ſucceſſionis Auguſtini filij Ricardi Clerici cujus hæres ſum, &c. His teſtibus, Domino Henrico de la Wade milite, Joanne de la Wade filio ſuo, Joanne de Leya, Willielmo Clerico, Ricardo Halewy, Ricardo Bacon, Ricardo Bonvalet.

Sunt in eodem libro monaſterij de Egneſham *aliæ quamplurimæ chartæ, ut etiam inquiſitiones & placita, inter ea tamen aliqua mutila, alia indirecte tantum ad monaſterium ſpectantia, quæ non omnia duximus opere pretium huic operi inſerere.*

NUM. XCIV. A.

De ſummonitione Abbatum contra Wallenſes.

Fœdera &c. Vol. I. p. 71. A. 1216. A. Ed. 2.

REX dilecto ſibi in Chriſto Abbati de Rames ſalutem.

Quia Lewelinus filius Griffini, princeps Walliæ, & complices ſui, rebelles noſtri, terras noſtras, & fidelium noſtrorum in partibus Marchiæ invaſerunt, & de die in diem invadunt, & homicidia & alia dampna enormia ibidem perpetrarunt, & idem Lewelinus nobis, prout deberet, obedire contempſit, & contempnit, in noſtri præjudicium & contemptum, & veſtri ac aliorum fidelium noſtrorum grave dampnum, & exhæredationem manifeſtam, per quod jam exercitum noſtrum ſummoneri fecimus, quod ſit apud Wigorniam in octabis Sancti Johannis Baptiſtæ proximo futuris, ad rebellionem dicti Lewelini, & fautorum reprimendam.

Vobis mandamus quod, dictis die & loco, habeatis ſervitium veſtrum, nobis debitum, paratum ad proficiſcendum exinde nobiſcum, in expeditionem noſtram, contra prædictum Lewelinum, & complices ſuos rebelles noſtros.

Et ita vos habeatis in hac parte, ut per veſtrum & aliorum fidelium noſtrorum, quos propter hoc ſummoneri fecimus, auxilium, dictorum rebellium noſtrorum verſutia adeo potenter reprimatur, quod nobis & vobis cedere valeat ad honorem.

Teſte rege apud Windeſ. 12 die Decembris.

Eodem modo mandatum eſt

Abbati de Thorney.
Abbati Sancti Auguſtini Cantuariæ.
Abbati Sancti Albani.
Abbati Sancti Edmundi.
Abbati Weſtm.
Abbati de Certeſeye.
Abbati Glaſton.

Abbati

Abbati de Hyda.
Abbati de Abbotesbiry.
Abbati de Winchecumb.
Abbati de Perſhore.
Abbati de Eveſham.
Abbati Sancti Benedicti de Hulmo.
Abbati Sancti Petri Glouc.
Abbati de Malmesbir.
Abbati de Shireburn.
Abbati de Michelney.
Abbati de Abindon.
Abbati de Cerne.
Priori de Coventr.
Abbatiſſæ de Wilton.
Abbatiſſæ Sanctæ Mariæ Winton.
Abbatiſſæ de Shaftesbir.
Abbatiſſæ de Berking.

NUM. XCIV. B.

Poſſeſſiones Monaſterij Sancti Benedicti de Ramſey, *in comitatu* Northamptoniæ, *tempore* Willielmi *Conqueſtoris, ex libro vocato* Domeſday-Book.

Terra Sancti BENEDICTI *de* RAMESYE.

In WILEBROC *Hundred.*

ABbatia de Rameſyg tenet 1 virgatam terræ & dimid. in Hala. Terra eſt 1 carucatæ; ipſa eſt ibi in dominio, & 1 villanus, & 2 bordarij habent dimid. carucatam, valuit & valet 5 ſolidos.

In Ludítone (Lydinton in Rutland) tenet Abbatia dimid. hidam. Terra eſt dimid. carucatæ Hano habet, ibi 1 villanus; valuit & valet 2 ſolidos.

In Adelintone tenet Abbatia dimid. hidam. Terra eſt dimid. carucatæ cum 2 villanis, valuit 31 ſolidos, modo 5 ſolidos.

In POCHEBROC *Hundred.*

In Hemintone tenet Abbatia 2 hidas & dimidiam. Terra eſt 4 carucatarum. In dominio eſt una, & 8 villani cum 1 bordario, habent 3 carucatas, ibi 10 acræ prati; valuit 10 ſolidos, modo 20 ſolidos.

In HOCHESLAND *Hundred.*

In Bernewelle tenet Abbatia 6 hidas. Terra eſt 8 carucatarum. In dominio ſunt 2 carucatæ, & 3 ſervi, & 15 villani cum presbytero, & 6 bordarij, habent 6 carucatas; ibi 2 molina de 24 ſolidis, & 40 acræ prati, ſilva 6 quarentenis longa, & 3 quarentenis & dimid. lata; valuit 30 ſolidos, modo 4 libras.

In WIMERLEU *Hundred.*

In Wicetone & Dodingtone tenet Abbatia 3 hidas. Terra eſt 6 carucatarum. In dominio ſunt 2, & 3 ſervi, & 20 villani, & 8 bordarij, & 3 ſochamanni cum 5 carucatis; ibi molinum de 20 ſolidis, & 20 acræ prati, ſilva n. paſtil. una quarentena longa, & 1 lata; valuit 30 ſolidos, modo 4 libras.

In Brachefeld eſt 1 domus, pertinet ad Wicetone cum 5 acris terræ, de dimid. acra. Habet ſocam Judita comitiſſa.

In Novo Burgo Abbas de Rameſey habet 1 domum de 16 denarijs.

NUM. XCIV. C.

De mutuo ab Abbate de Rameſey, *pro paſſagio regis* Edwardi *tertij.*

Fœd. & Convent. Vol. 5. p. 49. A. D. 1338. A. 12. E. 3. Aleman. 12. E. 3. p. 1. m. 10.

REX omnibus ad quos, &c. ſalutem.

Sciatis nos recepiſſe de dilecto nobis in Chriſto, Abbate de Rameſeye, per manus dilecti Clerici noſtri, Roberti de Wodehouſe, Archidiaconi Richemundiæ, theſaurarij, & camerariorum noſtrorum,

Ex cauſa mutui, pro paſſagio noſtro, verſus partes tranſmarinas, per præfatum Abbatem facti,

Unum calicem aureum, cum diverſis petrarijs in fundo, cum patena, ponderis novem marcarum & quinque ſolidorum, & pretij ſexaginta & octo librarum, & quindecim ſolidorum.

Unum ciphum argenteum deauratum, veterem & debilem, cum pede & cooperculo, cum diverſis ſcuchonibus & aymellis, infra & extra, ponderis quadraginta & octo ſolidorum, & pretij quadraginta & octo ſolidorum.

Unum ciphum argenteum, cum pede, deauratum infra & extra, cum diverſis ſcuchonibus & petrarijs, ſine cooperculo, ponderis triginta & duorum ſolidorum, & duorum denariorum, & pretij triginta & duorum ſolidorum & duorum denariorum,

Unum ciphum argenteum deauratum infra & ingravatum, ſine pede & cooperculo, ponderis viginti & ſeptem ſolidorum, & pretij viginti & ſeptem ſolidorum,

Et unam capam chori, broudatam de auro & ſerico, de diverſis ymaginibus, pretij quadraginta marcarum,

Quos quidem calicem, patenam, ciphos, cooperculum & capam eidem Abbati reſtituere, vel ſibi centum & decem & ſeptem libras & decem ſolidos pro calice & patena prædictis, & quinquaginta & duas libras, & ſex denarios pro dictis ciphis, cooperculo & capa (ſi ijdem calix, patena, cooperculum, & capa ſibi non reſtituantur) ſolvere promittimus bona fide.

In cujus, &c.

Teſte rege apud villam de Sancto Edmundo quarto die Junij.

Per ipſum regem & literas ipſorum theſaurarij & camerarij.

NUM. XCV.

Carmina deſcripta in ſuperiore parte majoris eccleſiæ Glaſtonienſis *ab* Ina *rege conſtructæ.*

Hiſt. Brit. Saxon. &c. ſcript. 20. per T. Gale. p. 310.

SIderei montes, ſpecioſa cacumina Syon,
A Libano geminæ flore comante cedri,
Cælorum portæ, lati duo lumina mundi,
Ore tonat Paulus, fulgurat arce Petrus.
Inter apoſtolicas radianti luce coronas,
Celſior ille gradu, doctior hic monitis.
Per corda hunc hominum reſerantur & aſtra per illum.
Quos docet iſte ſtilo, ſuſcipit ille polo.
Pandit iter cæli hic dogmate, clavibus alter.
Eſt via cui Paulus, janua fida Petrus,

Hic petra firma manens, ille architectus habetur.
Surgit in his templum, quo placet ara Deo.
Anglia plaude libens, mittit tibi Roma ſalutem;
Fulgur apoſtolicus Glaſtoniam irradiat.
A facie hoſtili duo propugnacula ſurgunt,
Quos fidei turres urbs caput orbis habet.
Hæc pius egregio rex Ina refertus amore,
Bona ſuo populo non moritura dedit.
Totus in affectu divæ pietatis inhærens
Eccleſiæ juges amplificavit opes.
Melchiſedec noſter merito rex atque ſacerdos,
Complevit veræ religionis opus.
Publica jura regens, & celſa palatia ſervans,
Unica pontificum gloria, norma fuit.
Hinc abiens illic meritorum vivet honore,
Hic quoque geſtorum laude perennis erit.

NUM. XCVI.

Ib. p. 313. *Privilegium* Cuthredi *regis* Weſtſaxonum *Monaſterio* Glaſtonienſi *conceſſum.*

IN nomine domini noſtri JESU CHRISTI, ego Cuthredus Rex Saxonum univerſa regum priorum ſuppetitia Kentines, Baldredes, Cedwallani, Ines, Ethelardes, Athelbaldes, Merciorum, in villis & in vicis, & in agris ac in prædijs, maſſiſque majoribus, ut eſt priſtina urbs Glaſtoniæ corroborata, ſicque propriæ manus ſubſcriptione cruciſque ſigno confirmatum hoc donativum ſtabili jure gratum & ratum regum prædictorum decerno durare, quamdiu vertigo poli terras atque æquora circa æthera ſiderum juſto moderamine volvet. Si quis autem hujus meæ donationis teſtamentum viſus fuerit confringere, vel greſſum pedis nobis Hengiſtingum traditum, uberemque glebam extra terminos præfixos, vel definitos limites, ſeu conſtitutos fines adimere, ipſe acrius mulctatus ſit infernalis ergaſtuli in pœna demerſus, violentiæque ſuæ præſumptionem luat in ævum. Amen. Ego Cuthredus Rex Weſtſaxonum propriæ manus ſubſcriptione Sanctæ Crucis deſignans effigiem, ut nemo qui ſe regeneratum in CHRISTO noverit, præſumat mutare hanc donationem. ✠. Ego Kerewaldus Epiſcopus ſubſcripſi & confirmavi. ✠. Signum manus Cumbran præfati regis & aliorum multorum nobilium.

Exemplar hujus largitionis & privilegij promulgatum eſt anno incarnationis domini 744, in prædicto cœnobio, ſub præſentia regis Cuthredi, quod propriæ manus munificentia, votiva vero devotione, altario ſacro commendavit, in lignea baſilica & honorabili, qua fratres beatæ memoriæ Hemgilli ſarcophagum ſortiuntur. Ego Daniel ſubſcripſi.

NUM. XCVII.

Ib. p. 314. *Privilegium* Leonis *tertij Papæ Abbatiæ* Glaſtonienſi *conceſſum.*

LEO apoſtolicæ ſedis Papa, ſervus ſervorum Dei, Kinelmo Regi, & ejus miniſtris & cognatis & ſucceſſoribus ejus optat & mittit pacem & ſalutem perpetuam. Bonæ voluntatis & laudabilis optationis cogitatio tum apoſtolicis ſcriptis eſt confirmanda & corroboranda, ut quod bene fuerit factum, & per rationabilia exempla confirmatum, nulla deinceps poſſit corruptione vel turbari vel frangi, imo potius inviolabili rectitudine & divina auctoritate debeat inconcuſſum permanere. Et ideo egregie apoſtolica ſententia præcipitur, ut incunctanter confirmari debeat, quod recte inchoatum fuiſſe conſtat. Quapropter quia notum eſt quod tua illuſtris fides petijt a nobis, ut tibi ſcripto confirmaremus monaſterium Domini noſtri JESU CHRISTI, in Glaſtonia Weſtſaxonum regni, in quo monaſterio ſervorum Dei congregatio eſt, cujus terræ ad octingentas hidas numerantur in multis provincijs & locis poſitæ, ſicut Egfridus Rex omnem illam terram deſcripſit, cum judicio & licentia Brihtrici Regis & cum licentia & teſtimonio Merciorum Epiſcoporum & Principum, & ſicut poſtea Kenwlfo Regi Merciorum omnes illæ terræ ſcripto confirmatæ ſunt. Ideo conceſſionem illam Regum & Epiſcoporum & Principum cum corroboratione Regis Merciorum Kenwlfi cum apoſtolico robore & auctoritate confirmamus tibi Kenelme & ſucceſſoribus tuis; monaſterium ſcilicet libere in perpetuum habendi, cum omnibus villis & agris in multis regionibus diviſis, cum omnibus rebus ad hoc pertinentibus, ſylvis & pratis & paſturis & piſcium capturis, hac conditione, ut frequentarent ibi luminaria coram Deo, & ſpirituales cantus & pſalmi & miſſæ cantentur, & concordia ſine ſimulatione, hinc enim ſcriptum eſt in Evangelio, domus mea domus orationis vocabitur. Quocirca ſervi Dei qui in hac vita laborant, debent diatim cum timore divino totum ſpirituale officium implere, ut poſſint Domino noſtro JESU CHRISTO placere. Præterea conſtituimus cum apoſtolico præcepto, & ſub timore divini judicij & ſub excommunicationis interminatione, ne ullus Rex, aut Archiepiſcopus aut Epiſcopus aut Princeps, aut alicujus poteſtatis homo exaltatus, ſive in majori ordine ſive in minori iſta noſtra apoſtolica decreta infringat aut minuat; ſed magis decernimus, ut præfatum monaſterium firmum & ſtabile in omnia tempora perſeveret. Quare ſi quiſlibet, quod non optamus, iſta præcepta noſtra debilitaverit, ſciat ſeipſum per auctoritatem domini Petri apoſtolorum principis excommunicationis vinculo irretitum & a regno Dei extorrem; quicunque vero tenuerit & ſervarit iſta noſtra apoſtolica decreta, ſciat ſe promeruiſſe benedictionem apoſtolicam & æternam vitam a miſericorde creatore noſtro. Data per manus Euſtachij primicerij notariorum, menſe Martio, indictione tertia, octava die Martij, confirmata per manus Paſchalis ſenioris & conſiliarij apoſtolicæ ſedis, regnante Domino noſtro JESU CHRISTO cum Deo patre per infinita ſecula, tertio anno per miſericordiam Dei Papatus Domini noſtri Leonis, in ſancta & apoſtolica ſede Sancti Petri & etiam per licentiam Domini Karoli Francorum Regis & Longobardorum & Patricij Romanorum, anno regni ejus 25to.

NUM. XCVIII.

Privilegium Kenwlfi *Regis* Merciorum *Abbatiæ de* Glaſtonbury *conceſſum.* *Ib. p. 316.*

REgnante in perpetuum Domino noſtro JESU CHRISTO omnium regnorum domino, ego Cenwulf Rex Merciorum, poſtquam electus ſum in Regem per Deum omnipotentem, qui eſt omnium bonorum largitor & retributor, hanc ſubſcriptam libertatem a Domino Leone apoſtolico Papa adquiſivi Kinelmo & ſucceſſoribus ſuis; & ſicut eandem libertatem

bertatem Egfridus Rex anteceſſor meus ei firmiter condonavit, ita quoque ego ei ſcripto confirmo, cum conſilio & licentia terrenorum principum, quorum inferius nomina ſcripta ſunt, & ei ſine ullo mendacio aut dolo largior firmiter habendam. Hæc confirmatio Cenwlfi & Epiſcoporum ejus & Principum fuit conſtituta & ſcripta in venerabili loco, qui dicitur Glaſtingebirg, anno 797. incarnationis Domini, ſecundo anno regni mei, quod mihi Deus conceſſit.

Ego Kenedrip Abbatiſſa cum cariſſimis cognatis meis Ethelburd & Celfled hanc libertatem hic aſcriptam Kinelmo concedendo ſubſcribo, hac ratione, ut ſi etiam poſt tempus contigerit, quod venerabilis loci Glaſtonienſis poſſeſſionem & poteſtatem alterius progeniei homo ſuſcipiat, tamen Kinelmus & ejus ſucceſſores ſtabiliter ſine ulla perturbatione & fiducialiter permaneant in ſua libertate & perpetua pace. Ad confirmandam vero hanc libertatis poteſtatem ego Cenwlf Rex ſignum ſanctæ crucis impreſſi. Subſcripſerunt Ethelardus Cantuariæ & Higbertus Eboraci Archiepiſcopi, & 9 Epiſcopi, & 13 Abbates, inter quos Beadulf Abbas ejuſdem loci, & ſex Principes.

NUM. XCIX.

Privilegium Johannis *octavi Papæ Abbatiæ* Glaſtonienſi *conceſſum.*

NOverit cunctorum notitia fidelium, quod ego Johannes, pij conditoris clementia ſanctæ Romanæ ſedis exiſtens indignus, Papa, glorioſi Anglorum Regis Edgari, necnon & Sanctæ Dorobernenſis eccleſiæ Archipræſulis Dunſtani, ſummiſſo rogatus ſum pulſatu, pro monaſterio Sanctæ Mariæ Glaſtingembiry, quod ipſi acti amore ſupremi Regis in melius reſtaurarunt, & monachorum ibi majorem numerum aggregantes, normamque arctiorem inſtituentes, præcepto regali firmaverunt, ut & ipſe idem facere non differam. Quorum aſſentientes benignæ petitioni, in ſinum Romanæ eccleſiæ & beatorum apoſtolorum protectionem eundem locum ſuſcipio, & privilegijs aſtruo & corroboro, quo ſine tenus in eo, quo nunc pollet, permaneat monachili ordine, ipſique monachi de ſuis ſibi adhibeant paſtorem, & ſe ſuoſque, quos idoneos judicaverint, quocunque in Dorobernenſi diæceſi placuerit, ad ordinandum dirigant. Decernimus etiam ut nulli omnino hominum eamdem inſulam, placitandi cauſa, vel aliquid aliud ibi perſcrutandi, aut corrigendi, intrare liceat. Si quis autem huic rei molitus fuerit contraire, aut poſſeſſiones ejuſdem eccleſiæ auferre, retinere, minuere, vel temerarijs vexationibus fatigare, ex auctoritate Patris & Filij & Spiritus Sancti, Sanctæque Dei Genetricis Mariæ, Sanctique Petri apoſtoli, omniumque Sanctorum, perpetuæ ſit addictus maledictioni, niſi reſipuerit; omnibus autem eidem loco juſta ſervantibus ſit pax Domini noſtri JESU CHRISTI; noſtra autem aſtipulatio inconvulſa permaneat. Actum tempore Egelwardi ejuſdem monaſterij Abbatis hoc apoſtolicum decretum, anno incarnationis Domini nongenteſimo LXV°.

NUM. C.

Privilegium Cnutonis *Regis monaſterio* Glaſtonienſi *conceſſum.*

REgnante in perpetuum Domino, qui ſua ineffabili potentia omnia diſponit atque gubernat, viceſque temporum hominumque mirabiliter diſcernens, terminumque incertum, prout vult, æquanimiter imponens, etiam de ſecretis naturæ myſterijs miſericorditer docet, ut de fugitivis & ſine dubio tranſitorijs manſura regna Dei ſuffragio adipiſcenda ſunt: Quapropter ego Cnut Rex Anglorum cæterarumque gentium in circuitu perſiſtentium gubernator & rector, cum conſilio & decreto Æthelvoti, ſimulque cunctorum Dei ſacerdotum & conſenſu optimatum meorum, ob amorem cæleſtis regni, & pro peccaminum meorum remiſſione & anima fratris mei Regis Edmundi, concedo eccleſiæ Sanctæ Dei Genetricis ſemperque Virginis Mariæ Glaſtoniæ, jura & conſuetudines in omni regno meo & omnes forisfacturas omnium terrarum ſuarum, & ſint terræ ejus ſibi liberæ & ſolutæ ab omni calumnia & inquietatione, ſicuti meæ mihi habentur. Verum illud præcipue, ex omnipotentis Patris & Filij & Spiritus Sancti auctoritate & perpetuæ Virginis interdictione prohibeo, & univerſis regni mei præpoſitis & primatibus ſupra ſuam ſalutem præcipio, ut nullus omnino illam inſulam intrare audeat, cujuſcunque ordinis ſit, aut dignitatis. Sed omnia, tam in eccleſiaſticis, quam in ſecularibus cauſis, tantummodo Abbatis judicium & Conventus expectent, ſicuti prædeceſſores mei ſanxerunt & privilegijs confirmaverunt, Kenuines, Ines, Cuthredus, Eltredus, Edwardus, Edmundus & incomparabilis Edgar. Si quis autem, quovis deinceps tempore, ſub aliqua occaſione interrumpere, aut irritum facere hujus privilegij teſtimonium niſus fuerit, ſit a conſortio piorum ultimi examinis ventilabro diſpertitus. Si quis vero benevola intentione hæc facere, probare & defendere ſtuduerit, beatiſſimæ Dei Genetricis Mariæ & omnium Sanctorum interceſſione amplificet Deus portionem ejus in terra viventium. Scripta eſt hujus privilegij donatio & promulgata in lignea baſilica, ſub præſentia Regis Cnutonis, anno ab incarnatione Domini M. XXXII.

NUM. CI.

Privilegium Calixti *ſecundi Papæ Abbatiæ* Glaſtonienſi *conceſſum.* Ib. p. 334.

CAlixtus Epiſcopus ſervus ſervorum Dei dilectiſſimo filio Sigfrido Pelochino ſalutem, & apoſtolicam benedictionem. Religioſis deſiderijs dignum eſt facilem præbere conſenſum, ut fidelis devotio celerem ſortiatur effectum. Quamobrem nos, fili in Chriſto cariſſime, poſtulationis tuæ deſiderijs benignius annuentes, beatæ Dei Genetricis & glorioſæ ſemper Virginis Mariæ monaſterium, cui annuente Deo præſides, in eccleſiæ Romanæ tutelam protectionemque ſuſcipimus, & contra hominum perverſorum moleſtias ejus privilegio confovemus. Per præſentis enim decreti paginam auctoritatemque ſtatuimus, ut quæcunque ab Apoſtolicis Archiepiſcopis, Regibus & Principibus, alijſque Fidelibus, noſtro monaſterio largitione legitima collata ſunt, quieta ei & integra conſerventur. Quæcunque præterea futuris temporibus juſte canoniceque adquirere, Domino largiente, poteritis, firma tibi ſucceſſoribuſque tuis & illibata permaneant. Decernimus ergo, ut nulli omnino hominum liceat idem monaſterium penitus perturbare, aut ejus poſſeſſiones auferre, vel ablatas retinere vel minuere, vel temerarijs vexationibus fatigare. Sed omnia integra conſerventur eorum, pro quorum gubernatione & conſervatione collata

lata ſunt, modis omnibus, uſibus profutura. Si qua autem eccleſiaſtica ſeculariſve perſona in futurum hanc noſtræ conſtitutionis paginam ſciens contra eam temere venire tentaverit, ſecundo, tertiove commonita, ſi non ſatisfactione congrua emendaverit, poteſtatis honoriſque dignitate careat, reamque ſe divino judicio exiſtere de perpetua iniquitate cognoſcat, & a ſacratiſſimo corpore Dei & Domini noſtri redemptoris JESU CHRISTI aliena fiat, & in extremo examine diſtrictæ ultioni ſubjaceat. Cunctis autem eidem loco juſta ſervantibus, ſit pax Domini noſtri JESU CHRISTI; quatenus & hi fructum bonæ actionis percipiant, & apud diſtrictum judicem præmia æternæ retributionis inveniant. Data Lateranis per manum Annerici ſanctæ Romanæ eccleſiæ Cardinalis & Cancellarij. Idibus Maij, indictione prima, Incarnationis Domini 1123. pontificatus Domini Calixti 2di Papæ Vto.

NUM. CII.

Hartsfeld. Hiſt. Eccleſ. p. 3.

Diploma Regis Henrici *ſecundi indultum cænobio* Glaſconienſi.

HEnricus Dei gratia Rex Angliæ, Dux Normaniæ, Aquitaniæ, & Comes Andegaviæ, Archiepiſcopis, Epiſcopis, Abbatibus, Comitibus, Juſtitiarijs, Baronibus, Vicec. & omnibus Fidelibus ſuis Francis & Anglis totius Angliæ, ſalutem. Quoniam quæ ſeminaverit, homo hæc & metet; eccleſiæ Glaſtonienſis fundamentum jacens, quæ, dum in manu mea fuerat, incendio conſumpta in cinerem reſedit, eam, Domino volente, prudentibus Eraclio Patriarchæ Hieroſolymitano, Balduino Archiepiſcopo Cantuarienſi, Richardo Wintonienſi Epiſcopo, Bartholomeo Exonienſi Epiſcopo, Radulpho de Glanvill, cum multis alijs, per me, aut per hæredes meos conſummandam, magnificentius reparare decrevi. Quæcunque etiam a prædeceſſoribus meis, WILLIELMO primo, WILLIELMO ſecundo & HENRICO avo meo, ſed & ab antiquioribus, videlicet Sancto EDGARO patre Sancti Edouardi, ab EDMUNDO & patre ipſius EDOVARDO, & ELFREDO avo ejuſdem; BRINGWALTHIO, HERCTHWINO, BALDREDO, INA, inclyto ARTHURO, CUNDREDO, & multis alijs Regibus chriſtianis, ſed & a KENEWALLA quodam Rege pagano, quorum privilegia & chartas feci diligenter inquiri, & coram me præſentari & legi, confirmata ſunt prædictæ eccleſiæ, quæ olim a quibuſdam MATER SANCTORUM dicta eſt, ab alijs TUMULUS SANCTORUM, quoniam ab ipſis diſcipulis domini ædificatam, & ab ipſo domino dedicatam primo fuiſſe venerabilis habet antiquorum authoritas; ego quoque in honorem Dei, & beatiſſimæ Virginis matris ſuæ, quæ locum ſibi ſpecialem & primum in hoc regno elegit, & omnium Sanctorum ibidem quieſcentium, pro ſalute animæ meæ, & anteceſſorum & hæredum meorum, concedo & hac mea charta confirmo omnes libertates & dignitates, privilegia & liberas conſuetudines, quæ a prædictis nobilibus viris collata ſunt præfatæ eccleſiæ, & apoſtolicis ſanctionibus ſunt munita, & a beatis Ealſoago & Dunſtano Archiepiſcopis, & quondam loci illius monachis, & a prædeceſſoribus eorum & poſteris roborata. Habeat igitur & poſſideat ſæpedicta eccleſia omnes poſſeſſiones ſuas & terras, & omnes forefacturas eorum, feoda, ſervitia militum, ubicunque fuerint in toto regno meo, in pace & quiete, libere & inconcuſſe, ſicut ego res meas dominicas liberius habeo, fugitivos ſuos, ubicumque inventi fuerint, abſque omni calumnia & impedimento habeant, & ſint Abbates & Monachi, & familia eorum quieti per totum regnum meum de tomm. & pagio. Habeat quoque eadem eccleſia & omnes terræ ſuæ ſoccum & ſaccam on Stutude & on Sitme, on Wode, & on Felde, on Gripbriche, on Burchbrich Hundrendſetene, Adas & Ordelas, Galle, Hordas, Bufa, Eordun & Benedan, Infangenetheof & Fleme ferdem Hanſocne, Fridbrich Forſteal, Tol & Tean; ſed præcipue villa Glaſton in vetuſta eccleſia Genetricis Dei ſita, quæ fons & origo totius religionis Angliæ pro certo habetur, præ cæteris ſit liberior cum inſulis ſuis, ſcilicet Becaria, quæ parva Hibernia dicitur, Godeneia, Marteneſia, Ferramere, Dathenebga & Adredeſia, ut nullus hominum, Rex, Archiepiſcopus, Epiſcopus, Juſticiarius, vel Foreſtarius, vel alius Baillivus ſive Miniſter, vel aliquis alius hominum audeat intrare prædicta loca, cauſa placitandi aut perſcrutandi, aut rapiendi, aut aliud faciendi, quod eccleſiæ dignitati, vel inibi Deo ſervientibus contrarium eſſe poſſit, aut moleſtiæ. Sed Abbati tantum & Conventui ſit poteſtas in cauſis tam notis quam ignotis, in modicis & in magnis, & in omnibus omnino negocijs tractandis & terminandis. Concedo etiam eiſdem eandem authoritatem & poteſtatem puniendi & dimittendi commiſſa delinquentium in locis prædictis, quantum mea dominica curia habeat & quantum ad regiam majeſtatem pertinet, volo & præcipio ſicut prædeceſſores mei ſtatuerunt, & ſummi pontifices ſanxerunt, nec non & eccleſiæ Cantuarienſis prælati confirmaverunt; ſed & diæceſani Epiſcopi aſſenſum præſtantes roboraverunt, quod eadem eccleſia, cum præfatis inſulis, & cum ſeptem eccleſijs ei ſubjectis, ſcilicet de Streta, Piſtoria, Dichſeata, Budekellia, Sapwica, Merelinus, Sowi, cum Capell. earum, Preſbyteris, Clericis, & Servientibus, libera ſit omnino ab omni juriſdictione Epiſcopi Bathonenſis, ſicut mea propria corona. Benedictionem quoque Abbatis, ordines & omnia ſacramenta ab Epiſcopo celebranda, a quocunque voluerint Epiſcopo faciant fieri. Habeant quoque monachi libertatem, poteſtatem & dignitatem eligendi & conſtituendi ſibi rectorem juxta regulam beati Benedicti, ſine omni contradictione & impedimento; ſed nec aliquis omnino hominum in eccleſia Glatoniæ, aut in prædictis inſulis, vel eccleſijs aut capellis ſuis, quacunque ex cauſa præſumat cathedram Epiſcopalem ſtatuere. Si quid tandem amplius regum vel pontificum privilegijs, Eccleſiæ ſæpius memoratæ, quod ad dignitatem vel libertatem faciant, collatum fuerit, ratum & inconvulſum eſſe volo in perpetuum, & firmiter obſervari ab univerſis præcipio. Valde namque verendum, & modis omnibus cavendum eſt, tot ſanctorum regum & pontificum contraire privilegijs, quibus eccleſia illa hactenus inſignita eſt, ne tot ſanctorum maledictiones in renitentes datas, vel alio modo ſtatuere præſumentes, incurrant. Teſtibus Eraclio Patriarcha, iterum Willielmo Remenſi Archiepiſcopo, Balduino Archiepiſcopo Cantuarienſi, Richardo Wintonienſi Epiſcopo, Bartholomeo Exonienſi Epiſcopo, Reginaldo Bathonienſi Epiſcopo, Wilhelmo Comite de Mandevill, Radulpho de Glanvill, & multis alijs apud Weſtmonaſterium.

NUM.

NUM. CIII.

Carta Edwardi *primi Regis* Angliæ *de duobus ſolidis in* Melves *Abbati* Glaſtonienſi *conceſſis.*

EDwardus Dei gratia Rex Angliæ, Dominus Hiberniæ & Dux Aquitaniæ, omnibus ad quos præſentes literæ pervenerint ſalutem. Sciatis quod conceſſimus pro nobis & heredibus noſtris, quantum in nobis eſt, dilectis nobis in Chriſto Abbati & Conventui Glaſtoniæ, quod ipſi & ſucceſſores ſui imperpetuum ſint quieti de duobus ſolidis annuis provenientibus de illis undecim libris & octo ſolidis annuis, qui remanſerunt præfatis Abbati & Conventui per compoſitionem inter venerabilem patrem dominum Robertum Bathoniæ & Welliæ Epiſcopum pro ſe & ſucceſſoribus ſuis nuper factam, quos quidem 25. cum libertatibus & conſuetudinibus ad eos pertinentibus, coram juſticiarijs noſtris ultimo itinerantibus in comitatu Somerzetiæ, per conſiderationem curiæ noſtræ verſus præfatum Abbatem recuperavimus. Et volumus & concedimus pro nobis & heredibus noſtris, quod prædicti Abbas & Conventus & eorum ſucceſſores in perpetuum rehabeant prædictos duos ſolidos annuos, cum libertatibus & conſuetudinibus ad eos pertinentibus, & inde ſint quieti erga nos & heredes noſtros, eodem modo & eiſdem conditionibus quibus ipſi habuerunt ante recuperationem noſtram prædictam. In cujus rei teſtimonium has literas noſtras fieri fecimus patentes. Teſte meipſo apud Eſtwood, 1 die Auguſti, anno R. noſtri 9°.

NUM. CIV.

Deſcriptio eccleſiæ, clauſtri, capituli, &c. Glaſtonienſium.

Hiſt. Mit. Ab. p. 317.

LOngitudo navis eccleſiæ monaſterij continet 54 virgas vel 100 greſſus.

Chorus Glaſtoniæ continet in longitudine 42 virgas.

Latitudo ejus cum duabus alis continet 24 virgas, & 10 virgæ ultra le reredos, ſic in toto continet 34 virgas.

Longitudo brachiorum juxta chorum a borea in meridiem uſque le —— continet 96 greſſus.

Latitudo brachiorum prædictorum continet 10 virgas.

Longitudo a feneſtra quæ eſt proxima latitudini brachiorum quæ incipit in parte occidentali.

Latitudo brachiorum quaſi Anglice *a Porch* uſque principium navis eccleſiæ continet 7 virgas.

* Sic. Longitudo clauſtri ex omni * quatuor partium continet 80 greſſus, latitudo clauſtri continet.

Longitudo de la Chapiter Houſe continet 25 virgas.

Latitudo ejus continet 11 virgas.

Latitudo navis ultra duas Helas continet 26 greſtus; & tota latitudo cum duabus alis ſive Helis continet 26 greſſus.

† Sic. Sed longitudo prope eccleſiæ † navis continet 12 virgas.

Latitudo chori cum duabus alis in parte orientali chori continet 25 virgas.

Memorandum, quod in quolibet latere navis eccleſiæ ſunt 10 columpnæ, & ſic ſunt in tota navi 20 columpnæ, & quælibet columpna continet in ſpacio * ad unam ad aliam —— virgas. * Sic.

Porticus introitus ad magnam eccleſiam, continet ejus longitudo, viz. 14 virgas, & ejus latitudo 8 virgas.

Longitudo aulæ Domini Abbatis eſt 66 greſſus.

Latitudo dictæ aulæ continet 34 greſſus.

In qualibet parte chori ſunt ſex magnæ altæ feneſtræ vitriatæ & totidem ſex in —— Chori.

Et in qualibet luce ſunt in qualibet panella 16 luces, *i. e.* parvæ feneſtræ ſunt in qualibet magna feneſtra, ſunt in toto 60 parvæ feneſtræ.

Item, ſunt in quolibet latere alarum chori 8 feneſtræ & quælibet feneſtra continet——

Spatio de le reredos ex parte orientali magni altaris ſunt 5 columpnæ ſeparatæ.

Et inter quamlibet columpnam eſt capella cum altari.

Et ſpatium capellæ in longitudine continet 5 virgas.

Et ſpatium interceptum inter capellas & reredos continet ſimiliter 5 virgas.

Longitudo capellæ beatæ Mariæ quæ eſt —— ex parte occidentali navis eccleſiæ continet 34 virgas.

Latitudo ejus continet 8 virgas.

Et in quolibet latere ſunt——feneſtræ magnæ.

Et ex oppoſito ſecundæ feneſtræ ex parte meridionali ſunt in cæmeterio duæ cruces lapideæ, ubi oſſa Arturi Regis condebantur, ubi in tumba bifurcata jacet Joſephus ab Aramathæa.

Eccleſia Glaſtoniæ continet in longitudine 192 Steppys.

Item latitudo ejuſdem continet 38 Steppys meos.

Longitudo totius chori uſque navim eccleſiæ continet 82 Steppys.

Longitudo portæ eccleſiæ Glaſtynbery 24 Steppys.

Et ejus latitudo continet 12 Steppys.

Longitudo chori eccleſiæ monaſterij Glaſtynbery continet 74 Steppys.

Latitudo chori eccleſiæ circa orientalem partem dictæ eccleſiæ continet 40 Steppys.

NUM. CV.

Carta Canuti *Regis de privilegijs Abbatiæ* Glaſtonienſis.

Will. Malmeſ. de geſt. Reg. Ang. p. 42.

REgnante in perpetuum domino qui ſua ineffabili potentia omnia diſponit atque gubernat, viceſque temporum, hominumque mirabiliter diſcernens, terminumque incertum, prout vult, æquanimiter imponens, & de ſecretis naturæ myſterijs miſericorditer docet, ut de fugitivis & ſine dubio tranſitorijs manſura regna Dei ſuffragio adipiſcenda ſunt. Quapropter ego Cnut Rex Anglorum & cæterarum gentium in circuitu perſiſtentium gubernator & rector, cum conſilio & decreto archipræſulis noſtri Edelnothi, ſimulque cunctorum Dei ſacerdotum & conſenſu optimatum meorum, ob amorem cæleſtis regni, & indulgentiam criminum meorum & relaxationem peccaminum fratris mei Regis Edmundi, concedo eccleſiæ ſanctæ Dei Genetricis Mariæ Glaſtoniæ jura & conſuetudines in omni regno meo, & omnes foriſfacturas omnium terrarum ſuarum; & ſint terræ ejus ſibi liberæ & ſolutæ ab omni calumnia & inquietatione, ſicuti meæ mihi habentur. Verum illud præcipue ex omnipotentis Patris & Filij & Spiritus Sancti auctoritate, & perpetuæ Virginis interdictione prohibeo, & univerſis regni mei præpoſi-

tis & primatibus ſuper ſuam ſalutem præcipio, ut nullus omnino illam inſulam intrare audeat, cujuſcunque ordinis aut dignitatis ſit; ſed omnia tam in eccleſiaſticis quam in ſecularibus cauſis, tantummodo Abbatis judicium & Conventus expectent, ſicuti prædeceſſores mei ſanxerunt & privilegijs confirmaverunt, Genuines, Ines, Cuthredus, Ailredus, Afredus, Edwardus, Ethelredus, Ailſtanus & glorioſiſſimus Edmundus & incomparabilis Edgarus. Si quis autem quovis deinceps tempore ſub aliqua occaſione interrumpere aut irritum facere hujus privilegij teſtamentum niſus fuerit, ſit a conſortio piorum ultimi examinis ventilabro diſpertitus. Si quis vero benevola intentione hæc facere, probare & defenſare ſtuduerit, beatiſſimæ Dei genetricis Mariæ & omnium ſanctorum interceſſione amplificet Deus portionem ejus in terra viventium. Scripta eſt hujus privilegij donatio & promulgata in lignea baſilica ſub præſentia regis Cnutonis. Anno ab incarnatione dominica 1032.

NUM. CVI.

Bibl. Cotton. Vitell. D. VII. 67. Fol. 161.

Epiſtola Joannis 15. *Papæ ad* Ælfricum *ducem de plurimis malis & injurijs ab illo illatis eccleſiæ Sanctæ* Mariæ Glaſtonienſis [Glaſtingaburneg.]

JOhannes Epiſcopus ſervus ſervorum Dei Ælfrico inclyto duci amantiſſimo filio noſtro ſpirituali ſalutem continuam & apoſtolicam benedictionem. Relatione quorundam fidelium comperimus te plurima agere mala in eccleſia ſanctæ Dei genetricis Mariæ quæ nuncupatur Glaſtingaburneg, & prædia & villas ab ejus jure tua avida cupiditate diripuiſſe, & propter quod eodem loco propinque inhæres habitatione illi ſemper nocuus eſſe. Oportunum enim erat ut tuo ſuffragio ſancta Dei eccleſia, cui propinquus habitando effectus es, per plurimum accreſceret & copia tui adjutorij proprietatibus ditaretur. Sed quod nefas eſt tuo decreſcit impedimento, tuaque humiliatur oppreſſione. Et quia licet indigni non dubitamus nos in beato Petro apoſtolo omnium eccleſiarum curam omniumque fidelium ſuſcepiſſe ſollicitudinem: Ideoque tuam monemus dilectionem, ut pro amore apoſtolorum Petri & Pauli, noſtraque veneratione, ab ipſius loci ceſſes direptione, nil ab eis proprietatibus, villis & poſſeſſionibus invadens. Quod ſi hæc non feceris, ſcias te vice apoſtolorum principis noſtra auctoritate excommunicandum, & a cœtu fidelium remotum perpetuoque anathemati ſubmiſſum, & æterno igni cum Juda traditore perenniter mancipatum.

Hæc ex libro epiſtolarum Alcuini qui fuit Caroli inſtitutor.

NUM. CVII.

Carta Ethilbaldi *regis eccleſiæ Sancti* Andreæ *conceſſa de unius navis libertate.*

Hearnij Text. Roſ. p. 66.

✠ IN nomine domini Dei ſalvatoris noſtri Iheſu Chriſti. Si ea, quæ quiſque præcipienda a Deo mercede hominibus verbo ſuo largitur & donat, ſtabilia jugiter potuiſſent durare, ſupervacaneum videretur, ut litteris narrarentur & fulcirentur. Sed dum ad probanda donata, ad convincendumque donata volentem infringere, nichil prorſus robuſtius eſſe videretur quam donationis manibus auctorum ac teſtium roboratæ, non immerito plurimi petunt, ut, quæ eis conlata dinoſcuntur, paginaliter confirmentur. Quorum poſtulationibus tanto libentius, tantoque promptius conſenſus præbendus eſt, quanto & illis qui precatores ſunt utilior res ſecundum hoc viſibile ſeculum nunc impertitur; & illis, qui conceſſores exiſtunt, pro impertito opere pietatis uberior fructus ſecundum invisibile poſtmodum tribuetur. Quam ob rem ego Ethilbaldus, rex Merciorum, præſentibus litteris indico, me dediſſe pro anima mea Alduulfo Epiſcopo, eccleſiæque beati Andreæ apoſtoli, quam gubernat, unius navis, ſive illa proprie ipſius, ſive cujuſlibet alterius hominis ſit, in cenſum, id eſt, vectigal, michi & anteceſſoribus meis jure regio in portu Lundoniæ uſque hactenus competentem, quemadmodum manſuetudinem noſtram rogavit. Quæ donatio ut in perpetuum firma & ſtabilis ſit, ita ut nullus eam regum, vel optimatum, vel teloniariorum, vel etiam juniorum quilibet ipſorum in parte, aut in toto in irritum præſumat, aut poſſit adducere, manu proprio ſigno ſanctæ crucis ſubter in hac pagina faciam, teſteſque ut ſubſcribant petam. Quiſquis igitur id, quod pro anima mea donavi, aut donatum eſt, illibatum permanere permiſerit, habeat communionem beatam cum præſente Chriſti eccleſia atque futura. Si quis autem non permiſerit, ſeparetur a ſocietate non ſolum ſanctorum hominum, ſed etiam angelorum, manente hac donatione noſtra nichilominus in ſua firmitate. Actum menſe * Septembrio die indictione II. anno regni noſtri XVII. ✠. Ego Ethilbald rex ſubſcripſi. ✠. Ego Danihel Epiſcopus ſubſcripſi. ✠. Signum manus Oba. ✠. Signum manus Sigibed.

NUM. CVIII.

Carta Berthwulfi *regis* Merciorum *de confirmatione ſuperioris conceſſionis.*

EGO Berhtuulf, rex Merciorum, hanc meam donacionem & predeceſſoris mei Aethilbaldi regis cum ſigno ſanctæ crucis confirmavi, his teſtibus conſentientibus & quorum nomina hic continentur, ad indulgentiam delictorum meorum atque prædeceſſoris mei Aethelbaldi regis. Si quis autem ſucceſſorum meorum regum, aut principum aut teloniariorum hanc donationem noſtram infringere vel minuere voluerit, ſciat ſe ſeparatum a congregatione omnium ſanctorum in † tremendi die judicum, niſi prius digne emendaverit. Amen. ✠. Ego Berhtuulf rex Merciorum ſubſcripſi. ✠. Ego Ceolnod Archiepiſcopus ſubſcripſi. ✠. Ego Sedrid regina ſubſcripſi. ✠. Ego Celred Epiſcopus ſubſcripſi. ✠. Ego Tatnoth Epiſcopus ſubſcripſi. ✠. Ego Humberth dux ſubſcripſi. ✠. Ego Mucel dux ſubſcripſi. ✠. Ego Hunſtan dux ſubſcripſi.

NUM. CIX.

Carta Eardulfi *regis* Cantuariorum *de paſcuis Porcorum* xij *gregum.*

IN nomine Dei ſummi. Multi quidem in hoc ſeculo conſtitutionem & narrationem antiquam pro hujus

hujus vitæ favore & concupiſcentia depravare conati ſunt, qui iſtius ærumni ſeculi laudem quærunt, & multo magis hominibus placere quam Deo diligunt, ſicut ipſe procurator nomine Vualhhun, contra Epiſcopum Hrofenſis eccleſiæ ſine intermiſſione congreſſum diſcrimini fecit, circa porcorum paſcua in † ſilba quæ appellatus eſt Caeſtruuaronualth. Iccirco † Sic. ✠ Ego Eardulfus rex Cantuariorum conflictionem eorum ad nichilum redigo, quia coram teſtibus & ‡ Sic. optimatibus meis concedo ad eccleſiam ‡ Sanctæ Andreæ, pro remedio animæ meæ atque meorum * patruum xij greguum porcorum ad ſerbandum * Sic. in publicis locis, id eſt, ut incoli nominandi dicunt, Holanſpic. alius Paetlanhruge. tercius Lindhryge. † Sic. Hoc † autem numerus xij gregum in iſtis tribus partibus ſingulariter in unoquoque teneatur. Si quis vero, quod abſit, heredum meorum hanc donationem infringere aut minuere præſumat, ſciat ſe ab omnipotenti Deo, & a ſanctorum angelorum conſortio ſeparatum, & in æterna perditione damnatum, manente hac donatione mea, in ſua nichilominus firmitate perſeveret. Anno ab incarnatione Chriſti DCCLXII. indict. XV. ✠ Ego Eardulfus rex * Sic. Cantuariorum ſupradicta omnia volens * confirmabi & ſignum ſanctæ crucis impreſſi. ✠ Ego Cuthberchtus gracia Dei Archiepiſcopus, ad petitionem Eardulfi Epiſcopi conſenſi & ſubſcripſi. ✠ Ego Aethilberchtus rex Cantiæ, conſenſi & ſubſcripſi. ✠ Ego Balthard conſenſi & ſubſcripſi. ✠ Ego Duunualla ſubſcripſi. ✠ Ego Aethelhun ſubſcripſi. ✠ Ego Alidberht ſubſcripſi. ✠ Ego Ruta ſubſcripſi. ✠ Ego Folcuuine ſubſcripſi. ✠ Ego Uuohrbrord ſubſcripſi. ✠ Ego Balthhard ſubſcripſi. ✠ Ego Badoheard ſubſcripſi. ✠ Ego Beagnoth ſubſcripſi. ✠ Uualhhun ſubſcripſi.

NUM. CX.

Carta Eanmundi *regis*, *donationes* Offæ *regis* Merciorum *&* Sigeredi *regis dimidiæ partis provinciæ* Cantuariorum *de* Æſlingeham, *quæ cartæ habentur in Monaſtico*, Vol. 2. p. 28. *confirmans.*

76. EGO Eanmundus rex hanc piam donationem ſupraſcriptam propria manu roborandam hoc ſignaculo Sanctæ crucis expreſſi, in loco cujus vocabulum eſt Godgeoceſham, præſente venerabili Archiepiſcopo Bregouuino & conſentiente, conſilio quippe atque conſenſu omnium optimatum & principum gentis Cantuariorum. ✠ Ego Jaenberhtus Abbas conſentiens teſtis affui & ſubſcripſi. ✠ Huaetred Abbas conſenſi & ſubſcripſi. ✠ Signum manus Egeſnodi. ✠ Signum manus Balthhardi. ✠ Signum manus Aldhuni. ✠ Signum manus Uda. ✠ Signum manus Puda.

NUM. CXI.

Carta Ecgberhti *regis* Cantiæ *de terra intra mænia caſtelli* Hroſiſceſtri *eidem eccleſiæ conceſſa.*

77. IN nomine ſummi ſalvatoris & domini noſtri, qui ubique diſponit omnia. Ego Ecgberhtus, rex Cantiæ, tibi Eardulfo, meo fideliſſimo Miniſtro atque Epiſcopo, tuæ petitioni aſſenſum præbui, cum conſenſu ſcilicet venerandi Archiepiſcopi Genberti, qui michi in omnibus carus eſt, necnon & principum meorum, trado terram intra caſtelli mœnia ſupra nominati, id eſt, Hroſiſceſtri, unum viculum cum duobus jugeribus adjacentem plateæ, quæ terminus a meridie hujus terræ, quam tibi modo in præſenti poſſidendam habendamque, & cuicunque volueris te vivente ſeu moriente dare, æternaliter perdono. Si quis autem hanc donationem meam invido malivoloque infringere temptaverit animo, ſit ſeparatus in hoc ſeculo a participatione corporis & ſanguinis domini noſtri Iheſu Chriſti, & in futuro a cætu omnium ſanctorum ſegregatus, niſi antea ſuam præſumptionem digna ſatisfactione correxerit. Manentem hanc Kartulam in ſua ſemper ſtabilitate, ſupraſcriptam donationem meam, ſigno Sanctæ crucis Chriſti confirmare curabo, & alios religioſos viros ut & ipſum agerent adhibui, quorum nomina cum ſignaculis dominicæ crucis intra tenentur. Actum anno dominicæ incarnationis DCCLV. ✠ Ego Egeberhtus, rex Cantiæ, hanc donationem meam ſigno Sanctæ crucis roborare curabo. ✠ Ego Genberhtus gracia Dei Archiepiſcopus, conſenſi & ſubſcripſi. ✠ Ego Badeno8 Epiſcopus conſenſi & ſubſcripſi. ✠ Signum manus Uban. ✠ Signum manus Udan. ✠ Signum manus Aldhun. ✠ Signum manus Uuelheri. ✠ Signum manus Uualhardi. ✠ Signum manus Tymbel. ✠ Signum manus Coenberhti. ✠ Signum manus Balhardi. ✠ Signum manus Aethelnodi.

Confirmatio ejuſdem per Headberhtum *regem* Cantiæ.

✠ Ego Headberhtus Rex Cant. teſtis conſenſi & ſubſcripſi. ✠ Ego Aldberhtus Abbas ſubſcripſi. 78. ✠ Signum manus Eſni. ✠ Signum manus Badohardi. ✠ Signum manus Tidheah. ✠ Signum manus Baldhordi. ✠ Signum manus Eadberhti. ✠ Signum manus Hetraedi. ✠ Signum manus Beornulfi. ✠ Signum manus Heara.

Confirmatio ejuſdem per Offam *regem* Merciorum.

✠ Ego Offa Rex Merciorum, ad petitionem Eardulfi Epiſcopi, hanc donationem in monaſterio, quod * appellatus eſt Medyhaemſtede præſidente * Sic. Abbate Botuuino † meo manu atque impreſſione † Sic. ſanctæ crucis Chriſti corroboravi, & licentiam dedi habendi ſeu trandendi cuicunque voluiſſet. ✠ Ego Botwine Abbas conſenſi & ſubſcripſi.

NUM. CXII.

Carta Egberti *regis* Cantiæ *de terra decem aratrorum apud* Hallingas *eidem eccleſiæ conceſſa.*

79. IN nomine domini ſalvatoris noſtri Iheſu Chriſti. Omnem igitur hominem, ſicut frequenter cæleſti magiſterio adhortante didicimus, qui ſub Chriſtiana religione vitæ cæleſtis præmia conſequi deſiderat, neceſſe eſt, ut in preſenti pietatis inſiſtat operibus & terrenis rebus atque tranſitorijs, in quantum Deo largiente ſufficiat ſibimet æterna mercat bona, ſuaſque preces ad divinam pervenire clementiam cotidie citius per hoc faciat. Quod ipſe aliorum in ſuis neceſſitatibus libenter exaudiat, attentius reminiſcens, quod quibuſque religioſis poſtulationibus tanto libentius tantoque promptius conſenſus præbendus

bendus eſt, quanto & illis, qui precatores ſunt, utilior res ſecundum hoc viſibile ſeculum nunc impertitur, & illis, qui conceſſores exiſtunt, pro impertito opere pietatis uberior merces ſecundum inviſibile poſtmodum tribuetur. Quam ob rem ego Egberth rex Cantiæ, tibi dilectiſſimo Epiſcopo Dioran, atque tuæ eccleſiæ, quæ in honore Sancti Andreæ apoſtoli conſecrata eſt, pro remedio animæ meæ, cum conſenſu meorum optimatum atque principum, terram juris mei decem aratorum, in loco qui nominatur Hallingas, cum omnibus ſcilicet ad eam pertinentibus rebus, juxta terminos indigenis certiſſimos, cum campis, ſilvis, pratis, paludibus, piſcationibus, venationibus, aucupationibus, libenter tenendam poſſidendamque concedo. Ita ut quicquid de ea agere valueris, liberam per omnia inperpetuo poteſtatem teneas. Quiſquis ergo heredum ſucceſſorumque meorum hanc donationem meam augere atque amplificare voluerit, habeat beatam communionem in præſenti cum diligentibus domini, & in futurum perpetuam cum omnibus ſanctis. Quiſquis autem malivola mente de illa immutare vel imminuere temptaverit, ſeparetur a ſocietate non ſolum æternæ felicitatis omnium ſanctorum, ſed etiam in æterna pæna cum ſcelerum ſuorum crudelibus comparticipibus ſit condemnatus. At vero ut hanc donationem meam quilibet hominum aliquando non poſſit irritam facere, manu propria ſignum ſanctæ crucis ſubt. in hac pagina facere curavi.

Teſteſque religioſos ut id ipſum facerent adhibeo. Adjectis denberis in * commune ſaltu Bixle, Speldhirſt, Meredæn. ðæp be eaſtan. ⁊ puſteuuellæ ⁊ teppanhyſe. * Sic.

✠ Ego Egeberhtus Rex hanc donationem a me factam ſigno ſanctæ crucis roboravi. ✠ Ego Heaberhtus rex ſigno crucis roboravi & ſubſcripſi. ✠ Ego Jaenberhtus Archiepiſcopus gratia Dei conſenſi & ſubſcripſi. [1] Signum manus Eangiſly. ✠ Signum manus Udan. ✠ Signum manus Balthardi. ✠ Signum manus Egeſnothi. ✠ Signum manus Uban. ✠ Signum manus Tycam. [2] Signum manus Heardraedi. Signum manus Uuiohtnothi. ✠ Signum manus Coenberhti. [1] *Sic ſine cruce.* [2] *Sic.*

Termini locorum.

Sunt autem termini a loco qui vocatur Hrofeſbreta, uſque ad arborem * qui vocatur Cuturſac. & inde via recta per medium campum, quæ appellatur Hiuetinhamſtedi, uſque in locum, qui dicitur Halleſmeri, & inde circumit per locum, qui vocatur Heortleagu, uſque in flumen Medeuuæge. * Sic.

NUM. CXIII.

Carta Egberti *regis* Cantiæ *de* Brombehege *eidem eccleſiæ conceſſa.*

82. ✠ IN nomine domini noſtri Iheſu Chriſti. Pietatis beneficium quod quiſque fidelium pro Chriſti reverentia ſervo Dei fideliter domino ſervienti miſericorditer contulerit, Chriſto hoc conferre dinoſcitur : Nam ipſe in fine mundi ad electos ſuos loquens dicturus eſt. Cum uni ex miniſtris meis feciſtis, michi feciſtis. Iccirco ego Ecgberhtus Rex Cant. hanc dominicam ſententiam memoriter retinens, & pijs operibus Deo inſtigante adimplere curabo ; tibi Dioran, Hrofenſis eccleſiæ antiſtiti, aliquam partem terræ juris mei libenter concedo, id eſt, dimidiam unius aratri partem ubi nominatur Bromgeheg ſimul & * mariſcem vocabulo Scaga, & ut per omne ab hac die & deinceps ſubſequens tempus, cum notiſſimis terminis omnibuſque utilitatibus ad eam rite pertinentibus, tuo proprio juri æternaliter habendam, poſſidendam, tradendamque cuicunque hominum volueris hilari concedo animo. Hujus autem mariſci terminus eſt aqua pene undique circumperfuſa. Si quis ergo heredum ſucceſſorumque meorum contra hanc piam donationem meam venire fuerit auſus, & temerare eam invido malivoloque temptaverit animo, ſit anathema maranatha. Manente hac carta in ſua nichilominus ſtabilitate, quam roborare propria manu curavi, & alios idoneos religioſoſque teſtes ut id ipſum agerent adhibui, quorum nomina infra caraxata continentur. Actum anno dominicæ incarnationis DCCLXXVIII. in civitate Doroverni. ✠ Ego Egcbertus rex Cantiæ hanc donationem meam ſigno crucis Chriſti roboravi. ✠ Ego Jaenberhtus Archiepiſcopus teſtis conſentiens ſubſcripſi. ✠ Signum manus Eſcuualdi Presbyteri. ✠ Signum manus Uban. ✠ Signum manus Boban. ✠ Signum manus Uulhard. ✠ Signum manus Ubban. ✠ Signum manus Aldhun. ✠ Signum manus Sigired. ✠ Signum manus Eſni. ✠ Signum Eaniardi. Huic vero terræ adjacent † pratæ ubi dicitur Hreodham in IIII^or locis. In uno loco XVII agros on eaſtan clıpana ȝemæne. ⁊ on ſuðan tucinȝneſ ⁊ on pæptan Culinȝa ȝemne. ⁊ on noꝛðan. Et in alio loco XII agros. on eaſtan ıſ culinȝa ȝemæne. ⁊ on ſuðan clıꝑꝑapa ȝemæne. ⁊ on peſtan. ⁊ on noꝛðan. Et in tertio loco VII agros. be eaſtan ıſ meanc ꝑleot. ⁊ be ſuðan. ⁊ be peſtan. ⁊ be noꝛðan ıſ clıꝑꝑapa ȝemæne. Et in quarto loco VI agros. be eaſtan ıſ clıꝑꝑapa ȝemæne. ⁊ be ſuðan ıſ culinȝa ȝemæne. ⁊ be peſtan ıſ ⁊ be noꝛðan clıꝑꝑapa ȝemæne. * Sic. † Sic.

NUM. CXIV.

Alia carta ejuſdem regis, item de Bromgehege.

IN nomine domini Iheſu Chriſti. Cum quis religioſorum virorum fideliter Deo famulantibus ex temporalibus terreniſque ſubſtantijs donare decreverit, hoc pro certo Chriſto donatori bonorum omnium redonare conſtat. Unde & ego Egeberht, rex Cantiæ, tibi venerando Dioran Hrofenſis eccleſiæ antiſtiti trado dimidiam partem unius aratri contiguam, viz. ejuſdem quantitatis terrulam in regione vocabulo Bromleheg, a me antea traditæ. Inſuper & adiciam * mariſcem pertinentem ad aridam & ad aquæ ripam iaenlade habentem quaſi quinquaginta jugerum, & ut in tua ſit facultate imperpetuum habendam, poſſidendam, tradendamque cuicunque elegeris hominum. Et ſi quis tam auſus ſit hanc donationem meam infringere temptaverit, ſit anathema maranatha. Hanc cartulam in ſua ſtabilitate manentem conſentientibus religioſis perſonis & ſubſcribentibus ſigno crucis Chriſti roboravi quorum nomina cum proprijs infra notentur ſignaculis. Actum anno ab incarnatione Chriſti DCCLXXIX in civitate ſupradicta. ✠ Ego Ecgberhtus donator ſignum crucis Chriſti impreſſi. ✠ Signum manus Boba. ✠ Signum manus Balthard. ✠ Signum manus Uuealhard. ✠ Signum manus Banta. ✠ Signum manus Billnoth. ✠ Signum manus Oſuulf. ✠ Signum manus Bubba. ✠ Signum manus Balthard. 4 * 5

NUM.

NUM. CXV.

Carta Ethelberti *regis* Cantiæ *de terra eidem eccleſiæ* Roffenſi, *intra mænia civitatis* Cantuariæ *conceſſa.*

85. IN nomine domini noſtri Iheſu Chriſti, cui patent cuncta penetralia cordis & corporis. Ego Ethelberhtus, rex occidentalium Saxonum necnon Cantuariorum, concedo Hrofenſis eccleſiæ antiſtiti Deoran, aliquantulum terræ juris mei intra mænia ſupradictæ civitatis in parte aquilonali, id eſt, ꝼꝑum ꝺꝺine hẏnnan oꝺ ꝺaꝼꝑoꝺn ꝸ tan eaſt be pealle. ⁊ ſꝑ eꝼt ſuþ oþ þæt e ſt ꝸeat ⁊ ſꝑa peſt be ſtꝑate oꝺ ꝺꝺinc hẏnnan. ⁊ þꝑeo hagan be eaſtan popte butan pealle. ⁊ ꝺ̷ꝑ to ꝼecpen æcepaſ mæꝺe be peſtan. eé. Hoc in augmentum monaſterij tibi conceſſi Sancti Andreæ, ut mea donatio immobilis permaneat ſemper. Et ſi quis hanc donationem meam augere voluerit, augeat dominus ei vitam. Si quis vero tunc minuere præſumpſerit, ſit ſeparatus a conſpectu domini in die judicij, niſi prius emendaverit ante ejus tranſitum quod nequiter geſſit. Actum dominicæ incarnationis DCCLXXXI. ✠ Ego Ethelberhtus rex hanc meam donationem ſigno ſanctæ crucis confirmavi. ✠ Ego Geanberht Archiepiſcopus corroboravi. ✠ Ego Deora Epiſcopus conſignavi. ✠ Signum manus Uulhard. ✠ Signum manus Uban. ✠ Signum manus Udan. ✠ Signum manus Ealhere. ✠ Signum manus Dudec. ✠ Signum manus Wullaf.

NUM. CXVI.

Carta Offæ *regis* Merciorum *de terra ſex aratrorum in* Trotteſclib *eidem eccleſiæ* Roffenſi *conceſſa.*

86. IN nomine Dei ſummi & ſalvatoris noſtri Iheſu Chriſti, ipſoque inperpetuo regnante diſponenteque ſuaviter omnia, terrena quoque ſceptra & regalia jura temporaliter diſtribuerit. Unde & ego Offa, rex Merciorum, aliquam terram pro remedio & ſalute animæ meæ tradam, id eſt, ſex aratrorum, ubi nominatur Trotteſclib, ad eccleſiam beati Andreæ apoſtoli, & ad Epiſcopium caſtelli quod nominatur Hrofeſceſter, ubi beatus Paulinus pauſat, quam etiam Epiſcopalem ſedem modo in præſenti rite regit Waennundus religioſus antiſtes. Hanc itaque ſupradictam terram ad hanc conditionem perpetualiter habendam & poſſidendam concedo, cum omnibus ad eam rite pertinentibus rebus, cum campis, ſilvis, paſcuis, pratis, paſtinationibus & cum proprijs terminis. Hujus autem telluris termini ſunt iſti: ab oriente & a meridie Beerlingas, ab occidente Wrotaham, ab aquilone Meapaham; ad hanc quoque terram pertinent in diverſis locis porcorum paſtus, id eſt, Wealdbaera ubi dicitur ꝺolenꝺꝑic bi ꝺuꝺan eé eppan hꝑẏcꝸ non longe ab eo loco lænꝸan hꝑẏcꝸ. Quiſquis vero contra hanc donationis cartulam callido malignoque tractatu contraire præſumpſerit, noverit ſe, quiſquis ille fuerit, indiſcreto Dei judicio ſiniſtræ partis ſocium fore, & a Chriſti & Dei corpore ſanguineque ſegregandum. Manente hac cartula in ſua nichilominus firmitate, propria manu ſignaculo crucis Chriſti roborare curavi, & teſtes religioſos & conſentientes id ipſum agentes adhibui, quorum nomina cum proprijs cruciculis infra adnotentur. Actum anno dominicæ incarnationis DCCLXXXVIII. ✠ Ego Offa, rex Merciorum, hanc ſupraſcriptam donationem meam hoc ſigno crucis impreſſi. ✠ Ego Ecgfrid, rex Merciorum, teſtis conſentiens ſubſcripſi. ✠ Ego Cynedrith regina conſenſi & ſubſcripſi. ✠ Ego Jaenberhtus, gracia Dei Archiepiſcopus, ſignum crucis Chriſti impreſſi. ✠ Ego Hygeberht Archiepiſcopus ſubſcripſi. ✠ Ego Ceoluulf Epiſcopus ſubſcripſi. ✠ Signum manus Brordam præfecti. ✠ Signum manus Berhtuualdi. ✠ Signum manus Eadbaldi. ✠ Signum manus Ceolmundi.

NUM. CXVII.

CUM ſequentes cartæ in textu Roffenſi multæ ſint, & fere in eadem verba cum ſuperioribus, viſum eſt eas prætermittere, ne tedium pariant. Ad notitiam tamen poſſeſſionum hujus eccleſiæ ſubnectimus nomen uniuſcujuſque regis, vel donatoris, donationem, datam & nomina teſtium.

88. Offa Rex Merciorum dedit eccleſiæ Sancti Andreæ Roffenſi terram unius aratri apud Broomgeheg, anno 789. Teſtes, ipſe Offa rex Merciorum, Jaenberhtus & Hygeberht Archiepiſcopi; Ceoluulf, Heardraed, Unwona, Cyneberht, Ealghearhd & Eadgar Epiſcopi; Ealgmund, Beonna Abbates; Ecgfrithus rex Merciorum; Berktuualdus, Eadbaldus, Brordan, Aethilheardus, Ceolmundus, Ubban, Heaberhtus, Forꝺredus, Uugegan & Ceolheardus.

90. Idem Rex Offa dedit particulam terræ quaſi unius & ſemis jugeri in civitate Hrofi, anno 789. Subſcribunt Offa rex; Ecgfriꝺ rex; Jaenberhtus & Hygeberht Archiepiſcopi; Ceoluulf, Heardred, Unuuona, Cyneberht, Alghearꝺ, Uuaermund & Eadgar Epiſcopi; Ueohtun, Ealhmundus, & Beonnan, Abbates; Brordan, Berhtuualdus, Aeꝺilhardus, Uuigegan, Ceolmundus, Ceolheardus, Eadbaldus, Forꝺredus, Uuigegan, Heaberhtus & Ubban.

Aedelbearht Rex Occidentalium Saxonum ſeu Cantuariorum vendidit Waermundo Epiſcopo 20 acras terræ & unum viculum dimidium civitatis Hrobi & unum manſium, pro ejus pecunia, xv. pund. & xxx mancuſo (*ſic habetur in carta*) anno 790. Subſcribunt Aedelbearht rex; Ciolnoꝺ Archiepiſcopus; Ealhſtan, Swiꝺun, Guꝺheard, Dioruulf Epiſcopi; Etꝺelred & Ælfred filij regis; Uullaf, Uurſerꝺ, Abbates; Uulthelm Presbyter; Uuerenberth & Celmund Miniſtri; Eannulf, Oric, Uulfhere, Aetheluulf; Humbearht, Uullaf, Aldred, Æꝺelred, Dryhtwald & Biorhtuulf duces.

Suithun Miniſter regis Cantuariorum Cuthredi dedit terram trium aratorum apud Brom-Gehaege eccleſiæ Sancti Andreæ, quam terram habuerat de dono prædicti regis.

96. Coenulf Rex Merciorum dedit tria aratra terræ apud Boreſtealle ad meridianam plagam civitatis quæ dicitur Hrofeſceſter, anno 811. Subſcribunt Ceonuulf Rex; Uulfred Archiepiſcopus; Deneberht, Aetheldulf, Epiſcopi; Sigerew Rex; Aelbthrith Regina; Heardberht Dux; Beornmod, Epiſcopus; Beornmoth Dux; Cynehelm Dux; Eadberht

berht Dux; Cyneberht propinquus regis, Coenwald, propinquus regis; Quoenchrith filia regis; Eanberht Dux; Aethelheah.

99. Ecgbertus Rex dedit terram quatuor aratrorum in loco qui dicitur Snoddingland & Holanbeorge, anno 838. Subſcribunt Ecgbertus Rex, Cialnoth Archiepiſcopus; Beornmod, Ealhſtan, Eadhun, Cynred, Ceolberht, Epiſcopi; Edelwulf, Eanulf, Henebearht, Edelwulf, Duces; Ethelheard.

100. Etheluulf, Rex occidentalium Saxonum dedit terram duorum aratrorum apud Holanbeorge, anno 841. Subſcribunt, Etheluulf Rex; Ethelſtan Rex; Ealhſtam, Helmſtan, Beornmod Epiſcopi; Etheluulf, Ealchere, Duces; Duduc, Ethelmod, Uchtred, Tuca, Ethelred, Sigbeorht, Boba.

104. Aethered Rex occidentalium Saxonum dedit terram juxta flumen Meadowege, anno 868. Subſcribunt Æthered Rex; Alhferth, Healmund, Epiſcopi; Wulfhere, Eadred, Ælfſtan, Wigſtan, Ælfſtan, Drihtwald, Duces; Ecgbearht, Beorhtnoth, Ordulf, Æſca, Miniſtri.

106. Aethelulf, Rex Saxonum dedit terram in Cucolanſtan, anno 880. Teſtibus Æthelredo Archiepiſcopo, Swithulfo Epiſcopo, Æthelwaldo, Beornuulfo, Ducibus; Ealhmundo, Beornuulfo, Deoruulfo, Ceobaldo, Ealhhere, Deoring, militibus; Beornhelm, Oſmund, Beorhtred, Nothelm, Miniſtris regis.

120. Eadgar, Rex Anglorum, dedit decem manſas, quod Cantigenæ dicunt x Sulunga apud Bromleage, anno 955. Subſcribunt, Eadgar, Rex Anglorum, Dunſtan Dorobernenſis eccleſiæ Archiepiſcopus; Ælfthryth, mater regis; Oſwald, Archiepiſcopus Eboracæ civitatis; Athelwold Wintonenſis, Ælfſtan Lundonienſis, Ælfſtan, Eadelm, Sydeman, Alfold, Bryhtelm, Epiſcopi; Byrhtferth, Æthelweard, Ælfwerd, Æthelmær, Ælfſige, Wulfſtan, Ælfric, Ælfheah, Ealdred, Leofſtan, Miniſtri regis; Ælfhere, Æthelſtan, Æthelwine, Byrhtnoth, Ordgar, Duces; Ælfric, Alfwold, Wulſige, Sigred, Eadelm, Miniſtri.

124. Æthelred, totius Anglorum nationis Rex, dedit ſex manſas apud Wuldaham, & unam manſam apud Lythanbroce, anno 895. Subſcribunt Æthelred Rex Anglorum, Ælfric Dorovernenſis electus; Ælfheah Wintonienſis adultus Epiſcopus (*ſic in carta*) Ealdulf Eboracenſis electus; Ælfſtan Lundonienſis, Æſcwig Dorkecenſis, Ælfheah Licetfeldenſis, Athulf Herefordenſis, Deodred Orientalium Anglorum, Ælfwold Cridienſis, Sigar Viullenſis, Ordbirht Seoleſenſis, Wulfſige Scirburnenſis, Ealdred Cornubienſis, Goduuinus Hroſenſis, Epiſcopi. Æthelweard, Ælfric, Ælfhelm, Leoffige, Leofwyne, Duces; Ælfſige, Ordulf, Beorhtwold, Æthelmar, Wulfget, Leofwine, Wulfric, Æthilrict, Æthelweard, Wulfnoth, Fræna, Wulfſige, Æthelnoth, Siweard, Sigred, Ælfhelm, Wynnelm, Miniſtri.

130. Æthelred, Rex Anglorum reſtituit ſyx Sulunga (*hoc eſt ſex manſas*) apud Bromleage cum utilitate ſilvarum quæ ipſe in juventute ſua abſtraxerat ab eccleſia Sancti Andreæ Hroſenſis, anno 998. Subſcribunt Æthelred Rex Anglorum; Ælfric Dorovernenſis, Ealdulf Eboracencis, Archiepiſcopi; Ælfheah Wintonienſis, Ælfheah, Æſcwig, Athulf, Wulſtan, Alfwold, Wulfſige, Ordbirht, Ealdred, Ælfwine, Epiſcopi; Æthelſtan, Ecgbirht, Eadmund, Eadred, Eadwi, Clitones; Ælfweard, Wulfgar, Ælfſige, Lyfing, Abbates; Æthelweard, Ælfric, Leoffige, Ælfhelm, Leofwine, Duces; Byrhtwold, Æthelmer, Ordulf, Wulfget, Leofwine, Wulfric, Wulfhead, Sigred, Sigweard, Fræna, Leofwine, Wynnelm, Æthelmær, Ælfgar, Ælfweard, Leofric, Æthelric, Æthelweard, Miniſtri.

135. Æthelredus, Rex nationum totius gentis Britanniæ, dedit xv manſas apud Stantun, & Hiltun, cum omnibus Appendicijs, anno 1012. Subſcribunt, Æthelredus Rex; Ælfgifu Regina; Wulfſtan Archiepiſcopus, cum coepiſcopis & filijs regis & abbatibus & ducibus & militibus, quorum nomina hic inſerta ſunt. Eadnoth, Athulf, Athelwold, Ælfgar, Godwinus, Æthelſie, Brithwoldus, Leving, Alfhun, Ælmar, Epiſcopi; Wulfgar, Ælfſi, Brihtmer, Ælfwi, Ælffi, Edric, Brihſtan, Eadmær, Oſcytel, Abbates; Eadric, Uhtred, Leofwine, Ælfric Duces; Æthelmær, Syferth, Æthelweard, Godwine, Morcar, Ælfgar, Wada, Ulfkytel, Thurkytel, Æthelwine, Adelwold, Ælmær, Milites.

De fundatione eccleſiæ Sancti Andreæ per Aethelbertum regem. Vid. Monaſticon, Vol. 1. p. 27.

Anſelmus Archiepiſcopus Cantuarienſis confirmavit eccleſiæ Sancti Andreæ de Roueceſtria omnes conſuetudines & leges quas habuit de anteceſſore ſuo Lanfranco; & inſuper dedit monachis eccleſiam de Northflete, & perdonavit eis xxxv ſolidos quos ſolvere ſolebant annuatim de Piſcaria de Gillingeham; & dedit Epiſcopo terram valentem xx ſolidos per annum de manerio de Heiſa in Middleſexa. Teſtibus Ernulfo Priore, Joſeph, Eadmero Monacho Cantuar. Baldeuuino de Torriac Monacho Becc. Willielmo Archidiacono Cantuar. Aſchetillo Roffenſi Archidiacono, Willelmo de Einesforth, Godefrido de Falchenham. 154.

Radulphus Archiepiſcopus Cantuariæ confirmavit prædictam donationem Anſelmi & dedit monachis unam acram terræ in campo de Gudlesfeld, & v ſolidos qui ei debebantur ſingulis annis pro piſcatoria de Niwe Were in territorio de Grean. Teſtibus domno Arnulfo Roſenſi Epiſcopo, Johanne Cantuarienſi Archidiacono; Herwiſo Archidiacono Roffenſi, Joſeph, Edmero Monacho Cantuarienſi, Rodberto Monacho Sagienſi, Silveſtro, Hugone Monacho Roffenſi, Ansfrido Capellano, Ansfrido Dapifero, & multis alijs. 155.

Willelmus Archiepiſcopus Cantuarienſis, & apoſtolicæ ſedis legatus, confirmavit donationem eccleſiæ de Northflete, & etiam eccleſiæ de Boxley quam Henricus Rex dederat. Teſtes, Herewiſus Archidiaconus Cantuarienſis, Gaufridus Prior, Eadmerus Monachus Cantuarienſis, Fulco Prior de Eie, Richardus Archidiaconus de Norwic, Willielmus Vicecomes, Ansfridus Dapifer, Haimo filius Vitalis, & alij multi. 156.

Carta Willelmi regis in Monaſtico, Vol. 1. p. 29.

De Tarenteford. Vid. Monaſticon, Vol. 1. p. 29.

Anſelmus Archiepiſcopus Cantuariæ confirmavit monachis eccleſiam de Northflete & remiſit cenſum piſcariæ de Gilingeham. 158.

De Waletuna, vid. Monaſticon, Vol. 1. p. 29.

De Rethravelda, ibid.

Robertus Latimier dedit mariſcum in inſula de Grean, unde monachi habebant xxx ſolidos ſingulis annis, & Archiepiſcopus Anſelmus de quo ipſe tenebat confirmavit donationem.

Ægelnothus de Hou dedit etiam unum mariſcum in eadem inſula, cum filio ſuo quando fecit illum monachum, & reddebat xv ſolidos, & idem Archiepiſcopus confirmavit.

Osbernus de Biliceham accepit ſocietatem monachorum, & ideo conceſſit eis decimam de Lyafrun, quæ fuit uxor Syuuardi de Hou, dedit manſium in inſula de Grean, qui reddebat quadraginta ſolidos, & Uulfordus, cognomine Henricus de Hou, remiſit calumniam quam habebat ad eundem.

Wlfuuardus de Hou, cognomine Henricus, accepit ſocietatem horum monachorum, pro qua dedit eis totam decimam de Cobbeham, & alia vice decimam ſuam 162.

ſuam de Hou, & tertiam partem ſubſtantiæ ſuæ poſt mortem ſuam. Quod Uxor illius, & filius ſuus Rudbertus & fratres ſui Siuuardus & Eduuardus conceſſerunt.

Eadmer de Tarente dedit dimidiam decimam ſuam de Cleeidune.

Arnulfus de Cilesfelda dedit medietatem totius
163. decimæ ſuæ de Cilesfelda, annonam ſcilicet & agnos & porcellos & caſeos & vitulos & pullos ſi ibi ſunt equarum & unum villicanum cum quinque acris terræ, & monachi ſuſceperunt ipſum Arnultum cum uxore ſua & homines ſuos in fraternitatem, & in ſocietatem totius beneficij ipſius eccleſiæ. Teſtes Anſcetillus Archidiaconus, Radulfus Prior Cadomi, Hunfridus Monachus, Radulfus Clericus, Simon Dapifer Epiſcopi, Athloldus frater ejus, Wido Biſet, Hainfridus Dapifer Arnulfi, & alij multi.

Notandum quod de conſtitutione capituli Roffenſis proviſum eſt, quod quicquid percipit Epiſcopus tam in veſtiarijs quam in calciarijs per manus camerarij, & quicquid percipit in cereis & exenijs & conſuetis per manus ſacriſtæ de proventibus eccleſiæ de Northflete recipit.

164. Eudo Dapifer regis dedit monachis omnes illas decimas quas Adam frater ſuus quondam dederat Anſcetillo Archidiacono Cantuarberiæ, & quas idem Anſchetillus poſtea conceſſit Sancto Andreæ, ſcilicet decimam de Langeleia de caſeis & de porcis, de Suttune de caſeis & de beſtijs, de Leeburna de caſeis & de beſtijs, de Readlega de caſeis & de beſtijs, de Culinga & de Merelea de omnibus rebus.

Radulfus Pincerna Eudonis dedit decimam ſuam de Culingis, valentem v ſolidos per annum.

Robertus de Hedenham dedit omnem ſuam decimam de Hedenham.

Robertus de Langeleia dedit decimam ſuam de Langeleia.

Adeloldus frater Balduini monachi dedit omnem ſuam decimam, etiam de mobili pecunia.

Hugo de Port dedit uno quoque anno xx ſolidos, pro decima de ſuo manerio de Ærhetha.

Robertus de Sancto Amando totam decimam ſuam de Heſcendena, cum eccleſia.

Geroldus, homo Haimonis Vicecomitis, quandam decimam quæ valet xx ſolidos.

Uulmerus, homo Arnulfi de Heſdine, ſuam decimam quæ valet per annum x ſolidos.

Robertus de Borcſſealle totam ſuam decimam.

Rannulfus filius Uulterij decimam ſuam de Seſmundeham, quæ uno quoque anno valebit octo millarios de Harenc.

Haimo filius Vitalis dedit eccleſiam de Sturmutha & totam ſuam dominicam decimam, cum omnibus conſuetudinibus quæ ad eandem eccleſiam pertinent, & quatuor acras terræ & paſturam ad centum oves.

Radulfus Maleſmæins dedit decimam ſuam de Stoches.

Willelmus de Cloevilla, duas partes decimæ de Acle.

Godefridus de Scræmbroce & uxor ejus ſuam dominicam decimam.

De Wicham terra Sancti Andreæ, quam Epiſcopus Gundulfus dedit Goisfrido Talebot, retinuit idem Epiſcopus omnem decimam omnium rerum, ad opus monachorum ſuorum æternaliter.

Gotcelinus de Hænherſte, dimidiam decimam de terra ſua illic & totam decimam ſuam de terra ſua in Freondesberia.

Quatuor cartæ regis Henrici, quarum ultima de Wroteham, & etiam de Ælham in Monaſtico, Vol. 1. p. 30.

172. Idem Rex Henricus conceſſit monachis unam feriam omni anno celebrandam duobus diebus integris in civitate Roueceſtra, id eſt, ipſa die feſtivitatis Sancti Paulini & priori die ante feſtivitatem, & totum theloneum quod inde eveniet quietum cum omnibus conſuetudinibus feriæ tam extra civitatem quam infra. Teſtibus Willelmo de Wereluuaſt & Eudone Dapifero, & Haimone Dapifero & Willelmo Pevrel, & Haimone Peverel.

Rogerius de Ælham dedit monachis dimidiam decimam de terra ſua de Ælham, de omni re.

Ealdulf de Scærlesfelda dimidiam decimam de 174.
terra ſua de Ælham de omni re, & dimidiam decimam de terra ſua de Limningis ſimiliter de omni re.

Leofwine Scone de Bere dimidiam decimam de 175.
terra ſua de omnibus rebus.

Baldewinus on Offerlande dimidiam decimam de terra ſua de omnibus rebus.

Eaduuard on Offerlande dimidiam decimam de terra ſua.

Blakeman of Flotbeame dimidiam decimam de terra ſua.

Leofwine on Acſtede dimidiam decimam de terra 176.
ſua.

Uulfricus le Mangere dimidiam decimam de terra ſua.

Rainaldus de Boeuuike dimidiam decimam de terra ſua.

Radulfus de Chieresburh dedit quingentas anguillas unoquoque anno.

Herbertus de Gatindene dedit totam decimam ſuam, aut quadraginta denarios aut valentem in anguillis.

Ulgerius nepos Geroldi dedit decimam de terra 177.
ſua.

Goffridus de Ros dedit decimam ſuam de Ealdeham.

Gundulfus de Rofeceſtra dedit manſam ſuam.

Willelmus filius Willelmi de Horsburdenne dedit 178.
decimam ſuam de Crakeberga.

Willelmus de Editune dedit decimam ſuam va- 179.
lentem per annum v ſolidos.

Goffridus de Deltſa decimam ſuam de Deltſa.

Heimfred, homo Ernulfi de Cilesfeld, decimam ſuam in Cilesfeld.

Hinfridus Canuth de Stælesfelda decimam ſuam valentem per annum x ſolidos.

Smaleman de Cobbeham, duas partes decimæ de 180.
una terra ſua, & tertiam partem de alia.

Robertus Camerarius, filius Willelmi, vendidit Ernulfo Epiſcopo domino ſuo terram, quam tenebat in Lundonia xx ſol. & Epiſcopus conceſſit perpetualiter ad comparanda ex eadem luminaria eccleſiæ Sancti Andreæ.

Hugo de Niuneham dedit eccleſiam de Northtuna, cum omni terra quæ ad illam pertinebat, & dimidiam decimam de omni re quæ ad villam pertinebat. Unde habent monachi per annum unam marcam argenti.

Ingelburgis, quæ fuit uxor Herulfi ſutoris, dedit 181.
monachis manſam ſuam.

Egelricus Presbyter de Cettham dedit unam manſam reddentem xii denarios per annum.

Ricardus Brutin de Gillingeham dedit omnem decimam ſuam in annonam, in agris, in porcellis, in caſeis, & vitulis & omnibus alijs rebus.

Ricardus filius Malgerij & Eadric de Heſcendena, 182.
vid. Monaſticon, Vol. 1. p. 30.

Elfuuine preoſtes ſunu, cum uxore ſua, dederunt monachis unum mariſcum infra inſulam de Grean.

Hugo filius Fulconis dedit terram ſuam de Sutgate 183.
pro xii denarijs unoquoque anno.

Goldwinus

Goldwinus cognomento Grecus dedit duas Hagas & dimidiam terræ in Roueceſtra, & partem.

184. Rodbertus Henrici regis filius, vid. Monaſticon, Vol. 1. p. 30.

Coc dedit terram illam in qua manebat cum domibus quæ ſuper eandem terram erant.

185. Goduinus filius Edith dedit dimidiam manſam ſuam.

Goffridus Petit dedit unam Hagum.

Geldeuuinus monetarius dedit manſionem ſuam juxta cimiterium monachorum.

188. Gausfridus de Delrſa dedit xxx acras terræ juxta Preſtafelda.

189. Godricus de Deltſa dedit decimam de annona ſua.

Gosfridus de Deltſa dedit quandam partem terræ quam habebat in Delſa.

190. *Hæc ſunt quæ ordinata ſunt a Domino noſtro* Gundulfo *Epiſcopo ad veſtitum monachorum.*

De Roueceſtra x libras. De molendino ejuſdem villæ xxx ſolidos. De Celario xxiiii ſolidos. De Frandesberia v libras & x ſolidos. De Stoches xxx ſolidos. De Fletis iiii libras & x ſolidos. De Hederham v libras. De Tarenteford ii libras. De Northfletis iii libras, & x ſolidos. De Cantuarie iii libras. De Bullocesfelde ii libras. De Graen xv ſolidos. De Ærhetha xx ſolidos. De Adeloldo de Cilesfefelda x ſolidos. De Uulmero ejuſdem villæ x ſolidos. Rodbertus de Uuate villa xv ſolidos. Radulfus pincerna vi ſolidos & viii denarios. De Archidiacono x ſolidos. Willielmus de Editune x ſolidos. Heimfred vi ſolidos & viii denarios. Hunfrith Cinuth x ſolidos. Radulfus pincerna v ſolidos de Culingis. Et omnes decimas quas Anſcetillus Archidiaconus de Cantuaria tenebat de Adam fratre Eudonis Dapiferi.

Osbernus de Biliceham xii ſolidos. Godefridus de Scræmbroce x ſolidos. Ulgerius nepos Geroldi v ſolidos. De Æilesford xx ſolidos. De Suthtune xx ſolidos. De Uuleuuic iiii ſolidos. De Cicelherſte iiii ſolidos.

191. Ernulfus Roffenſis Epiſcopus dedit eccleſiæ huic eccleſiam de Edenham & terras & decimas omnes, quas ipſa eccleſia habuit, cum omnibus ad eam pertinentibus. Decimam etiam de dominio de Edenham & de Cudintuna, in annona, in vitulis, in agnis, in puleinis, in purcellis, unam quoque hagam & dimidiam hidam terræ in Hedenham. Hæc omnia ad luminaria eccleſiæ Sancti Andreæ, & ut Secretarius eccleſiæ det ſingulis annis in die anniverſarij ſui decem ſolidatas panis pauperibus, & xx ſolidos in refectorium fratribus.

192. Idem Ernulfus Epiſcopus dedit ad ſuſtentandas domos monachorum denarios quos Presbyteri parochiani ſolebant reddere, vel quando criſma accipiebant, vel ad Synodum conveniebant.

193. Idem Epiſcopus conſenſu monachorum conſtituit eleemoſinam faciendam ſingulis annis in anniverſario Gundulfi Epiſcopi. Secretarius debebat dare quadraginta denarios, camerarius quadraginta denarios, celararius quadraginta denarios & unum millenarium allecium. Hedredam quatuor ſolidos & duos ſalmones. Frendesberi, Devintuna, Flietes, Wldeham, ſex ſolidos & duos ſalmones. Stoches duos ſalmones. Lamhetla unum. Suthuuerca unum. Hos viginti ſolidos recipiet celerarius & empto inde pane & allece, ipſe cum eleemoſinarijs diſtribuet ipſa die pauperibus. Salmones autem habebunt fratres in refectorio.

Angoſtus de Roueceſtra dedit monachis totam decimam ſuam de Deltſa & de molendino, & quandam particulam terræ & quinque acras terræ juxta Preſtefelde.

Quando Gundulfus Roſenſis Epiſcopus dedit Abbatiam de Mellingis ſanctimoniali Avitiæ, ipſa juravit fidelitatem & ſubjectionem eidem Epiſcopo & ſucceſſoribus ſuis & eccleſiæ Sancti Andreæ, & quod per ſe nec per aliam perſonam prædictam ſubjectionem diſſolvere temptaret, & quod in Abbatia ſibi data Priorem nec poneret nec deponeret, nec ullam ſanctimonialem reciperet, nec terram inde daret vel auferret. 194.

Henricus de Port, anno 1108, dedit monachis xx ſolidos de redditione ſua de Earhethea & totam decimam de Halegele. 195.

Rodulfus Clericus conceſſit eccleſiæ Sancti Andreæ manſionem ſuam juxta cimiterium monachorum & redditum xx ſolidorum apud Langeport. 196.

Golduuinus, Presbyter de Roueceſtra, dedit dimidiam hagam in Roueceſtra. 197.

Ælfuninus filius Dirgiue dedit aliam dimidiam hagam. 198.

Godfridus filius Æluuini dedit aliam dimidiam hagam.

Uxor Rodberti Latimarij diu ante mortem ſuam reddidit terram, quam tenebat de Thornidura in Freondiberia, monachis, quorum debebat eſſe poſt mortem ejus. Pro hac autem terra monachi dederunt ei ſexaginta ſolidos, & preterea promiſerunt ei, quia invenirent ei victum & veſtitum quamdiu viveret; victum videlicet de celario quantum uni monacho, & præter hoc unum ferculum de carne quatuor diebus in hebdomada; veſtitum vero de camera honorabilem, qualem ejus ætatem & perſonam deceret. Uni autem ejus ſervienti & uni pediſequæ, qui ei ſervirent, talem darent victum qualem cæteris eccleſiæ ſervientibus. Super hæc omnia darent ipſi Dominæ viginti ſolidos ſingulis annis quibus ſervientes ſibi ſolidaret & veſtiret, & cætera ſibi neceſſaria prout vellet ipſa procuraret. Cum autem obiret, Conventus eam ſepeliret, & anniverſarium ejus ſingulis annis faceret.

Ricardus Bellus & Ernulfus de Strodes cum uxoribus ſuis dederunt omnem decimam ſuam etiam de mobili pecunia. 200.

Godingus de Hou conceſſit ſingulis annis quatuor ſolidos, & frater ipſius Hugo conceſſit 2 ſolidos.

Fulco filius Hugonis conceſſit decem ſolidos ſingulis annis de terra de Blechemere. 201.

Ranulfus Conſtabularius dedit octo ſolidos per annum de decima monachorum quam tenebat.

Hugo de Stocheis dabat x ſolidos per annum de decima monachorum quam tenebat.

De Æſlingeham quam Epiſcopus Gundulfus dedit Goisfrido Talebot, retinuit idem Epiſcopus omnem decimam in opus monachorum. Coclandus de Eſcedene dedit quandam terram juxta murum vineæ monachorum, &c. 202.

Willelmus Cantuarienſis Epiſcopus confirmavit Epiſcopo Roffenſi omnem poteſtatem & jura Epiſcopalia illi pertinentia in manerijs ejuſdem Archiepiſcopi. 203.

Imarus Tuſculanus Epiſcopus, apoſtolicæ ſedis legatus, cum controverſia orta eſſet inter Epiſcopum Roffenſem & monachos ejuſdem eccleſiæ de manerijs de Lambetham & Hendenham, ipſa maneria dictis monachis adjudicavit, aſſidentibus Teobaldo Cant. Archiepiſcopo, Rodberto Lund. Henrico Winton. Alexandro Lincoln. Ibrardo Norwic. Sifredo Ciceſtr. Epiſcopis; Gaufrido Sancti Albani, Gervaſio Weſtmonaſterij, Petro Scireburn. Abbatibus; & Magiſtro Hilario, &c. 204.

Theobaldus

205. Theobaldus Cantuarienſis Epiſcopus confirmavit omnes poſſeſſiones & omnia privilegia monachorum Roffenſium.

Ædmerus dedit poſt mortem ſuam totam piſcariam de Niuue Mere & totam terram ſuam quam habebat in Lundonia & domos.

217. De Dudicote & de Eaſtuna, vid. Monaſticon, Vol.
218. I. p. 30.

NUM. CXVIII.

Carta Ecgberti Anglorum *regis, de libertate eccleſiæ Sancti* Andreæ *Apoſtoli.*

Inſ 97. IN nomine domini noſtri Iheſu Chriſti. Ego Ecgberhtus, gracia Dei Rex Anglorum, cum conſenſu Epiſcoporum ac principum meorum, hanc libertatem * donabi eccleſiæ, quæ ſita eſt in civitate Hrobi & omnibus agellis quæ ad eccleſiam Sancti Andreæ apoſtoli pertinent, pro remedio animæ meæ & filij noſtri Aethelnulfi, quem regem conſtituimus in Cantia, ut omnes † agros ſint libera ab omni regali ſervitio, a paſtu regum & principum, ducum & ‡ præfectum exactorumque, ab equorum & falionum accipitrumque & canum acceptione & illorum hominum refectione, quod nos Feſtingmen nominamus, a parafrithis & ab omnibus difficultatibus regalis vel ſecularis ſervitutis notis & ignotis, cum furis comprehenſione intus & foris majoris minoriſve, præter pontis * conſtructione & expeditione æternaliter liberata permaneat. Hanc libertatem prædictæ eccleſiæ † donabi pro humili obedientia venerabilis Epiſcopi Beornmodi & pro amore apoſtoli Sancti Andreæ & beati Paulini Archiepiſcopi, cujus corpus in prædicta eccleſia requieſcit. Sic etiam omnibus ſucceſſoribus vel heredibus meis, necnon cuicunque gradu regibus ſeu principibus in nomine ſanctæ trinitatis & per tremendum dei judicium præcipio, ut hæc donatio mea firma & illibata inconcuſſaque permaneat. Si quis vero hoc benivola mente obſervare voluerit, ſervetur ei benedictio ſempiterna hic & in æternum. Si autem, quod abſit, aliquis inſurrexerit, tyrannica poteſtate fretus, ſeu diabolica temeritate inſtigatus, qui hanc libertatem infringere aut minuere, vel † maluit convertere temptaverit quam a nobis conſtitutum eſt, ſciat ſe ſeparatum a communione ſanctæ dei eccleſiæ, & a participatione omnium ſanctorum dei, & æternis ignibus eſſe nodatum, niſi prius digne & perfecte hic in ſeculo emendare voluerit. Scripta eſt hæc cartula anno dominicæ incarnationis DCCCXXIII, indictione VI, his teſtibus conſentientibus & ſigno ſanctæ crucis Chriſti confirmantibus, quorum nomina infra tenentur aſcripta. ✠ Ego Ecgbertus, Rex Anglorum, hanc donationem meam hujus libertatis ſigno ſanctæ crucis Chriſti confirmavi & ſubſcripſi. ✠ Ego Aetheluulf Rex conſenſi & ſubſcripſi. ✠ Ego Uulfred Archiepiſcopus conſenſi & ſubſcripſi. ✠ Ego Wigthegn Epiſcopus conſenſi & ſubſcripſi. ✠ Ego Elkſtan Epiſcopus conſenſi & ſubſcripſi. ✠ Ego Beormod conſenſi & ſubſcripſi. ✠ Ego Wulfhard Dux conſenſi & ſubſcripſi. ✠ Ego Monuede Dux conſenſi & ſubſcripſi. ✠ Ego Oſmod Dux conſenſi & ſubſcripſi. ✠ Ego Dudda Dux conſenſi & ſubſcripſi. ✠ Aldred. ✠ Oſhere. ✠ Ætheluulf. ✠ Duduc. ✠ Boba. ✠ Ealhhere. ✠ Sigeſſeb. ✠ Æthelhard.

NUM. CXIX.

Carta Eadmundi *Regis* Anglorum, *de conceſſione terræ quæ dicebatur* Meallingas.

108. IN nomine Dei ſummi & ſalvatoris noſtri Iheſu Chriſti, ipſo quoque inperpetuo regnante, diſponente ſuaviter omnia. Quapropter ego Eadmundus, Rex Anglorum necnon & Merciorum, meo amabili Epiſcopo, nomine Burhric, concedo aliquantulum * mei telluris, ubi dicitur Meallingas, trium videlicet aratrorum, pro remedio animæ meæ, in ſempiternam hereditatem, ad augmentum Monaſterij ejus † quæ eſt dicata in honore Sancti Andreæ apoſtoli, germanus Petri & ſocius in paſſione, cum omnibus rebus ad eam pertinentibus, cum campis, ſilvis, pratis, paſcuis * necne & aucupijs, & hoc quoque cum conſilio optimatum & principum meorum quorum nomina infra ſcripta reperiuntur. Unde adjuro, in nomine Domini Dei noſtri Iheſu Chriſti, qui eſt omnium juſtus judex, ut terra hæc ſit libera ab omni regali ſervitio inperpetuum. Si quis vero minuere vel fraudare præſumpſerit hanc donationem, ſit ſeparatus a conſortio ſanctorum. Ita ut vivens benedictione Dei ſit privatus, & ſit damnatus in inferno inferiori, niſi ſatisfactione ante ejus obitum emendaverit quod inique geſſit, manente tamen hac cartula nichilominus in ſua firmitate. Qui vero tunc augere voluerit dona noſtra, augeat illi dominus cæleſtia dona, & æternam vitam tribuat. Ðiſ ſyndon þa land ȝemæno ðeſ buran cpeðenan landeſ. Æpeſt on ſuþ healfe oþ cinȝeſ ſiþhfe. of cinȝeſ ſýnhþ on Oſſahameſ ȝemæne. Ðanan on hepe ſtpeð. and lanȝſtpæte opeſ lylle bupnan oþ eaſt meallıȝa ȝemæne. ⁊ ſſa niht ſuþ be eaſtan ðam cnillan oþ þa pýðe ſtpæte, ſuð ⁊ lanȝ ſtpæte on ȝeniht oð cinȝeſ ſýnhfe. þenne ſindon þiſ þa ðen bæno.

eaſt Lindſhýcȝ ⁊. xxx. p. otanhýnſt ⁊ Fnæcinȝ hýnſt. ⁊ ſceoſſeſtebe. xxx. p. ⁊ piht hepincȝ ſalaþ ſto.

xxx. bonda ſechelinȝe necȝ

ȝ ſol. ⁊ holan ſſic. ⁊ pætlan hnýcȝ. ✠ Ego Eadmundus, Rex Anglorum, ſigno crucis confirmavi. ✠ Ego Eadred frater regis roboravi. ✠ Ego Eadgife mater regis adfui. ✠ Ego Oda Archiepiſcopus ſubſcripſi. ✠ Ego Ælfeh Epiſcopus conſenſi. ✠ Ego Deodred Epiſcopus. ✠ Ego Wulfſtan Archiepiſcopus. ✠ Ego Cenwald Epiſcopus. ✠ Ego Ælfred Epiſcopus. ✠ Ego Ælfric Epiſcopus. ✠ Ego Æthelgar Epiſcopus. ✠ Ego Ælfgifu concubina regis affui. ✠ Wulfgar Dux. ✠ Æthelſtan Dux. ✠ Eadmund Dux. ✠ Scula Dux. ✠ Sigferth Miſ. ✠ Wulfric Miſ. ✠ Ealdred Miſ. ✠ Elfſtan Miſ. ✠ Ordeah Miſ. ✠ Eadwerd Miſ. ✠ Wulfric Miſ. ✠ Odda Miſ. ✠ Ella Miſ. ✠ Ælfgar Miſ. ✠ Oſferth Dux. ✠ Wihtgar Miſ. ✠ Wulfſige Miſ. ✠ Birhtwald Miſ.

NUM. CXX.

Teſtamentum Brihtrici & Ælffuuithæ *uxoris ejus de* Danituna, & *de* Langafelda & *de* Dærente & *de* Falcheham & *de* Snodilande & *de* Bromlega.

112. ✠ HÆC eſt ultima commendatio ſive rerum ſuarum pro Deo diſtributio, quam fecerunt

ſimul Brihtricus & Ælfſuuitha uxor ejus, appropinquante die mortis eorum, in villa quæ vocatur Meapeham, teſtibus his præſentibus de proprijs parentibus ſuis, videlicet Uulfſtano cognomine Ucca, & Uulfio fratre ejus & Siredo filio Ælfredi & Uulfſio cognomine Blaca & Wine Presbytero, & Ælfgaro in Meapaham, & Wulfeg filio Ordegi, & Ælfego fratre ejus, & Brihtwara Ælfrici relicta, & Bryhtrico ejus conſanguineo & Ælfſtano Epiſcopo. Primum naturali Domino ſuo regi armillam auream, quæ habebat octoginta mancas auri & unum handſeax tantundem auri habentem, & quattuor equos, duos ex eis optime faleratos, & duos gladios optime adornatos, & duos accipitres & omnes canes ſuos venaticos, & Dominæ ſuæ reginæ armillam unam, quæ habebat triginta mancas auri, & unum equum emiſſarium, eo pacto ut adjuvaret eum apud regem, quatinus iſta commendatio ſeu diſtributio rerum ſuarum firma & ſtabilis eſſet poſt mortem ſuam. Et pro anima ſua, & omnium antiquorum ſuorum, dedit eccleſiæ Sancti Andreæ duas Sullingas terræ in Danituna. Et ipſa Ælfſuuitha ſimiliter dedit eidem eccleſiæ Sancti Andreæ, pro anima ſua & omnium parentum ſuorum, duas Sullingas terræ, quæ vocantur Langafelda. Et præter hæc dedit eidem eccleſiæ xxx mancas auri & unam torquem auream de XL mancis auri, & unam cupam argenteam, & dimidiam vittam capitis auream. Et omni anno in diebus anniverſariorum ſuorum ordinaverunt ſervitoribus eccleſiæ Sanctæ * Andreæ firmam duorum dierum de terra illa quæ vocatur Hæſleholt, & duorum dierum de Uuotringeberia, & duorum dierum de Bærlinges & duorum dierum de Herigetes ham. Et eccleſiæ Chriſti Cantuariæ dederunt ſexaginta mancas auri, xxx Archiepiſcopo, xxx conventui fratrum, & unam torquem auream quæ habebat octoginta mancas auri, & duas cuppas argenteas, & terram illam quæ vocatur Meapeham. Et eccleſiæ Sancti Auguſtini dederunt xxx mancas auri, & duas cuppas argenteas & dimidiam vittam auream. Et terram illam quæ vocatur Dærente dederunt Brihtuuara in diebus vitæ ejus tantum, & poſt mortem ejus eccleſiæ Sanctæ Andreæ pro ſe & anteceſſoribus ſuis. Et Bærlinges dederunt cuidam nomine Wulfego tali pacto, ut ipſe daret inde omni anno decies centum denarios pro ſe & pro anteceſſoribus ſuis eccleſiæ † Sanctæ Andreæ. Et cuidam Wulffigo dederunt Wotringebyri, ſibi & ſuæ progeniei in hereditatem futuram, & Siredo Hæſel Holt, & Wulfego & Ælfego fratri ſuo Hergeteſham, in hereditatem futuram, & cuidam Wulfſtano cognomine Uua terram quæ vocatur Wolcneſtede, & illas decem hydas terræ quæ ſunt in Strættuna dederunt monaſterio de Wolaneſteda. Et poſt mortem Bryhtware terram de Falcheram dederunt eccleſiæ ‖ Sanctæ Andreæ & Bromlegam ſimiliter poſt mortem ejus, ſicut Ælfricus dominus ejus dederat eam eidem eccleſiæ. Similiter dederunt & Snodilande eidem eccleſiæ poſt mortem Brihtware, ſicut Ælferus filius Ælfrici eam prius dederat ipſi eccleſiæ, & ipſe poſtea per teſtimonium Eadgyve Reginæ, & Odonis Archiepiſcopi & Ælfegi filij Ælfſtani & Ælfrici fratris ejus & Ælfnothi cognomine Pilia, & Goduuini de Fecham, & Eadrici de Ho, & Ælfſi Presbyteri de Croindene. Et cuidam Wulfſtano dederunt LX mancas auri dividere pauperibus pro animabus ſuis, & cuidam Wulffio tantundem dividere pro animabus eorum, & cum Deo agant judicium niſi fideliter fecerint. Ego Brihtricus pro Dei amore rogo dominum meum dulciſſimum, ut iſta noſtra donatio inviolabilis permaneat, nec eam a quoquan † violare permittat. Simillter rogamus & petimus omnes amicos Dei, quatinus nobis adjutores in hac re exiſtant. Et quicunque eam aliquatenus violare præſumpſerit, ab ipſo Domino Chriſto judice æternum recipiat judicium. Et qui eam inviolabilem obſervaverint, Deum ſibi ſentiant affore propicium.

* *Sic.*

† *Sic.*

‖ *Sic.*

† *Sic.*

NUM. CXXI.

117.

Iſto tali ordine fuerunt illæ VI. Sulingæ *quæ vocantur* Uuldeham, *primum venditæ eccleſiæ Sancti* Andreæ *apoſtoli de* Hrofeceſtra, *& poſtea extractæ, & iterum emptæ ipſi eccleſiæ, ac tandem per beatum* Dunſtanum *Archiepiſcopum juramento mille virorum eidem eccleſiæ acquiſitæ, & jure hæreditario in æternum relictæ.*

REX Aethelberhtus primum hereditaverat de Uuldaham apoſtolum Sanctum Andream & eccleſiam ſuam in Hrofeceſtra æterno jure, & commiſit illud manerium Eardulfo Epiſcopo Hrofenſi ad cuſtodiendum & ejus ſucceſſoribus. Igitur in manibus ſucceſſorum ablatum eſt iterum apoſtolo & eccleſiæ ſuæ in manibus regum, ita quod plures Reges unus poſt alterum habuerunt illud poſtea, uſque ad tempus Regis Eadmundi. Tunc quidam probus homo, nomine Ælfſtanus Heakſtaninc emit illud a Rege Eadmundo, & dedit ei pro illo centum duodecim mancas auri & xxx libras denariorum. Hujus pecuniæ majorem partem dedit poſtea ipſi regi Ælfegus, filius ipſius Ælfſtani. Poſtea mortuo Rege Eadmundo, Eadredus Rex hereditavit inde prædictum Ælfſtanum in æternam hereditatem. Itaque poſt mortem hujus Ælfſtani, præfatus Ælfegus, qui Regi Eadmundo dederat majorem partem pecuniæ pro patre ſuo propter Uuldeham, ſucceſſit huic Ælfſtano in hæreditatem. Qui ſtatim concluſit & omnino confirmavit totum quod pater ſuus in vita ſua fecerat. Hic autem fratri ſuo Ælfrico & terras atque pecunias patris ſui ita plene ſubtraxit, quod ipſe Ælfricus nichil omnino inde poterat habere, niſi ſervitio illud ab eo promeruiſſet quemadmodum quilibet extraneus. Tamen præcogitatus tandem Ælfegus, propter conſanguinitatis fraternitatem, conceſſit illi Earhetham, & Cræiam & Æinesfordam & Uuldeham in diebus vitæ ſuæ tantum, in præſtito ſolummodo. Itaque mortuo Ælfrico, Ælfegus ſtatim accepit omnia præſtita ſua, quæ fratri ſuo viventi præſtiterat. Ælfricus autem habuit filium, nomine Eadricum. Ælfegus vero non habuit; & ideo Ælfegus conceſſit illi Eadrico Earhetham & Cræiam & Uuldeham, & retinuit in manu ſua Æinesford. Mortuus autem ipſe Eadricus abſque commendatione vel diſtributione rerum ſuarum, tunc iterum Ælfegus accepit præſtita ſua omnia. Habebat etiam ipſe Eadricus uxorem, & non liberos. Hac de cauſa conceſſit Ælfegus illi viduæ donum dotis ſuæ, tantum quod ei dederat Eadricus, quando eam primum accepit uxorem in Cræia. Et tunc remanſit Litelbroc & Uuldeham in præſtito ſuo. Poſtea quando ei viſum, & placitum fuit, accepit firmam ſuam in Uuldeham, & in alijs volebat ſimiliter facere, ſed iterum infirmatus eſt. Et quia infirmatus valde, miſit illico ad Archiepiſcopum Dunſtanum, ut veniret ad eum. Qui abſque mora venit ad eum, & locutus eſt ei in loco illo, qui vocatur Scelfa. Ibi coram Archiepiſcopo fecit Ælfegus commendationem ſive diſtributionem omnium rerum ſuarum, &

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conſtituit unam partem eccleſiæ Cantuariæ, & alteram partem eccleſiæ Sancti Andreæ, & terciam partem uxori ſuæ. Poſtea fuit quidam Leofsunu, qui uxorem Eadrici nepotis Ælfegi relictam accepit ſibi in uxorem. Et per ipſam mulierem incepit frangere conſtitutiones Ælfegi, quas fecerat coram Archiepiſcopo, & vituperare Archiepiſcopum, & teſtimonium ejus irritum facere. Tandem multa ſtimulatus cupidine, cum illa muliere ſua, quaſi quadam ſecuritate illius uxoris ſuæ inductus, intravit in terras illas abſque conſilio & judicio ſapientum virorum. Quod ubi Archiepiſcopus audivit, ſine omni mora induxit ſtatim calumniam proprietatis in omnem diſtributionem Ælfegi cui ipſemet affuit & quæ per eum facta fuerant. Diem ergo placiti hujus rei conſtituit Archiepiſcopus apud Erhetham, per teſtimonium Ælfſtani Epiſcopi Londoniæ & Ælfſtani Epiſcopi Hroſeceſtriæ, & totius Conventus canonicorum Lundoniæ & totius Conventus eccleſiæ Chriſti Cantuariæ, & omnium orientalium & occidentalium Cantiæ, & Uulfſij Presbyteri, qui tunc vocatus Scirman, id eſt, judex comitatus & Brihtuualdi de Mæreuurtha. Ad ultimum ita notificatum in Suthſeaxa & in Weſtſeaxa & in Middelſeaxa & in Eaſtſeaxa, quod Archiepiſcopus Dunſtanus cum libris eccleſiaſtici juris & ſigno crucis Chriſti, quam ſuis manibus tenebat, ſui ſolius juramento acquiſivit in æternam hereditatem Deo & Sancto Andreæ apoſtolo omnes terras illas, quas Leofsunu ſibi uſurpabat. Ipſum vero juramentum Archiepiſcopi accepit Uulffi Scirman, id eſt, judex provinciæ, ad opus Regis, quando quidem ipſe Leofsunu illud ſuſcipere nolebat. Inſuper ad hoc perficiendum fuit hoc quoque maximum adjumentum, temporibuſque futuris maximum ſecuritatis probamentum, quod decies centum viri electiſſimi ex omnibus illis ſupradictis comitatibus juraverunt poſt Archiepiſcopum in ipſa cruce Chriſti ratum & æternæ memoriæ ſtabile fore ſacramentum, quod Archiepiſcopus juraverat.

NUM. CXXII.

141. *Quomodo* Lanfrancus (*Archiepiſcopus* Cantuarienſis) *terras extractas eccleſiæ Sancti* Andreæ, *& alias acquiſitas monachis contradidit, & de* Gundulfo *Epiſcopo.*

PRæterea notandum, ac fidelibus omnibus futuris maxime temporibus, quantæ valentiæ, quantæve eccleſiæ Chriſti Cantuarbiæ, necnon & eccleſiæ Sancti Andreæ Hroueceſtriæ, hic piæ memoriæ Lanfrancus Archiepiſcopus utilitati & honori, dum vixit, extiterit, ſciendum eſt. Hic namque non ſolum illas, quæ ſuperius nominatæ ſunt, terras eccleſiæ Chriſti, verum etiam ex diverſorum dominatione tyrannorum eccleſiæ Hroſenſi ſuæ ratione prudentiæ ac ſapientiæ adquiſivit; adquiſitas vero eccleſiæ, unde antiquorum negligentia fuerant extractæ atque diſperſæ contradidit. Videlicet Dænitunam, Stoches, Falcenham, & Fracenham, de manibus prædicti Baiocenſis Epiſcopi, & hominum ſuorum, & aliorum hominum, quaſi quadam placitorum violentia extorſit. Et hæc non ſolum, ſed & alia bona ad opus monachorum, quos eidem eccleſiæ ipſe primum inſtituit, quoad vixit impendit, inſtitutis vero ſervitio Dei & Sancti apoſtoli Andreæ omnia, quæ illorum victui vel veſtitui neceſſaria fore videbantur, certo apparatu præparare procuravit. Annitente tamen, ac per omnia ſuffragante beatæ memoriæ Gundulfo Epiſcopo, quem ipſe monachum & ſacriſtam Sanctæ Mariæ Beccenſis eccleſiæ, dum ipſe quoque Prior ejuſdem fuit eccleſiæ, merito ſanctitatis, ac beatæ religionis præ ceteris omnibus adamavit; adamatum vero poſt ſe in Angliam quoque quam citius potuit venire fecit, & eum omni domui ſuæ, immo rebus omnibus ſuis, quas in archiepiſcopio habuit, ſolum poſt ſeſe præ omnibus alijs præpoſuit. Præpoſitum autem, atque in omni ſapientiæ & prudentiæ ſenſu diu probatum, tandem divino admonitus inſtinctu, a ſeſe devote conſecratum, prædictæ eccleſiæ præfecit antiſtitem. Qui xxx^{ti} & uno annis inibi ſuperſtes exiſtens, eccleſiam Sancti Andreæ, pene vetuſtate dirutam, novam ex integro, ut hodie apparet, ædificavit; officinas quoque monachis neceſſarias, prout loci capacitas pati potuit, omnes conſtruxit. Ipſos quoque monachos xxii ſuſcepit; ſuſceptos vero ſanctæ religionis habitu induit; indutos poſtmodum ſacris ordinibus aptos, vel ſanctæ religionis benedictione dignos ipſemet benedixit, conſecravit, & quantacunque diligentia, & per ſe & per alios in Dei timore & amore ſemper inſtruxit; inſtructos quidem poſt Deum ſuper omnia amavit, honoravit, atque in eo quod potuit omnibus diebus vitæ ſuæ beneficijs multimodis augmentare non ceſſavit. Et cum non amplius in introitu Epiſcopatus ſui quam quinque inveniſſet in eccleſia Sancti Andreæ canonicos, die, qua ſeculo præſenti deceſſit, plus quam ſexaginta monachos, bene legentes & optime cantantes in ſervitio Dei & apoſtoli ſui Deum timentes & ſuper omnia amantes reliquit. Sed inter cætera, quæ illis beneficia nonnulla contulit, unum illis dignum memoria fecit. Fracenham, quod, ut ſupradictum, ab alienorum injuſta poteſtate Archiepiſcopus prudentiæ ſuæ ratione Lanfrancus extorſit, & ad victum monachorum æternaliter fore conſtituit, Gundulfus Epiſcopus, quia ipſum manerium longinquis regionibus a Hroueceſtra nimis erat remotum, ipſum manerium in ſua ac ſuorum omnium retinuit manu ſucceſſorum, atque pro illo, licentia & conſilio ſæpedicti Archiepiſcopi Lanfranci Wldeham monachis æternaliter dedit, malens quidem ſeſe ac ſuos ſucceſſores annuis laboribus equitando victum tam longe quæritare, quam monachos vel ejuſdem villæ pauperes homines ſingulis annis in annonam deportando fatigare.

NUM. CXXIII.

Alia beneficia Epiſcopi Gundulfi *monachis* Roffenſibus *collata.* 145.

ALiud quoque beatæ memoriæ Gundulfus Epiſcopus non minus memorabile illis contulit beneficium, ſed omni potius omnibus ſeculis venturis dignum veneratione. Caſtrum etenim, quod ſitum eſt in pulchriori parte civitatis Hroueceſtre, pro regia conceſſione illius doni, quod ſæpedictus Archiepiſcopus prædictæ eccleſiæ ad victum monachorum diſpoſuerat dare, manerium videlicet quod ſitum eſt in comitatu de Bucingeham, nomine Hedenham. Non enim aliter ut ratum permaneret ipſi eccleſiæ illud abſque regis conceſſione potuit dare, quia pater regis illud dederat Archiepiſcopo in vita ſua tantum, ut ſublimatus fuit in archiepiſcopio. Unde Willelmo filio ejus ipſum patrem ſuccedente in regno, ab Archiepiſcopo & Epiſcopo de ejuſdem manerij conceſſione requiſitus, reſpondit centum libras denariorum habere ſe velle pro illa conceſſione.

Quod

Quod poſtquam Archiepiſcopus & Epiſcopus ſimul audierunt, conſternati pariter valde, reſponderunt, illam tantam pecuniam neque tunc in promptu ſeſe habere, nec etiam unde eam acquirere potuiſſent ſeſe ſcire. Duobus autem amicis utrique parti faventibus, Rodberto videlicet filio Haimonis & Henrico Comite de Uuaruuic, hinc regium honorem & integram ejus obſervantibus voluntatem, hinc vero amicitiæ favorem & pro Dei amore eccleſiæ prædictæ magnificum ac profuturum honorem, Regi conſuluerunt, quatinus pro pecunia, quam pro conceſſione manerij exigebat, Epiſcopus Gundulfus, quia in opere cæmentarij plurimum ſciens & efficax erat, caſtrum ſibi Hroſenſe lapideum de ſuo conſtrueret. Quod ubi Archiepiſcopo & Epiſcopo innotuit, tunc proculdubio magis conſternati dixerunt, & regiæ conceſſioni ex toto ſeſe abnuere, etiam & ipſum manerium in profundo maris potius ſitum iri malle, quam prædictam eccleſiam Sancti Andreæ futuris temporibus regijs exactionibus mancipari debere. Nam quotienſcunque quilibet ex infortunio aliquo caſu in caſtro illo contingeret, aut infractione muri aut fiſſura maceriei, id protinus ab Epiſcopo vel Eccleſia exigeretur uſu reficiendum aſſiduo. Sicque Epiſcopus & Eccleſia futuri ſeculi temporibus omnibus ſumma diſtrictione regiæ ſummitteretur exactioni. Iſto itaque metu perterritus uterque, abſit hoc a me, inquit Archiepiſcopus; abſit quoque a me, inquit & Epiſcopus. Reſponſum hoc audiens Comes Henricus, quaſi modeſtæ ſtimulis iræ commotus; honeſtatis dans concito fremitus, inquit, Hactenus mea æſtimatione ratus ſum Archiepiſcopum Lanfrancum unum ex viris univerſi orbis extitiſſe ſapientiſſimis, nunc autem nec inſipientem, quod abſit, eſſe dico, neque illa quidem, qua dudum ſapientia callebat, inpræſentiarum vigere ullatenus aſſerere audeo. Quid enim gravedinis, inquit, in hoc eſt, caſtrum ad ultimum majus pro XL libris ad voluntatem Regis facere, factum vero comiti vel vicecomiti civitatis, ſeu alijs etiam quibus Regi placuerit monſtrare, monſtratum & ex omni parte integrum liberare, ſemel vero liberato ſeſe penitus expedire, nec unquam ulterius inde ſe intromittere, nec etiam eo reſpicere. Ad hoc Regem adverſus Epiſcopum vel eccleſiam futuræ ſervitutis occaſionem nullatenus quærere, immo potius eos ab omni ſervitute liberare, atque ſicut Regem decebat pro Dei timore & ſeculi honore in ſumma eos libertate conſervare velle. His ergo & alijs nonnullis hujuſcemodi rationibus tandem acquievit Archiepiſcopus. Igitur hoc pacto coram Rege inito, fecit caſtrum Gundulfus Epiſcopus de ſuo ex integro totum, conſtamine, ut reor, LX librarum. Quod quam diu in ſeculo conſiſtere poterit, pro Gundulfo Epiſcopo manifeſto indicio quaſi loquens erit, æternum quidem illi ferens teſtimonium, quod manerium Hedenham eccleſiæ & monachis Sancti Andreæ ab omni exactione & calumnia Regis & omnium hominum permanebit liberrimum & quietiſſimum in ſecula ſeculorum.

NUM. CXXIV.

208. *Bulla* Eugenij *tertij Papæ poſſeſſiones & immunitates eccleſiæ* Roffenſis *confirmans.*

EUgenius Epiſcopus, ſervus ſervorum Dei, dilectis filijs Brieno Priori eccleſiæ beati Andreæ Roffenſis, &c. ut nullis pravorum hominum inquietentur moleſtijs, vel importunis angarijs fatigentur. Quapropter, dilecti filij, &c. vos ſub beati Petri & noſtra protectione ſuſcipimus, &c. ſtatuentes, ut quaſcunque poſſeſſiones, quæcunque bona, tam ex dono & conceſſione bonæ memoriæ Lanfranci, Anſelmi, Radulfi, Theobaldi, Cantuarienſium Archiepiſcoporum, & Gundulfi Roſenſis Epiſcopi, Willelmi & Henrici Anglorum Regum, quam aliorum Dei fidelium, in præſentiarum juſte & canonice poſſidetis, aut in futurum conceſſione pontificum, liberalitate Regum, largitione principum, oblatione fidelium, ſeu alijs juſtis modis, præſtante Deo, poteritis adipiſci, firma vobis veſtriſque ſucceſſoribus & illibata permaneant, &c. præpoſituram quoque ipſius civitatis, ſicut actenus ſuper homines veſtros & Epiſcopi & præpoſituræ Regis quartam partem racionabiliter habuiſtis, ſocam etiam & ſacam, tol. & tem, & infangenetheof, cæteras quoque conſuetudines & libertates veſtras racionabiliter hactenus habitas, nichilominus vobis confirmamus, &c. Dat. Tranſtiberim, &c. anno 1145. pontificatus vero domini Eugenij Papæ 3, anno 2^do^.

✠ Ego Eugenius catholicæ eccleſiæ Epiſcopus.
✠ Ego Conradus Sabinenſis Epiſcopus, &c.

NUM. CXXV.

Quantitates & valuationes terrarum ad eccleſiam Roffenſem *pertinentium.* 209.

SUthfleta, manerium Epiſcopi Hroſenſis, ſe defendebat in tempore Eduuardi Regis pro VI ſolinis, & nunc pro V, & eſt appretiatum XXI libras, & Ricardus habet inde infra leugam ſuam valens XX ſolidos, & tamen hoc idem manerium reddit Epiſcopo XXIIII libras & I unciam auri de firma.

Stanes ſe defendebat pro VI ſolinis in tempore Eduuardi Regis, & nunc pro IIII, & eſt appretiatum XVI libras, & tamen Epiſcopus habet inde in firma ſua XX libras, & I unciam auri, & I marſum.

Falcheham defendebat ſe in tempore Eduuardi Regis pro II ſolinis, & nunc ſimiliter, & eſt appretiatum VIII libras.

Langefelda defendebat ſe in tempore Eduuardi Regis pro I ſolino, & nunc ſimiliter, & eſt appretiatum C. ſolid. Hæc maneria prædicta ad Hundredum de Daceſtane pertinent.

Brunlega ſe defendebat in tempore Eduuardi Regis pro VI ſolinis, & nunc pro III. & eſt appretiatum XVIII libras, & tamen Epiſcopus habet inde de firma ſua XX libras & XVII ſolidos, & hoc idem manerium eſt ipſe Hundredus.

Wldeham ſe defendebat in tempore Eduuardi Regis pro VI ſolinis, & nunc pro III, & eſt appretiatum XIII libras.

Melingetes ſe defendebat in tempore Eduuardi Regis pro III ſolinis, & nunc pro ſolino & dimidio, & eſt appretiatum IIII libras.

Troteſcliva defendebat ſe pro I ſolino, & adhuc facit, & eſt appretiatum VII libras.

Snoilanda defendebat ſe in tempore Eduuardi Regis pro III ſolinis, & nunc ſimiliter, & eſt appretiatum IX libras. Hæc prædicta maneria habet Epiſcopus in Hundredo de Lauorcesfelda.

Hellingas defendebat ſe in tempore Eduuardi Regis pro VI ſolinis, & nunc pro II & dimidio, & eſt appretiatum XVI libras.

Frandesberia defendebat ſe in tempore Eduuardi Regis pro X ſolinis, & nunc pro VII, & eſt appretiatum

tiatum xxv libras, & infra leugam de Tonebrigge eſt inde tantum x ſolidos, & etiam de Hallingis tantum infra eandem leugam quod eſt appretiatum VII ſolidos.

Cudeſtanæ in tempore Eduuardi Regis defendebat ſe pro II ſolinis & dimidio, & nunc pro II, & eſt appretiatum x libras.

Denituna defendebat ſe tempore Eduuardi Regis pro I ſolino, & nunc pro dimidio, & eſt appretiatum VI libras, & 10 ſolidos. Hæc maneria ſunt in Hundredo de Scamela.

Borgeſtealla defendebat ſe tempore Eduuardi Regis pro II ſolinis, & nunc pro ſolino & dimidio, & eſt appretiatum x libras. Et quatuor viginti domus * ſubjacebat ibi in tempore Eduuardi Regis, & una pars illarum eſt apud ſupradictam Borgeſtellam, & alia pars in Frandesberia, & ſunt appretiatæ VIII libras, ſed tamen ille qui tenet reddit inde XI libras & XIII ſolidos & III denarios. Hoc manerium habet Epiſcopus in Hundredo de Roueceſtra.

* Sic.

Stoches, quod Goduuinus Comes tenuit contra voluntatem ſervientium Sancti Andreæ, & Archiepiſcopus Lanfrancus diſrationavit eum contra Epiſcopum Baiocenſem juſte, tempore Regis Eduuardi ſe defendebat pro V ſolinis, & nunc pro III, & eſt appretiatum VIII libras; ſed tamen ille qui tenet reddit XIII libras & XX denarios. Hoc manerium eſt in Hundredo de Hou.

NUM. CXXVI.

Donum Willielmi *magni regis eidem eccleſiæ.*

211. WIllielmus Rex Anglorum magnus, pater Willelmi Regis ejuſdem gentis, Hrofenſem eccleſiam beati Andreæ in tantum dilexit, ut imminente articulo mortis ſuæ centum ei libras donaret, regiam quoque tunicam, propriumque cornu eburneum, dorſale etiam unum cum feretro deargentato dimitteret. Pro quo & alijs ejus multis beneficijs noſtræ eccleſiæ ab eo benigne impenſis, ejus anniverſarium conſtituimus debere ſingulis annis feſtive fieri.

NUM. CXXVII.

Idem Rex Willelmus *tradit eccleſiæ Sancti* Andreæ *eccleſiam de* Lamhytha.

213. ✠ QUiſquis Deo ſeu pro Deo aliquid præſtat, non hoc ipſum a ſe alienat, ſed melius ſibi ipſi in poſterum reſervat. Qua ſpe ductus ego Willelmus Dei gracia rex Anglorum, trado de jure meo eccleſiæ Rofenſi Sancti Andreæ apoſtoli eccleſiam Sanctæ Mariæ de Lamhytha, de me ſemper & de ſucceſſoribus meis cognoſcendam & tenendam, cum omnibus quæ ad eandem eccleſiam pertinent, tam in terris, ſilvis, aquis, pratis, quam in omnibus alijs rebus tam intra Burgum quam extra, ſaca & ſocne, toll & team, cum alijs conſuetudinibus quas Comitiſſa Goda prius habuit, & ego hactenus in dominio meo habui. Et hoc concedo pro ſalute animæ meæ, patris mei & omnium parentum meorum, & pro reſtauratione damni, quod eidem eccleſiæ, licet invitus intuli, pro conquirendis inimicis meis, qui intra jam dictam civitatem contra me, & contra regnum meum injuſte congregati erant, de quibus omnipotens Deus ſui gracia victoriam mihi contulit. Hanc ergo donationem propria manu ſigno & confirmo, præſentibus teſtibus & aſſentientibus de Baronibus meis, Thoma Archiepiſcopo Eboracenſi, Rogero Comite Scropesbyrienſi, Henrico Comite Uaruuicenſi, Henrico de Ferrarijs, Rogero Bigoto, Ivone Taillebote, Willelmo Peurell, & alijs pluribus.

NUM. CXXVIII.

Idem rex concedit Monachis terram in præpoſitura de Ceteham.

214. WIllelmus Rex Anglorum, Haimoni Vicecomiti, & omnibus miniſtris ſuis de Hou ſalutem. Sciatis me conceſſiſſe monachis Sancti Andreæ Rofenſis eccleſiæ terram illam, quæ pertinet ad præpoſitum de Ceteham, & quam ipſi monachi infra ortum habent incluſum ea conventione, quod ipſi monachi pro anima patris mei ducentas miſſas cantare debent, & Epiſcopus Gundulfus pro illa terra debet dare de alia terra ſua, quæ valeat quantum ipſa valebat tempore quo Epiſcopus Baiocenſis conceſſit eam eiſdem monachis. Teſtibus Walchelino Epiſcopo, & Rodberto Cancellario, & Rannulfo Capellano, apud Briceſtoc.

NUM. CXXIX.

Gulielmus Rufus *Rex concedit* Hedenham *ad victum monachorum.*

215. WIllelmus Rex Anglorum, Archiepiſcopis, Epiſcopis, Abbatibus, Comitibus, cæteriſque omnibus Baronibus ſuis regni Anglorum ſalutem. Notum vobis omnibus eſſe volo, quod ego Willelmus, Dei gracia rex Anglorum, filius Willelmi regis Anglorum, concedo eccleſiæ Rofenſi Sancti Andreæ apoſtoli, ad victum monachorum, manerium, quod vocatur Hedenham, quod ſitum eſt in comitatu de Bokingeham, quod tenuit Lanfrancus Archiepiſcopus de patre meo & de me, quod donat eidem Rofenſi eccleſiæ pro ſalute animæ patris mei & matris meæ, & pro ſalute animæ meæ, & animæ ſuæ. Et ideo, ejus rogatu & amore, hoc donum ſuum prædictæ eccleſiæ concedo, & regali auctoritate propria manu confirmo, ita quiete tenendum jure perpetuo, ſicut prædictus Archiepiſcopus de patre meo & de me illud quiete tenuit uſque in præſentem diem. ✠ Signum Willelmi regis Anglorum. ✠ Signum Lanfranci Cantuarienſis Archiepiſcopi. ✠ Signum Thomæ Eboracenſis Archiepiſcopi. ✠ Signum Remigij Lincolcenſis Epiſcopi. ✠ Signum Walcelini Uuentonienſis Epiſcopi. ✠ Signum Mauricij Lundonienſis Epiſcopi. ✠ Signum Oſmundi Serberienſis Epiſcopi. ✠ Signum Baldeuuini Abbatis Sancti Eadmundi. ✠ Signum Henrici fratris regis. ✠ Signum Philippi filij Rodberti Comitis Flandriæ. ✠ Signum Alani Comitis. ✠ Signum Hugonis Comitis. ✠ Signum Henrici Comitis. ✠ Signum Willelmi Comitis. ✠ Signum Eudonis Dapiferi. ✠ Signum Rogerij Bigotis. ✠ Signum

Gosfridi de Magna Villa. ✠ Signum Rodberti filij Haimonis. ✠ Signum Hugonis de Monte forti. ✠ Signum Gisleberti de Tonnebrigge. ✠ Signum Hugonis de Bello Campo. ✠

NUM. CXXX.

Donationes regum & aliorum ecclesiæ Rossensi.

220. ANNO ab incarnatione domini nostri Iheſu Christi DCCXXXVIII. Eadbertus rex Cantuariorum, dedit ecclesiæ Sancti Andreæ apostoli Hrosi, terram decem aratrorum in Hou, quæ vocatur Anscohesham, & commendavit Ealdulfo Episcopo.

Anno ab incarnatione domini DCCLXIIII. Offa rex Merciorum & Sigeredus rex Cantuariorum donaverunt ecclesiæ Sancti Andreæ Æslingeham, cum omnibus appenditijs suis, scilicet Freondesberiam, & Uuicham, videlicet xx aratrorum, & commendaverunt Eardulfo Episcopo.

Ecgberhtus Rex Cantiæ dedit ecclesiæ Sancti Andreæ Heallingas, id est, terram decem aratrorum, & commendavit Episcopo Dioran.

Offa Rex Merciorum & Ecgbertus Rex Cantuariorum dederunt ecclesiæ Sancti Andreæ Bromgeheg, & commendaverunt Episcopo Dioran & postea Episcopo Waermundo.

Anno ab incarnatione domini DCCLXXXVIII. Offa, Rex Merciorum, dedit ecclesiæ Sancti Andreæ Trottesclib, & commendavit Waermundo Episcopo.

Coenuulf Rex Merciorum dedit ecclesiæ Sancti Andreæ Borcstealle, & commendavit Beornmodo Episcopo.

Anno ab incarnatione domini DCCCXXXVIII. Ecgbert rex dedit ecclesiæ Sancti Andreæ Snodigland, & commendavit Episcopo Beornmodo.

Anno ab incarnatione domini DCCCXLI. Ætheluulf, rex occidentalium Saxonum, dedit ecclesiæ Sancti Andreæ Holanbeorgestun, & commendavit Episcopo Beornmodo.

Anno dominicæ incarnationis DCCCLXXX. Ætheluulf, rex Saxonum, dedit ecclesiæ Sancti Andreæ Cucolanstan, & commendavit Suuithuulfo Episcopo.

Eadmundus, Rex Anglorum, dedit ecclesiæ Sancti Andreæ Mellingas, & commendavit Episcopo Burhrico.

Quidam præpotens ac probus homo, nomine Brihtricus, cum uxore sua Ælfsuuitha, dederunt ecclesiæ Sancti Andreæ Donitunam & Langafeldam & Dærente & Falcheham, & commendaverunt Ælfstano Episcopo.

Anno dominicæ incarnationis DCCCCLV. Æthelred, rex Anglorum, dedit ecclesiæ Sancti Andreæ Bromleage, & commendavit Ælfstano Episcopo.

Anno dominicæ incarnationis DCCCCXCV. Æthelred, rex Anglorum, dedit ecclesiæ Sancti Andreæ Wldeham, & Litlanbroc, & commendavit Episcopo Goduuino.

Æthelred, Rex Anglorum, dedit ecclesiæ Sancti Andreæ Stantun & Hiltun, scilicet, xv mansas terrarum, & commendavit Episcopo Goduuino.

Willelmus primus, Rex Anglorum, reddidit Francheham terram Sancti Andreæ Lanfranco Archiepiscopo, quam iniqui injuste abstulerant & ipse juste reddidit Gundulfo Episcopo. Sic etiam Stoches terram Sancti Andreæ eripuit ipse Lanfrancus de invasione tyrannorum, & reddidit prædicto Gundulfo Episcopo & monachis ejusdem.

Willelmus, filius Willelmi regis, dedit ecclesiæ Sancti Andreæ manerium suum Lamhytham, & commendavit Gundulfo Episcopo.

Lanfrancus Archiepiscopus dedit ecclesiæ Sancti Andreæ manerium Hedenham ad victum monachorum, quod concessit prædictus Willelmus, filius Willelmi regis.

Estunam manerium, idem rex Willelmus, filius Willelmi, dedit ecclesiæ Sancti Andreæ, & commendavit Episcopo Gundulfo.

NUM. CXXXI.

De numero militum Episcopatus Rossensis.

GOsfridus Talebot 1 militem. Helto 1 militem. 225.
Godefridus de Falcheham 11^os milites. Symon dimidium mil. Ranulfus constabularius dimidium mil. Hugo de Stoches dimidium mil. Margarita dimidium mil. Willelmus de Meidestane dimidium mil. Hugo frater ejus dimidium mil. Geroldus filius Seran de Lameha dimidium mil. Willelmus camerarius dimidium mil. Ricardus de Hedenham debet III. partes unius mil. Osmundus IIII^tm partem. Gerardus de Stanis IIII^tam partem mil. Rogerus de Derenteford IIII^am partem mil. Gerardus Giselham II^as partes mil. Et Radulfus Brutin terciam. Rodbertus de Uuldeham IIII^am partem mil. Turstinus de Hallingis IIII. partem mil. Adam IIII^am partem mil. Inter Willelmum de Buneuesia & Rodbertum nepotem IIII^am partem mil. ita quod Willelmus faciet III^es partes & Rodbertus IIII^am. Paganus filius Warin IIII. partem mil. Tidboldus de Eastuna 1 mil. Wlfgeat de Bromlega VI partem mil. Rogerius Harag. VIII^am partem militis.

NUM. CXXXII.

Vide cartam regis Henrici *primi de confirmatione possessionum & immunitatum ecclesiæ Sancti* Andreæ Rossensis, *in* Monastico, *Vol.* I. *p.* 29. *Confirmationes autem* Anselmi *Archiepiscopi* Cantuariensis *&* Gundulfi *Episcopi* Rossensis, *quæ illic desunt, hic sequuntur.*

ET ego Anselmus non meis meritis, sed gracia 225.
Dei Cantuariensis Archiepiscopus, hanc donationem, regia auctoritate confirmatam, confirmo, ut & ipsi prædictæ ecclesiæ, & monachis prædictis, atque post illos inperpetuum victuris, firmiter stabilis & stabiliter firma & illibata permaneat sancio, & sancitam signo dominicæ crucis Christi consigno, & auctoritate Dei omnipotentis patris & filij & spiritus sancti, & omnium sanctorum ejus excommunico omnes illos, qui de prædicta ecclesia aliquid horum omnium, quæ hactenus ei sunt concessa & donata, & a rege Henrico & a me nunc confirmata, abstulerint vel auferre tempraverint, vel ab alijs ablatum cognita veritate receperint, vel retinuerint. Hoc etiam ad ultimum superaddo, æterna cum Juda

proditore

proditore ſit illis pœna, niſi ad ſatisfactionem venerint. Amen, Amen, Amen.

226. Ego autem Gundulfus, licet indignus, mitiſſimi ſanctorum Andreæ apoſtoli vicarius, Roſenſium tamen vocatus Epiſcopus, hanc noſtræ devotionis inſtitutionem & regiæ auctoritatis confirmationem, immo domni Anſelmi Archiepiſcopi ſanctionis excommunicationem, & ore & toto corde confirmo. Et ut inperpetuum integra & inviolata permaneat, ſigno crucis Chriſti vice pijſſimi ſanctorum Andreæ apoſtoli eam configno & corroboro. Quicumque ergo audaci temeritate, aut temeraria præſumptione illam ulterius ſcienter violaverint, apponat ac apponderet dominus illam eorum ſacrilegij iniquitatem ſuper omnes alias iniquitates eorum. Et niſi ad ſatisfactionem venerint, deleantur de libro viventium, & cum juſtis non ſcribantur, & in die juſtæ & æternæ retributionis cum ſiniſtra parte poſitis ſubeant ſententiam diſtrictæ ultionis. Amen, Amen, Amen.

Signum ✠ Henrici Regis. Signum ✠ Anſelmi Archiepiſcopi. Signum ✠ Gundulfi Epiſcopi hujus eccleſiæ. Signum ✠ Matildis Reginæ & filiæ Anſelmi Archiepiſcopi. Signum ✠ Rodberti Lincolienſis Epiſcopi. Signum ✠ Waldrici Cancellarij. Signum ✠ Willelmi de Werereluuaſt. Signum ✠ Rodberti Comitis de Mellent. Signum ✠ Henrici Comitis de Waruic. Signum ✠ Giſleberti de Tonnebrigge. Signum ✠ Rodberti filij Haimonis. Signum ✠ Rodberti filij Balduuini. Signum ✠ Willelmi de Albigneio. Signum ✠ Rodberti de Monteforti. Signum ✠ Eudonis Dapiferi. Signum ✠ Alani filij Flathaldi.

Anno ab incarnatione Domini M. C°. III°.

NUM. CXXXIII.

Conſuetudines quæ debentur a Cantuarienſi *Archiepiſcopo Epiſcopo* Roffenſi.

227. HÆ ſunt conſuetudines quæ debentur a domino Cantuarienſi Epiſcopo Roffenſi, videlicet cum ad petitionem Archiepiſcopi aliquo proficiſcitur Epiſcopus, quotquot diebus iter fecerit, in eundo ut moram faciendo & redeundo ſingulis diebus percipiet xx ſolidos ſterlingorum. Similiter archiepiſcopatu vacante cum officium epiſcopale exercuerit. Quod ſi cum Archiepiſcopo ierit in optione erit Archiepiſcopi, vel ei omnia neceſſaria invenire, vel ut ipſe & clerici ſui & ſervientes ad menſam cum eo comedant, & ad veſperum habebit duos cereos ydoneos & IIII^or majores candelas, & XXV minores ad minimum. ſ. XXV equitaturarum, & vinum & cerviſiam abundanter, & V ſolidos ſingulis diebus ad familiam & equos. Si autem Archiepiſcopus non potuerit, aliqua cauſa interveniente, officium ſuum exercere, vel archiepiſcopatus vacaverit, vices ejus ſupplere debet Roff. eodem Cant. tam in conſecrationibus Regum quam Epiſcoporum, & in alijs omnibus ad officium archiepiſcopale ſpectantibus cum prædicta procuratione.

NUM. CXXXIV.

De numero eccleſiarum Roffenſis *Epiſcopatus, & de redditibus quos ſingulæ reddunt quando accipiunt ſanctum* Criſma *a matre eccleſia Epiſcopatus.* 228.

TOnebrigga reddit novem denarios. Barindena IX den. * Eildinga IX den. † Leaga IX den. Brenceſle IX den. Horsbundenne IX den. Theudelei IX den. Lamburherſte IX den. Peppingeberia IX den. Speldherſte IX den. Wotringaberia IX den. Eiſtpecham IX den. Weſtpecham IX den. ‡ Eaſt Fearnlega IX den. Becceham IX den. Trotteſclivi IX den. Ciſelherſte IX den. Cudena IX den. Æiſcherſte IX den. ‖ Ailesford IX den. * Berlingis IX den. Meallingis IX den. Codeham IX den. Reierſce IX den. Offeham IX den. Dictuna IX den. Huntintune IX den. Netheſteda IX den. Burcham IX den. Wldeham IX den. † Sancta Margarita IX den. Cættham IX den. Sanctus Clemens IX den. Cucleſtena IX den. Hallingis IX den. Snodilande IX den. ‡ Wroteham IX den. Meapeham IX den. Penneſherſt IX den. Ehteham IX den. Eadintuna IX den. Liſna IX den. Leueſeham IX den. Erde vel Earhethe IX den. Wilmentuna IX den. ‖ Lullingeſtuna IX den. Le IX den. Mæruurtha IX den. Weſterham IX den. Watlande IX den. Civiling IX den. Æinesford IX den. Cimiſinga IX den. Wicham IX den. Bradeſteda IX den. Færningeham IX den. Hæſelholte IX den. Readlega IX den. Æiſce IX den. Herdei IX den. Sundereſce IX den. Mapeldreſcampe IX den. Heure IX den. Scorham IX den. Hludeſdume IX den. Otteford IX den. Rokeſle IX den. Leleburna IX den. Culinga IX den. Juelda IX den. Cidingſtane IX den. Terſtana IX den. Æilentune IX den. * Freondesbyri IX den. Lilecine IX den. Heahham IX den. Cobbeham IX den. † Scorene IX den. Halgeſto IX den. Hnutſtede IX den. Sancta Wereburh de Hou IX den. Dereouuoldes treow IX den. Ordmæres circe de Hou IX den. Dodes circe IX den. Deremaunes circe de Hou IX den. ‡ Cliue IX den. Falkenham IX den. Denituna IX den. Meletuna IX den. Gravæſende IX den. Eadelmesbrege IX den. Stokes IX den. Grean IX den. ‖ Cilesfeld IX den. Celca IX den. Northcræi IX den. ..... Rodulfes cræi IX den. Foteſcræi IX den. Northfleotes IX den. Suthfleotes IX den. Bixle IX den. * Suaneſcampe IX den. Halteſteda IX den. † Derente IX den. Derteford IX den. Suthderente IX den. Suthtuna IX den. Stanes IX den. Orpintuna IX den. Hortune IX den. Plumſtede IX den. Bromlega IX den. Æltheham IX den. Wicham IX den. ‡ Cerlentune IX den. ‖ Greneuuic IX den. Weſt Greneuuic IX den. Wleuuic IX den. * Gillingeham IX den. Bearmlinges IX den. Bearmlinges IX den. ------ IX den. Seouenaca IX den. † Meallingetes IX den.

* *Beanteſteda.*
† *Bitteberga.*
‡ *Lilintuna cap. Anſriai.*
‖ *Cuſintuna.*
* *Pxdleſwretha.*
† *Heſcindena.*
‡ *Stanteda.*
‖ *vel Lullingeſtan.*
* *Strodes.*
† *Æſlingeham.*
Thorndun.
‡ *Mereſtune.*
Weſtclive.
‖ *cap. Freamberga.*
**Gretenerſce.*
† *Helle.*
‡ *Chitebroc.*
‖ *Comba.*
* *Grenic.*
† *Lidiſinga.*
Sanctus Leonardus.

De Capellis.

Bitteberga reddit ſex denarios. Chitebroc VI den. Comba VI den. Strodes VI den. Capella de Hou VI den. Halgelei VI den. Æſlingeham VI den. Weſt Clive VI den. Grenic VI den. Stanſtede VI den. Lindiſinge VI den. Merſetuna VI den. Lullingeſtana VI den.

Heſcendena.
Cuſintune.
Bearmlingetes VI den.
Beanteſteda. Craie.

Cre-

Cretenerſce. Scriburna. Helle VI den.
Fearnberga VI den. Sanctus Leonardus.
Lilintuna. Sancta Maria de Caſtello.

NUM. CXXXV.

Quid pro defunctis ſocijs noſtris facere debemus (*viz. Monachi ſancti Andreæ Roſſenſis.*)

231. PRO monachis eccleſiæ Chriſti Cantuariæ VII officia plenaria, & XXX diebus *verba mea*, & unus quiſque ſacerdos VII miſſis, alij pſalmos.

Pro monachis Sancti Auguſtini Anglorum Apoſtoli tria officia in conventu.

Pro ſanctimonialibus de Mellingis quantum pro monacho eccleſiæ Chriſti Cantuariæ.

Pro monachis Sancti Martini de Bello tria officia in conventu ſine *verba mea*, & unuſquiſque frater VII miſſas, alij pſalmos, pauperes tres reficiantur una die.

Pro fratribus Bermundſienſibus tria officia in conventu, unuſquiſque ſacerdos unam miſſam, alii L pſalmos, pauperes III reficiantur una die.

Pro monachis Sancti Petri Uueſtmonaſterij, III officia in conventu, unuſquiſque ſacerdos I miſſam, & alij L pſalmos.

Pro monachis Sancti Johannis Coleceſtriæ, III^{a} officia in conventu, quiſque ſacerdos unam miſſam, alij L pſalmos.

Pro monachis Sancti Eadmundi, III^{a} officia in conventu, quiſque autem ſacerdos VII miſſas, alij pſalmos, pauperes tres reficientur una die, *verba mea* non dicatur.

Pro monachis Elienſibus quantum & pro monachis ſancti Eadmundi facimus in conventu & extra.

Pro monachis Sanctæ Trinitatis Norwicenſis cænobij VII officia plenaria, & XXX^{a} diebus *verba mea*, unuſquiſque ſacerdos VII miſſas, alij pſalmos.

Pro monachis Sancti Albani VII officia plenaria & XXX diebus *verba mea*, & unuſquiſque ſacerdos tres miſſas, alij pſalterium unum.

Pro monachis de Egneſham VII officia in conventu, & XXX^{a} diebus *verba mea*, & unuſquiſque ſacerdos III miſſas, alij pſalmos.

Pro monachis Sancti Petri de Batha III^{a} officia in conventu, & XXX diebus *verba mea*, quiſque ſacerdos III miſſas, alij pſalmos.

Pro monachis Sanctæ Mariæ de Malmesberia tres miſſas in conventu, quiſque ſacerdos III miſſas, alij pſalmos. Pro Epiſcopo autem noſtro ipſi facient VII officia in conventu, & XXX^{a} diebus *verba mea*, quiſque ſacerdos III miſſas, alij pſalmos, & nos itidem pro Abbate ipſorum.

Pro fratribus eccleſiæ Sancti Petri Gloucenſis, VII plenaria officia in conventu, & XXX diebus *verba mea*, quiſque ſacerdos III miſſas, alij pſalmos.

Fratribus Roſenſis eccleſiæ debent Wincelcumbenſes, unuſquiſque privatam unam miſſam, in conventu vero tria officia plenaria, panis & potus uno tantum die dabitur.

Pro monachis Tethochenſibus VII officia in conventu. Pro Epiſcopo autem noſtro illi VII officia, & XXX^{a} diebus *verba mea*, & nos itidem pro Abbate ipſorum.

Pro monachis Wigornenſis eccleſiæ III plenaria officia in conventu. Et pro Epiſcopo utroque & pro magiſtro Priore VII officia plenaria in conventu, & XXX diebus *verba mea*.

Fratribus eccleſiæ Roſenſis debent Perforenſes VII plena officia in conventu, & unuſquiſque frater III miſſis, alij pſalterium unum.

Pro monachis de Abendune VII officia in conventu, & XXX diebus *verba mea*, & unus quiſque ſacerdos III miſſis, alij pſalterium unum.

Pro monacho Beccenſi III officia in conventu, & XXX diebus *verba mea*, ſinguli tres miſſas, & alij pſalterium unum.

Pro monachis Sanctæ Trinitatis Fiſcanni III^{a} officia in conventu, quiſque frater VII miſſas, alij pſalmos, *verba mea* non dicatur.

Similiter & pro monachis Sancti Audoeni Rotomagenſis cænobij.

Pro monachis Sancti Martini Sagij agimus III^{a} officia in conventu, cum brevis inde advenerit. Sive autem brevem habuerimus ſive non, unoquoque anno III^{a} officia in conventu poſt octavas Pentecoſtes.

Similiter & pro monachis Sancti Martini Troarni.

Similiter & pro monachis Sancti Petri Pratellis.

Similiter & pro monachis Sancti Taurini Ebroicenſis.

Pro monachis Milidunenſibus III^{a} officia in conventu.

NUM. CXXXVI. A.

Conſuetudines Abbatiæ Eveſhamenſis *perſcriptæ a* Randulpho *Abbate.*

OMnibus Sancte Matris eccleſie filiis ad quos preſens ſcriptum pervenerit, Rindulfus Dei gratia Abbas Eveſhamie, & totus ejuſdem loci Conventus ſalutem in Domino. Quandoquidem a Domino Innocencio Papa tertio diſpoſitionis reddituum officiorum noſtrorum confirmationem optinere meruimus, reddiius non tantum illos quos tempore confirmationis habuimus, ſet & quos poſtea adquiſivimus cum ipſa eorum diſpoſitione ad poſterorum notitiam profuturum ſcripto commendare dignum duximus. Nam tam ab Innocencio Papa ſecundo quam ab Alexandro tertio, non ſolum redditus quos tempore eorum habuimus, ſed & illi quos poſtea quibuſcumque juſtis modis nobis adquirere poſſemus nobis conceduntur & confirmantur, quod & ipſum nobis facere licere in hijs noſtris conſtitutionibus & conſuetudinibus continetur. Sunt igitur conſuetudines monaſterij hujus, videlicet, Quod Abbas infra ſepta monaſterij exiſtens inter fratres ſecundum antiquam domus illius conſuetudinem converſando regulariter vivet, & exteriora pro viribus ſuis ad utilitatem eccleſiæ provide & fideliter diſpenſabit. Prior vero, Supprior, tertius Prior & alij cuſtodes ordinis, Prior de Penwitham, precentor, decanus, ſacriſta, camerarius, coquinarius, celerarius interior, infirmarius, elemoſinarius, cuſtos vinee & gardini, magiſter fabrice eccleſie, pitanciarius, magiſter hoſpitum, de conſilio & conſenſu Conventus, vel majoris & ſanioris partis in capitulo ab Abbate de proprio Conventu creentur. Qui ſi minus, quod abſit, honeſte vel minus prudenter in officijs ſuis ſe habuerint, vel male fratribus adminiſtraverint, prius correpti regulariter, ſi non emendaverint, amoveantur in capitulo, & alij ſub forma predicta in loco eorum in capitulo & incontinenti ſubrogentur, ne aliquo caſu in manus regis deveniant ipſa officia Abbate forte decedente, vel per moram fiat deterioratio obedientiarum, aut aliquis defectus propter moram emergat. *Bibl. Cotton. Auguſtus II.* 9.

Prior

Prior vero & predicti magiſtri ordinis, ſimul cum Abbate, ut ordo monaſticus cum rigore diſcipline ſecundum regulam beati Benedicti obſervetur, ſummam diligentiam adhibeant; maxime autem operam preſtent ne monachi aliquid ſine licentia habeant, & ne alias quam in refectorio comedant ſine licencia, & ut elemoſina eorum per manus elemoſinarij erogetur, & ne a clauſtro ſine licencia exeant, & ut ſilencium locis ſtatutis obſervetur, & ut fratres frequenter delicta confiteantur, non tamen alijs quam hijs qui ad hoc deputantur. Alij vero officiales omnes qui redditus percipiunt, quater in anno coram Abbate, vel eo quem loco ſuo ſtatuerit, Priore & ſex clauſtralibus, tribus ab Abbate & tribus a Conventu vocatis, de adminiſtratione ſua compotum reddant. Coquinarius vero qualibet ebdomada. Iſti officiales quociens domi fuerint in congregacione jugiter permaneant, & conventum in eccleſia, in capitulo, in clauſtro, in refectorio ſequantur, ut ſi, quod abſit, in officijs ſuis aliquis defectus emerſerit, illi ſtatim ſuppleant. Nulli duo officia aſſignentur, ſed cuilibet adjungatur ſocius, ſi opus fuerit ſolacium & teſtis diligencie ſue. Si vero in aliquo officio ſuo, propter maliciam temporis, aliquid ultra redditus officio illi aſſignatos expenſum fuerit, ſi in aliquo alio officio aliquid fuerit reſiduum per illud defectus alterius ſuppleatur. Si autem nullum officium defectum alterius officij ſupplere potuerit, Abbas per manum celerarij exterioris ſuppleat. Preterea ſi quodlibet officium ſibi ſuffecerit & aliquid reſiduum fuerit, Abbas de conſilio capituli, vel majoris & ſanioris partis, in eo officio in quo in capitulo judicaverit utilius eccleſie expendet. Si vero aliquid de redditibus monachorum officijs ſuis aſſignatis, vel imperpetuum, quod abſit, vel ad tempus detrimentum - - - - contigerit, vel aliquo modo evacuari, vel diminui, Abbas tantundem de conſilio capituli ubi commode fieri poterit alibi eidem officio aſſignet. Liceat preterea monachis poſſeſſiones & redditus officijs ſuis aſſignatos veluti novalia faciendo & redditus augmentando & novos adquirendo ampliare, ſeu quibuſcumque alijs juſtis modis meliorare, & alios pro alijs tantum valentibus & utilibus cum viderint expedire vel ad tempus vel imperpetuum commutare. Celerarius ſiquidem exterior talis de proprio conventu, & in capitulo ab Abbate creetur, qui exceptis redditibus monachorum officijs aſſignatis ad preceptum Abbatis tocius Abbatie curam gerens ſciat, & poſſit libere conventui neceſſaria adminiſtrare, ſcilicet, panem, cerviſiam, duo pulmenta, ignem & ſalem, & quedam alia in conſuetudinibus expreſſa. Hoſpitibus etiam juxta facultatem domus providebit celerarius. Viris tamen religioſis coquinarius que de officio ſuo ſunt perſonis eorum ſicut & fratribus adminiſtrabit, exceptis Abbatibus & Capellanis eorum quibus non inveniet aliquid niſi in diebus jejunij, ſicut nec ipſi Abbati nec illis qui cum illo comedunt vel capellanis ejus hoc dicimus, niſi in refectorio comedant vel in profeſtis diebus. Servientibus etiam obedientiarum Abbacie celerarius procuracionem debitam & ſtipendia juxta conſuetudinem domus adminiſtrabit. Iſte quidem celerarius de adminiſtratione ſua non ſolum quater ſuperioribus, ſet quociens ipſe Abbas voluerit compotum reddat, qui niſi bene adminiſtraverit ſicut de alijs obedienciarijs dictum eſt, ad juſtam conqueſtionem conventus & rationabilem voluntatem Abbatis amoveatur, & alius ſtatim loco ipſius ſubrogetur ei in capitulo.

Numerum Fratrum Abbas integrum conſervet, nullum monachum recipiat, aut ejiciat vel ad tempus vel imperpetuum niſi de conſilio conventus, vel majoris & ſanioris partis, & in capitulo. Eccleſias autem vel alios redditus vel aliquas terras non niſi de conſilio univerſitatis vel majoris & ſanioris partis, & in capitulo alicui conferat, nec ruſticos ſine conſenſu eorundem manumittat. De terris ſiquidem revocandis pro viribus ſuis, ſi quo tempore ſuo vel predeceſſorum ſuorum alienate ſunt conſilio conventus ſui utatur. Similiter in cauſis eccleſiaſticis vel forenſibus agendis vel terminandis capituli ſui utatur conſilio. Servientes autem, qui monachis miniſtrare tenentur, ſcilicet de infirmaria, ſarterina, lavenderina, refectorio, ſacriſtaria, locutorio, de conſilio capituli ſecundum priorem formam conſtituantur & deponantur. Hæc omnia intelligantur ſalvis in omnibus regularibus inſtitutis.

Ad prioratum pertinent obventiones de communi ſigillo & omnes decime de Benigwithe tam majores quam minores de omnibus terris & hominibus Abbatis & monachorum ad emendum parchamenum pro libris ſcribendis. Pertinet etiam ad Priorem curia de Benigwithe cum croftis ad eandem curiam pertinentibus, & cum gardino, vinario & prato que ſunt infra ipſam curiam, & cum omnibus meſuagijs de croftis que ſunt circa ipſam curiam, videlicet, a domo Thome Algar uſque ad domum Walteri Bellard. Nam Prior Thomas quandam terram de Lutlintona, quam emit a Radulfo diſpenſatore, de qua tempore commutationis plus redditus ſolvebatur quam de iſta Benigwithe pro eadem a domino Abbate de conſenſu communi commutavit. Quare conſtitutum eſt quod ſemper Prior pro tempore in anniverſario Prioris Thome paſcat xxx pauperes in locutorio pro animabus Priorum & omnium fratrum, & inveniet cereum in die Sti. Wlſtani & alium in die Sti. Credani ardentes coram feretris eorum die ac nocte.

Ad decanatum pertinet corredium unius ſervientis de cellario, & collecta denariorum beati Petri ubicunque epiſcopus non colligit, de quibus ſolvit annuatim domino Pape xx^{ti} ſolidos. Et viſitatio eccleſiarum vallis & obventiones cauſarum omnium pertinentium ad decanatum, de quibus debet invenire conventui caritatem dominica qua cantatur *miſericordia domini*.

Ad officium precentoris pertinent decime de Stokes & quedam terra in Hamtona de qua percipit annuatim quinque ſolidos, & alia in Alenceſtria de qua tantundem percipit. De his debet invenire precentor parchamenum ad brevia & ad cartas ſignandas ſigillo communi, & ad brevia mortuorum fratrum & incouſtram omnibus ſcriptoribus monaſterij & colores ad illuminandum & neceſſaria ad ligandum libros & neceſſaria ad organa.

Ad ſacriſtariam pertinent ſex capelle in valle, ſcilicet de Nortona, de Lenthewike, de Mortona & Uffeham & due in Eveſham, quarum duarum capellarum ſacerdotes, ſcilicet Sti. Laurentii & omnium ſanctorum debent habere cotidie de cellario panem & cerviſiam ſicut monachi. Debet etiam ſacriſta habere cotidie ad unum ſervientem procurationem, ſicut ſervientes Abbatis habent, & prebendam ad unum equum de granario & foragium de grangia. Percipit etiam ſacriſta de eccleſia de Baddebi annuatim duas marcas; de capella de Withlakesford, & prato de Salford decem ſolidos; de eccleſia de Weſtona dimidiam marcam; de eccleſia de Stowa quinque ſolidos & duas petras cere; de eccleſia Sti. Albani in Wigornia quinque libras cere; de terris in eadem villa tres marcas. Pertinent etiam ad ſacriſtariam in Eoveſham ſolda juxta portam monaſterij; de fabrica Williel-

mi Fabri quatuor denarij ; de terra Nicholai Coci due libre cere ; de terra Matildis in Merſtowe quinque denarij ; de terra Nicholai Sacriſte in eodem vico ſex denarij ; de terra Seneſcalli que fuit Giraldi ſex denarij ; de terra Bulet ſex denarij ; de terra Ferre xxx^ta denarij ; de terra le Hoſiere in Bruggeſtrete duo denarij ; de terra Willielmi de Tiwe in magno vico duo ſolidi & quatuor denarij ; de terra Willielmi de Tiwe proxima terre le Hoſiere in Bruggeſtrete ſex denarij ; de terra Diſpenſatoris proxima terre Willielmi Tiwe xl denarij ; de terra que dicitur Gordani in Coleſtrete ſexdecim denarij ; de terra Reginaldi Fabri duo ſolidi ; de terra Walteri proxima eidem octo denarij ; de terra Pate eidem proxima octo denarij ; de terra Nicholai fullonis ſuper aquam ſexdecim denarij ; de terra Henrici Fabri xx^ti denarij ; de terra proxima Willielmi Tiwe quatuor denarij ; de terra Simonis Fabri quatuordecim denarij ; de terra Andreæ Coci octo denarij ; de terra in Hamtona quinque ſolidi. In Lenck pertinent ad ſacriſtariam tres hide & dimidia. In Bratfortona in uno campo quinquaginta quinque acre. In altero ſeptuaginta ſex in dominico. In vilinagio quinque virgate terre & dimidia & decime de eadem terra, tam majores quam minores. Et de quatuor hidis in eadem villa, duabus ſcilicet Hugonis & duabus militis de Coctona, & decime de novem virgatis terre Pagani in Lutletona, tam majores quam minores, & decime de quinque virgatis terre Seneſcalli in Badeſeya, & decime cujuſdam liberi hominis de dominico in Pikeleia in Herefordſyre, & omnes oblationes & omnia legata altaris Eoveſhame.

Ad altare Ste. Marie in criptis pertinent de ſacriſtaria ſeptem cerei cotidie ardentes dum miſſa glorioſe virginis domine noſtre ibidem celebratur, quorum duos ab antiquis temporibus invenerunt ſacriſte, & unus cereus die ac nocte jugiter ardens ; ad ejus ſuſtentationem cum quinque ſuperioribus aſſignavit magiſter Adam Sortes ſacriſta dimidiam virgatam terre quam redemit de Petro de Lewz, & minutas decimas de novem virgatis terre in Lutletona, quas idem ſacriſta evicit de rectore eccleſie de Lutletona, & etiam decimas de aſſartis de Lewz, quorum licentiam aſſartandi idem ſacriſta a participibus communis paſture multa pecunia redemit. Et unus craſſetus tantum de nocte ardens, quem ſacriſte ab antiquo invenerunt. Et una lampas jugiter ardens de decimis de Dominico de Lewz, quas Prior Thomas primus ſacriſtarum percepit, & ad hoc aſſignavit. Et ne ſacriſta predictis gravetur, proviſum eſt quod cuſtos altaris ejuſdem inveniet veſtimenta & alia neceſſaria eidem altari, que ſacriſte prius conſueverunt invenire. Idem etiam cuſtos altaris ejuſdem debet invenire xxx^ta lampades ardentes dum miſſa ibidem celebratur & ſeptem cereos, ad quod faciendum aſſignata tota ſinapis de omnibus grangijs ſacriſtarie, & omnes obventiones altaris ejuſdem, & duo ſolidi in Eoveſham de terra Walteri Per juxta pontem, & decem & novem denarij ; de terra Willielmi Carpentarij ſuper Runhulle xii denarij ; de terra Willielmi Ourri in nova terra que eſt inter terram Albanide Capis & terram Johannis Gaveſton, & de terra uxoris Johannis Caperim que eſt inter terram Philippi ſacriſte & terram ejuſdem Johannis, & domus fundate ſuper ſpatia duarum ſoldarum & dimidie verſus portam cimiterij eccleſie, & domus fundate ſuper arcas trium ſoldarum & dimidie in magno vico juxta murum cimiterij verſus portam abbacie ; & due ſolde quas Adam Sortes emit ; & due quas Prior Thorne emerat juxta eas de Ricardo de Warwic ; & terra quam M. relicta Credani dedit ; & omnes terre in Eoveſham que fuerunt Ricardi de Kent ; & quedam terra de Stretford, & duo ſolidi de terra de Radeford & de terra de Strengeſham duo ſolidi ; & de terra de Marcleia duo ſolidi.

Ad elemoſinariam pertinent duo furni in Eoveſham & tertius in Benigwithe, & omnes furni vallis in quibus conſuetudinarij conſueſcunt coquere panem, & decime feni Willielmi de Tiwe, & Rogeri Alardi & Ernaldi Cambralangi. De terra Johannis de Kent in Eoveſham dimidia marca ; de ſoldis Ade Credani in magno vico juxta ſoldas Ste. Marie quatuor ſolidi ; de alijs ſoldis ſuis juxta aliam Ste. Marie dimidia marca ; de terra Cramfot cum ſolda ferri xii denarij ; de terra Godefridi Bagart ſex denarij ; de terra Rogel juxta alium furnum xx^ti denarij ; & terra que dicitur hoſpitalis verſus pontem, ſalvis octo denarijs pitanciario ; de terra Kondulfi Textoris de Feudo Streche xx denarij ; de terra quam Iſabella filia Henrici King dedit xl^ta ſolidi ; de terra Ricardi de Piplintona duo ſolidi ; de terra le Burunno duo ſolidi ; de terra Ricardi Eadmundi xvi denarij ; de terra Bonpain xii denarij ; de terra Stephani Presbiteri xl^ta denarij ; de terra Lilie ſex denarij ; de terra Ricardi Juvenis xii denarij ; & terra Murielle de Strigul ; de R. Ywain & heredibus ſuis annuatim ſex denarij pro licentia colendi Chiteham. In Glouceſtria pertinent ad elemoſinariam de terra Johannis Croume quam contulit ſecum Adam monachus quatuor ſolidi ; de terra Botild, que data fuit cum Roberto monacho octo ſolidi ; de terra Rogeri Sewi quam Adam Botild dedit duodecim denarij ; de terra que fuit Eſegar xl^ta ſolidi. Ad eam etiam pertinent due marce de penſione ſexaginta ſolidorum, de eccleſia de Ombreſleia, ſcilicet xx^ti ſolidi ad opus pauperum in cena domini, dimidia marca in anniverſario Randulfi, nam idem Abbas contulit has duas marcas Elemoſinarie ratione ſcripta in capitulo de bonis operibus Abbatis Randulfi. Cum etiam idem Abbas feciſſet ſex molendina in manerijs Abbacie, contulit Elemoſinarie loco decimarum de eiſdem molendinis molendinum de Aldington quod ipſe emerat, de quo cum croftis & domibus ad idem molendinum pertinentibus recepit Elemoſinarius tempore donationis annuatim ſexdecim ſolidos. De eadem etiam villa percepit Elemoſinarius nongenta ova ; de toto etiam pane infra portam Abbacie, expenſo, vel liberato ibi cocto vel empto debet Elemoſinarius habere decimam, & curam orti monachorum, ut inde habeat pulmentum ad refectionem pauperum in collecta cerviſie ad ſecundum cibum vel potum. Debet etiam Elemoſinarius percipere in die animarum unam ſummam frumenti de granario ; ſimiliter fiet in obitu cujuſlibet monachi Eoveſhamie. De terra filie Willielmi de ponte in Alinceſtria novem denarij.

Ad refectorarium pertinent minute decime de Wikewane, Baddeſeie & Aldetone ad reparationem coclearium, cyphorum, juſtarum, feneſtrarum vitrearum, & vaſorum ſalis & aliorum utenſilium, cum duodecim lampadibus & oleo earum, de quibus reſpondet Priori qui eum de conſilio fratrum preficit. Pertinet etiam ad eum collecta cerviſie poſt primum cibum, & cotidie ſex juſte de cellario, de quibus dat caritatem conventui poſt collationem dominicis diebus, & omni ſeptimana ſemel quando cantatur de Sta. Maria, & inveniet potum ante collationem, quando non eſt potus poſt collationem, & multa alia onera & ſtatuta circa minutos & infirmos, & alios fratres de hijs ſuſtinet & ſupplet. Et quociens potus fuerit poſt nonam, habebit refectorarius duas juſtas de cellario.

Ad

Ad infirmariam pertinet Buuntone cum boſco & dimidia marca de aſſarto de Sanford & cum omnibus alijs pertinentijs ſuis. Debet etiam infirmarius habere unam ſuem cum nutrimento unius anni, vel duos porcos ad plancherum & unum truncum de celerario contra natale, qualem fert una Biga curie; & molendinum fullonum de Burtona cum una virgata terre & ferragio unius equi, & ferragio certe quantitatis ad calefaciendum aquam ad pannos, & cum alijs pertinentijs ſuis, de quo percepit infirmarius annuatim tres marcas, ſet propter predictas conſuetudines tedioſas & oneroſas de curia aſſignet ei Abbas alibi illas tres marcas ubi noverit. Pertinent etiam ad idem officium duo molendina de Stowa de quibus percepit ſexdecim ſolidos, & duo ſolidi de terra Towi in eadem villa, & duo ſolidi de terra vicina eidem, & viginti denarij de terra Andree in eadem villa. In Eoveſham vero de terra Ricardi Sparwe XXII denarij; de terra Galfridi molendinarij decem & octo denarij; de terra Johannis de Kent XL^ta denarij. Apud Penwrtham de terra Stephani de More duo ſolidi; de terra Roberti Antigonie apud Hoton decem & octo denarij; de terra Roberti Sureis duodecim denarij; de quadam terra in Farintona ſex denarij; de Roberto Buſſel de Piſcaria XII denarij; de Sulleſtona vero dimidia marca; & una marca ad minutiones quas Abbas Randulfus dedit de eccleſia de Huniburne.

Ad pitantiariam pertinent de nova terra in Eoveſham decem marce. De Ambreſleia duodecim ſextaria mellis; de Ulleberewe viginti quinque ſolidi; de eccleſia de Hildendune una marca; de redditibus de Penwitham una marca; de molendino Seneſcalli de Sanford dimidia marca; de terra inter terram Henrici King & Alexandri Foſſard XLII denarij; de terra Johannis Portarij XII denarij.

Ad refectionem fratrum in infirmaria pertinent de Wroteſleia & de Linintone due marce; de coquinario vero decem ſolidi quos partitur coquine per miſericordiam; de ſacriſta autem quinque marce, quas ſacriſta dat annuatim pro hoſpitio quod Abbates conſueverunt extorquere injuſte ab eo; ſet Abbas Randulfus ſecundum privilegia eccleſie & ſtatuta capituli generalis ſacriſtariam, ſicut & alias obediencias, decernens liberam eſſe debere, illi hoſpitio & omnibus alijs exactionibus pro ſe & ſucceſſoribus ſuis imperpetuum renunciavit, ut in fratrum utilitatibus & refectionibus quos Abbates ſolent invenire redditus ſacriſtarie ſicut & aliarum obedientiarum libere expenderentur. Ne autem pitanciarius mendicet paſturam ad oves, boves & porcos, dedit Prior Thomas ad pitanciariam in auxilium anniverſarij ſui boſcum in Echelewz quem emit de Petro de Lewz, per quem boſcum habebit pitanciarius percurſum tempore glandis ad porcos uſque ad portam de Bordeſleye & communem paſturam omnium vicinorum ad omnia genera animalium adeo libere ſicut ſacriſta pro Lewz, & infirmarius pro Buuntona habuit. Aſſignavit etiam idem Prior Thomas ad anniverſarium ſuum terram Merſtowe, quam emit de Hugone de Warwick, & terram juxta eam, quam emit de filia Randulfi Sergant. Ad feſtum etiam Sancti Johannis ante portam latinam faciendum aſſignavit Abbas Randulfus XX^ti ſolidos de penſione ſexaginta ſolidorum de eccleſia de Ambreſleia, quamque Abbates dederant Clericis, legatus dedit eam Humfredo Clerico ſuo, qua revocata pro alia, aſſignavit etiam Abbas unam marcam de eadem penſione ad anniverſarium ſuum. Abbas vero Adam aſſignavit decem ſolidos de redditu eccleſie de Bradewelle ad anniverſarium Reginaldi Abbatis, & alios decem ſolidos de eadem penſione ad proprium anniverſarium.

Ad coquinam pertinet tertium vivarium poſt fontem Sancti Ecguini, & vetus villa & forum de Eoveſham, de quibus percipit coquinarius qualibet die ſabbati quinque ſolidos & tres obolos, & annuatim in capite jejunij quatuor-millia aletium, & molendinum juxta pontem & molendinum in Hamtona cum pertinentijs ſuis, de quibus molendinis percipit qualibet die ſabbati tres ſolidos & ſexaginta ſtikas anguillarum annuatim, & decime molendinorum & feni pratorum ad eadem molendina pertinentium, ſcilicet de Eoveſham & de Hamtone & de Huffeham, & de Fokemulne, & de Twiford, & de Chadelburi, & de Baddeſeie, & de Wikewane. Exe omnes decime deputantur ad allec monachorum in quadrageſima. Et villa de Stowa & forum de quibus percipit qualibet die dominica quatuor ſolidos; de Mortona ſexaginta ſolidi; de Sanford ſexaginta ſolidi; de Withlakesfor quatuor libre; de molendino de eadem villa XXIIII ſolidi & XII ſtike anguillarum annuatim; de molendinis Seneſcalli in Sanford XX ſolidi; de molendinis de Chedelbury cum pertinentijs ſuis XXV ſolidi & XL ſtice anguillarum; de molendinis de Twiford & Aldintone cum pertinentijs ſuis XXVIII ſolidi & XL ſtice anguillarum; de molendinis de Offeham cum pertinentijs ſuis decem ſolidi; de Fokemulne dimidia marca & molendinum de Wikeman, de quo non percipit modo niſi octo ſolidos; de Wodeſe pertinent ſexaginta ſolidi ad coquinam; de Piſcatione in Ambreſleia XXIII ſolidi. In Glouceſtria de terra Roberti Botild tres ſolidi & ob; de terra quadam in Winchelcumba & quodam furno duo ſolidi & una libra piperis. In Eoveſham de quadam terra in Brutſtrete una libra piperis. De terra Reginaldi filij Willielmi dimidia marca annuatim; de Penwrtham quatuor marce & una ſumma ſalmonis & duo millia alletium; de qualibet carucata terre in valle Eoveſhamie de Dominico, excepta Aldintona treſcenta ova annuatim, & de quolibet manerio tres denarij ad diſcos & duodecim olle. De Bradewella nonginta ova & tres denarij & XII olle. Item ſingulis diebus debet habere coquinarius foragium ad unum equum & prebendam vel duo prebendaria de Furfure de granario, & duos porcos habere debet ad Plangetum, & quotiens emerit in villa de Eoveſham piſcem ad totum Conventum debet habere de cellario panem & juſtam ad opus vendentium. Ad omnes etiam cibos qui condimento cerviſie indigent debet habere cerviſiam de cellario & caſeum ſemel in die, ad quod emendum ſi non detur de cellario, aſſignavit Abbas Randulfus capellam de Bredfordtone; habebit etiam coquinarius ad ſeptem feſtivitates principales ſeptem ſummas frumenti de granario ad frixinas, & in feſto Sancti Johannis ante portam latinam unum prebendarium, & aliud in feſto Sancti Adulfi & tertium in ſeptuageſima, & quartum in die paraſceve ad pulmentum, & tria ad paſcha ad faciendum falcones & totidem in rogationibus ad idem.

Ad cameram pertinent Malgaresburia & Swele ſicut antiquis fuerunt, & loco Burntone que fuit ad cameram aſſignata eſt Tateleſtroppe, & Abbas habet Burntonam; ita videlicet quod Abbas ex hac camera nec veſtimenta nec hoſpicium nec aliquid aliud percipiet ſicut conſuevit ex priore camera exigere. Hec autem maneria inperpetuum cum omni integritate ſua ad veſtimenta monachorum fuerunt aſſignata. Debet etiam camerarius habere cotidie ad unum ſervientem procurationem, & prebendam ad unum equum de granario & foragium de grangia, ſicut ſervientes & equi Abbatis habent.

Ad fabricam eccleſie & domorum clauſtro adjacentium pertinent quindecim marce de eccleſia de Ambreſleia,

Ambresleia, que si aliquo casu solute non fuerint Abbas ecclesiam & domos cooperire debet. Pertinent etiam ad idem faciendum decime Willielmi Beorin in Offeham & fabri ejusdem ville, & predicationes Abbatie & legata fidelium, & si que sunt alie gratuite obventiones.

Ad cellam hospitum pertinent minute decime de tribus Lutlintonis ad emendum manutergia, cyphos & bacinos hospitibus.

He etiam sunt consuetudines Eoveshamensis cenobij ab antiquis temporibus statute & a celerario generali complende. A celerario igitur singulis diebus debent venire in refectorium septuaginta duo panes monachiles, quorum quilibet erit ponderis quinque solidorum, ex quibus singuli monachi singulos percipiant. Prior semper duos nisi cum Abbate comederit, & unum ad cenam & justam nisi cum Abbate vel in refectorio cenaverit, nichilominus qui ad superiorem mensam ut custos ordinis sederit duos habebit, scilicet unum de pasta Abbatis & unum cyphum vini de Abbate. Qui missam vero majorem celebraverit, duos. Lector etiam, coquinarius & servitores unum admixtum & justam in hyeme. Elemosinarius autem septem pro decima & tres ad mandatum & duos ad tricennales currentes percipiet. Percipiet etiam quilibet fratrum cotidie duas justas cervisie, quarum quelibet continebit duas caritates, quarum caritatum sex faciunt sextarium regis. Nichilominus Prior unam ad novum tractum, & qui sederit ad discum unum cyphum ad cibum & alium ad vesperam. Inveniet etiam celerarius salem & ligna ad ignem & summagium ad cibum & potum monachorum & duo pulmenta, ad unum scilicet de fabis siccis unum prebendarium rasum vel de novis cumulatum de granario; ad aliud vero pulmentum x panes monachiles, vel unum prebendarium rasum de frumento singulis diebus preterquam in quadragesima, in qua percipiunt monachi xii summas fabe de Huniburne ad unum pulmentum per totam quadragesimam, & de avena xii summas de eadem villa ad gruellum faciendum, scilicet quarta & sexta feria per totam quadragesimam & farinam ad olera singulis diebus in quadragesima. Insuper habere debent monachi ad septem principales festivitates septem cyffolles de frumento ad wastellos de granario, & in translatione Sancti Ecguini octavum ad cenam sicut ad prandium, & in festo Sancti Johannis ante portam latinam unum scifoll ad wastellos, & in festo Sancti Odulfi unum, & in die omnium animarum unum, & in anniversario beati Wlfini unum, & in anniversario regum Ethelredi, Kenredi & Offe unum, & in anniversario Abbatis Reginaldi unum, & in anniversario Abbatis Ade unum, & in anniversario Abbatis Randulfi unum. Ad formittas vero in adventu Domini debent habere monachi xiiii summas, & contra natale totidem, & contra quadragesimam totidem, & contra pascha totidem, & contra pentecosten totidem, & contra assumptionem beate Marie totidem, contra translationem Sancti Ecguini totidem, omnes scilicet percipiendas de horreis. Debent etiam habere monachi de cellario singulis diebus sabbati caritatem ad collationem pro mandato, & ad omnes collationes festivitatum tam in copis quam in albis in vigilia & in die, exceptis collationibus septem festivitatum principalium tam in vigilia quam in die; tunc enim pitanciarius invenire debet. Debent etiam habere caritatem de cellario ad prandium singulis diebus octabarum principalium festivitatum que octabas habent, exceptis diebus quibus sunt in copis, tunc enim pitanciarius inveniet; set ad collationem singulis diebus earumdem octabarum habebunt de cellario, & a Natali Domini usque ad Epiphaniam simili modo habebunt de cellario. Qualibet etiam die in misericordijs regularibus habebunt duo fratres unam justam de cellario; in minutionibus vero unam ad prandium & alteram ad cenam. Qui verb ventosatus fuerit, tantum ea die habebit unam justam de cellario. Serviens vero qui fratres sanguinaverit, habebit panem & justam de cellario, si plures fuerint sanguinati. Quociens etiam mappe abluuntur, de refectorio ablutores habebunt panem monachilem de cellario. Balneatores etiam, quando fratres balneant, habebunt de cellario panem & justam singulis diebus per tres ebdomadas ante Nativitatem Domini & per tres ante dominicam in Ramis palmarum. Abbates etiam & monachi Eoveshamie debent habere corredium suum, sicut habuerunt in vita sua, per totum annum post obitum suum, quod alicui indigenti pro animabus eorum erogabitur. Servientes etiam qui vigilant circa fratrem proximum morti debent habere panem & cervisiam de cellario. Quando vero obitus Abbatis vel monachi evenerit alterius domus, si fuerint de capitulo Eoveshamie, ad annale pro Abbate & tricennale pro monacho panis & cervisia de cellario sicut uni monacho alicui pauperi erogentur. Debet etiam celerarius dare singulis pauperibus qui fuerint in capitulo in cena domini singulos panes & tria allecia, & de cervisia quantum opus fuerit. Si quis vero hec conservaverit vel adauxerit, adaugeat dominus dies ejus, & conservet eum in vitam eternam; si quis vero destruxerit vel diminuerit, diminuat dominus dies ejus, & destruat vitam ejus desuper terram. Amen. Amen. Amen.

NUM. CXXXVI. B.

Quædam spectantia ad Monasterium de Eveſham.

Dispositio reddituum ecclesiarum de Ombresleye *&* *de* Baddeby.

MEmorandum quod cum dominus Willelmus de Cheriton Abbas Monasterij Eveshamie & filius Johannis Herwarde de Parochia ville de Tetteburye, cujus frater fuit Abbas de Cirseter & soror Abbatissi de Lackoc, dudum concesserit & assignaverit, pro se & successoribus suis in perpetuum ecclesias de Ombresleye & de Baddeby cum suis juribus & pertinentijs universis, & cum omnibus eisdem incumbentibus Priori & Conventui suo, prout melius videtur eisdem inter ipsas disponendas & expendendas, sicut per suas literas inde confectas plene liquet; quas quidem ecclesias —— dictus Abbas inter alia per se adquisita Monasterio suo predicto in usus proprios perpetue possidendas canonice adquisivit. Frater Petrus de Wyke Prior Eveshamie volens prefatas ecclesias inter se & Conventum suum, secundum voluntatem Abbatis disponi & expendi, in domo capitulari Eveshamie in pleno capitulo die Jovis proximo post festum natalis domini, viz. in festo Sancti Egwini Episcopi, anno domini 1344, unanimi consensu & assensu tocius sui Conventus disposuit & ordinavit, quod singulis annis in perpetuum in festo ascensionis Domini viginti quatuor libre argenti de ecclesijs antedictis pro speciebus & alijs necessarijs providendis inter Priorem & singulos monachos de ipso Conventu per dicti Conventus bursarium equali porcione distribuantur; & alie viginti quatuor libre simili modo in festo Sancti Petri ad vincula. Ac ultra hec

Bibl. Cotton. Nero D. 2. Fol. 242.

hec quod ſex libre XVIII *s.* Argenti de eccleſijs antedictis inter ſanguine minutos ſingulis annis in perpetuum per eundem burſarium pro eorum expenſis in ſuis ſanguine minutionibus faciendis portionaliter dividantur. Et ut dicti Prior & Conventus præfati Abbatis perpetuam memoriam in ſuis miſſis & orationibus ferventius ac libentius habeant ut tenentur, dictus Prior cum tocius Conventus unanimi conſenſu & aſſenſu ſanguine minutis in ſingulis ſanguine minucionibus ſuis ad eorundem recreationem & ſolatium augmentandum ultra modum conſuetum adauxit duos dies, ſcilicet Mercurij & Jovis; ita videlicet quod ipſi ſanguine minuti in ſingulis ſanguine minutionibus ſuis die dominica poſt Evangelium majoris miſſe petant licentiam a Priore, vel ab alio in choro more ſolito, qua optenta nulla alia licentia petenda maneant ipſi ſanguine minuti extra chorum & capitulum ab illo tempore uſque ad introitum miſſe capitularis diei Veneris proximi tunc ſequentis, etiamſi domum fuerint vel alibi ubicunque, exceptis feſtis ſolemnibus in Capis. Et quod reſiduum fuerit de eccleſijs antedictis LIV *l.* XVIII *s.* premiſſis modo ſupradicto plenarie ſolutis in Theſauro maneat ipſius Conventus pro dictarum eccleſiarum oneribus ſupportandis, & alibi predictos Priorem & Conventum in utilitatem eccleſie ſue Eveſhamie prout eis melius videbitur expedire diſponere.

Preterea cum idem Abbas adquiſierit & aſſignaverit certos redditus annuos IX marcarum elemoſinario ſuo Eveſhamie ad inveniendum duos capellanos celebraturos in magna eccleſia de Eveſham pro anima dompni Walteri de Glouceſtria ratione manerij de Batlintona ſolvendarum eiſdem per elemoſinarium ſuum ibidem ad quatuor terminos uſuales per equales portiones; fuitque voluntatis dictorum Abbatis & Walteri in vita eorum quod tales capellani providerentur qui poſſent & ſcirent juvare per cantum ad honorem beate Marie virginis in capella ejuſdem, ubi corpus ipſius Walteri jacet nunc humatum.

Predictus Prior conſiderans hujuſmodi capellanos melius per cuſtodem dicte capelle quam per elemoſinarium provideri, de conſenſu unanimi totius ſui Conventus, loco, die & anno ſupradictis diſpoſuit & ordinavit quod elemoſinarius qui pro tempore erit ſolvet ſingulis annis in futurum ad terminos ſuperius notatos cuſtodi capelle beate Marie predictas IX marcas, & ipſe cuſtos ſibi providebit de hujuſmodi capellanis in cantu ſufficientibus & bene morigeratis. Et ſi predictus cuſtos hec neeligenter omiſerit dictarum IX marcarum ſolucio ad modum ſuum priſtinum revertatur, videlicet quod utrique dictorum capellanorum annuatim IIII^{or} marcè per manus elemoſinarij pro omnibus ſint ſolute.

Fol. 242. b. *Judicium capituli* Eveſhamie *de Heriettis vallis ejuſdem.*

Anno domini M. CC. ſeptuageſimo primo, die Jovis proximo poſt feſtum Sancti Nicholai, celebratum eſt capitulum apud Eveſham in eccleſia Sancti Laurentij, preſidentibus domino Willelmo de Withechirche tunc Abbate Eveſhamie & Johanne Decano ejuſdem loci, coram quibus cum mota eſſet queſtio per B. de Jureberga ſacriſtam Eveſhamie de Mortuario nativorum qui reddunt terras ſuas domino ſuo feodi cum heriectis, utrum tunc teneantur ſolvere mortuarium eccleſie determinatum, & ſtatutum eſt per predictos preſidentes de conſuetudine diverſorum epiſcopatuum & decanatuum, & de conſilio virorum prudentium preſentis capituli quod quacunque hora dominus feodi recipit heriettum ſuum, eccleſia percipit mortuarium ſecundum conſuetudinem vallis, vel precium mortuarij die ſepulture de eo qui recipit eandem terram & bona defuncti, tempore quo tradit terram domino ſuo. Contra iſtud ſtatutum fuit filius Alicie Godſoule de Bredefortona & Matildis Perſon de Wikwana & Matildis relicta Andree de eadem, qui convicti rationibus & judicio capituli ſtatim de ſuis mortuarijs ſatisfecerunt eccleſie E veſhamie.

Judicium capituli de Warwick *de mortuario.* *Ibid.*

Anno domini M. CC. LXX primo, in craſtino Sancti Thome apoſtoli celebratum eſt capitulum apud Sincenefelde, preſidentibus magiſtro Hugone Tancarde officiali domini Roberti de Elthal Archidiaconi Wigornie & domino Galfrido Decano Warwyke Rectore eccleſie Sancti Michaelis de eadem. Quia legitime conſtat nobis dictis preſidentibus per ſacramentum fidedignorum ville de Sauford, quod Ricardus Herberd de eadem habuit quandam vaccam ſuam propriam die quo obijt; nos de conſilio & conſuetudine capituli noſtri de Warwyke medietatem dicte vacce, nomine mortuarij dicti defuncti eccleſie Eveſhamenſi adjudicamus, reliqua medietate domino ſuo feodi remanente nomine heriecti. In cujus rei teſtimonium huic patenti litere ſigillum decanatus de Warwike appoſuimus.

Nota de Herietto *Ibid.*

Memorandum quod judicatum fuit in pleno capitulo coram Decano Waltero de Hynraton, quod quicunque fuerit & cujuſcunque etatis & habuerit bona propria ex legacione vel aliunde patris vel matris, dabit heriectum ſancte eccleſie in morte ſua.

Sequuntur in eodem codice Citatio, & Sententia lata contra Johannem Arundel de Eveſham, *quod ipſe recuſaſſet reddere eccleſiæ* Eveſhamie *mortuarium pro uxore ſua defuncta, quæ hic omittuntur ne tedium pariant, cum jam probatum ſit mortuarium de defunctis ſolvi deberi dictæ eccleſiæ.*

Ad Caligas Hyemales. *Ibid. fol.* 243.

Memorandum, de hijs que Willelmus de Stow ſacriſta adquiſivit Conventui aſſignavit, videlicet, ſingulis eorum exceptis Priore de Penwortham & Camerario, annuatim ſolvendos per manus ſacriſte, qui pro tempore fuerit, in feſto Sancti Luce Evangeliſte duos ſolidos ad caligas yemales.

In Odeſtret de Alexandro Hok XX *d.* de Eva Kachepol XX denarij; de Juliana Croume XL *d.* de terra que fuit Johannis de Arundel in magno vico quam Nicholaus de Mukelton tenet V *s.* & inde recipit elemoſinarius XII *d.* de nativo qui emit de Avicia de Bampton in parva Hamptona VI *s.* de terra juxta furnum elemoſinarij V *s.* de domo quam Johannes Long tenet in Colſtret V *s.* de domo que fuit Ricardi de Wykewane in Brugeſtrete IIII *s.* de Thoma Mabel ——— in Lench III *s.* VIII *d.* de Henrico Palmer de eadem III *s.* de Capellano de Offenham pro Burneſlond X *s.* de Luttultona de terra Petri Grivel XXXVI *s.* VIII *d.* quam ſummam ſolvit Burſarius Abbatis.

Charta Willelmi Payn, *per quam concedit* Roberto Tannor *unum Burgagium & dimidium in villa de* Stratford, *inter alia obligat dictum* Robertum *ad ſolutionem* IIII s. *ſacriſtæ de* Eveſham *ad luminare beate* Mariæ, *pro eodem Burgagio & dimidio.*

243. b. *Iſta ſunt nomina eorum de* Bradfortona *qui debent ſolvere annuatim in autumpno ſacriſte* Eveſhamie *thravas frumenti de meliori quod habent.*

Robertus Ywayn pro tenemento ſuo dabit duas thravas.
Item de terra quam habuit de Ada Kauf xx garbas.
Reginaldus Long qui eſt de feodo Avenell xii garbas.
Robertus Baret qui eſt de eodem feodo vi garbas.
Henricus Haralde de eodem feodo unam thravam.
Matildis Smart de feodo Abbatis unam thravam.
Aleradus de Luttelton de feodo Abbatis unam thravam.
Henricus Page de feodo Avenell unam thravam.
Willelmus Michel de feodo Roberti Ywayn vi garbas.
Johannes Gunnilde de feodo ejuſdem Roberti xii garbas.
Willelmus de Aldinton de tenemento ſacriſte iii garbas.
Chriſtina Chapelayn de feodo Avenell i thravam.
Johannes Gunnyld homo ſacriſte iii garbas.
David de Norton homo Abbatis i thravam.
Johannes ad Portam homo ſacriſte i thravam.
Willelmus Smart homo ſacriſte iii garbas.
Willelmus Gunnyld homo ſacriſte iii garbas.
Johannes Clyve homo ſacriſte xii garbas.
Henricus de Clyve homo ſacriſte xii garbas.
Walterus Smart homo Abbatis xii garbas.
Thomas Morice homo Abbatis i thravam.
Johannes de Ponte homo Abbatis i thravam.
Willelmus Saxi homo Abbatis i thravam.
Willelmus Withelard pro terra quam habuit de Adam Kauf i thravam.
Henricus Gent homo Abbatis i thravam.
Henricus Palmer homo Abbatis i thravam.
Agnes Ruſſel mulier Abbatis i thravam.
Johannes Bole homo ſacriſte i thravam.
Willelmus Saxi homo Abbatis i thravam.
Thomas le Beſte homo Abbatis i thravam.
Robertus Aldich homo Abbatis i thravam.
Henricus Saxy homo Abbatis i thravam.
Johannes de Waſſeburne homo —— i thravam.
Willelmus Brythriche homo Abbatis i thravam.
Nicholaus Rolf homo Abbatis i thravam.
Johannes Hache homo Abbatis i thravam.
Walterus Godſoule homo Abbatis i thravam.
Willelmus Welbiloved homo Abbatis i thravam.
Willelmus Baron homo Abbatis i thravam.
Johannes Crek homo Abbatis i thravam.
Henricus Jeovebond homo Abbatis i thravam.
Alicia Gardiners mulier Abbatis i thravam.
Henricus Mareus homo Abbatis i thravam.
Johannes Edmund homo Abbatis i thravam.
Henricus Bolle homo ſacriſte i thravam.
Thomas Henry homo Abbatis i thravam.
Willelmus Alexander homo Abbatis i thravam.
Henricus Auſtyn homo ſacriſte i thravam.
Alicia uxor Johannis Henry mulier Abbatis i thravam.
Johannes le Rede homo Abbatis i thravam.
Willelmus Chaunteler homo Abbatis i thravam.

Suma thravarum xliiii^{or} excepta una garba.

Memd. quod ſumma exitus communibus annis erat vii quarteria.
Memd. quod ſacriſta percipit omnes decimas bladorum omnium hominum ſubſcriptorum de ſuperiori parte ville de Bradforton.
De ix virgatis terre & dimidia Johannis Uwayn.
De una virgata terre quam Johannes Heyne tenet.
De duabus virgatis terre quas —-
De una virgata terre quam Laurentius Harold tenet.
De una virgata terre quam Johannes Smart tenet.
De una virgata terre quam —— Saunders tenet.
De una virgata terre quam —— Page tenet.
De una virgata terre quam —— Aldinton tenet.
De una virgata terre quam —— Chaplam tenet.
De una virgata terre quam —— Bonde tenet.
De una virgata terre quam —— Atte Gate tenet.
De una virgata terre quam Math. Reve tenet.
De illis virgatis terre quas —— ——
De una virgata terre quam —— Couper tenet.
De una virgata terre quam Adam Chauntclere tenet.
De una virgata terre quam Johannes Leulyn tenet.
De una virgata terre quam —— Morice tenet.
De una virgata terre quam Johannes Brugg tenet.
De una virgata terre quam Johannes Saxi tenet.
De una virgata terre quam —— Gent tenet.
De una virgata terre quam Willelmus Ambreſley tenet.

Item ſacriſta percipiet omnes decimas feni de omnibus prefatis locis, exceptis vii virgatis terre cum dimidia. Prima virgata terre vocatur Smart, 2da Saunders, 3a Chaunteclere, 4ta Thomas, 5ta Brugges, 6ta Saxins, 7ma Gent; & dimidia virgata vocatur Leulyn.

Iſti octo ſolvent decimam feni Hoſtilario in magno Prato & non alibi. Et iſti octo ſolvent decimam agnorum Abbati Eveſham. Et omnes alij ex ſuperiori parte de Bratforton ſolvent decimam agnorum ſacriſte. Item de inferiori parte ejuſdem ville, iſti ſolvent decimam bladorum ſacriſte.

De una virgata quam —— Palmer tenet.
De una virgata quam Johannes Wulebard tenet.
De una virgata quam Willelmus Ruſſel tenet.
De una virgata quam Johannes Bool tenet.
De una virgata quam —— Saxi tenet.
De una virgata quam Johannes Beſt tenet.
De una virgata quam Robertus Aldich tenet.
De una virgata quam —— Sabyn tenet.
De una virgata quam Willelmus Waſſeborne tenet.
De una virgata quam Johannes Brythriche tenet.
De una virgata quam —— Bool tenet.
De una virgata quam —— Auſtyn tenet.

Memorandum quod omnes tenentes de Bretforton ſolvent decimam Lane ſacriſte Eveſhamie.

Decimæ Bladorum de Lench.

Memorandum quod ſacriſta percipiet decimas omnium Bladorum illius virgate terre quam Rogerus Colines tenet; & illius virgate terre quam Willelmus Rothing tenet, & illius virgate terre quam Willelmus Bury tenet; & dimidie virgate terre quam Johannes Hog tenet; & illius virgate terre quam Robertus Perys tenet; & illius virgate terre quam Alicia Wodehewar tenet; & illius virgate terre quam Alexander Palmer tenet. Item de illis virgatis terre quas Riche Qual altero anno medietatem omnium decimarum, &c. Bladi, &c. & tunc altero anno ſequente quartam decime terre predicte; & Prioriſſa de Cockhull reſiduum omnium decimarum Bladi terrarum ſupradictarum. Ibid. fol. 244

Memorandum quod ſacriſta habet decimam de vi virgatis terre, & de medietate virgate terre, & Prioriſſa de Cockhull de xi virgatis terre, cum medietate virgate terre.

Item dominus ſacriſta percipiet decimas gardinorum tenentium illius virgate terre quam Willelmus Bury tenet. Item tenentium virgate terre Roberti Henry, Conting, Thome Buode, Margerie Dunclent, Alicie Wodehewar, & Siler illius cotagij quod

quod Alexander Palmer tenet; eo quod dicta gardina ſunt de novo incremento de terra dominica campeſtri per certas compoſitiones inter dominum Abbatem Eveſhamie & predictam Prioriſſam inde factas.

Et Perſona de Lench Ecciali omnes alias decimas minores, videlicet Lane, pullorum, minutarum decimarum, &c.

Summa decimarum ſpiritualitatis & temporalitatis Eveſhamie in Epiſcopatu Wigornienſi xxx *l.* ii *s.* ix *d.* Inde dominus Abbas ſolvit xix *l.* xv *s.* vii *d. ob.* Et Conventus x *l.* vii *s.* i *d. ob.* Abbas & Conventus ſolvent pro medietate in Archidiaconatu Wygornie xi *l.* xv *s.* i *d.* Inde Abbas vii *l.* xv *s.* — *d. ob. q.* Et Conventus iiii *l.* ii *s.* vii *d. ob. q.* In Archidiaconatu Gloceſtrie medietatem decime iii *l.* v *s.* ix *d.* Inde Abbas xliii *s.* x *d.* Et Conventus xxi *s.* xi *d.*

Pro ſpeciebus.

De Abbate ii marce; de Priore xx *s.* de Priore de Penwortham ii marce; de Sacriſta ii marce; de Camerario ii marce; de Celerario ii marce; de Infirmario xx *s.* de Gardinario xx *s.* de Coquinario xx *s.* de Refectorario vi *s.* viii *d.*

Memorandum quod omnes oblationes ad magnum Altare tam de auro quam de argento pertinent ad ſacriſtam, niſi quando monachus celebrat primo miſſam ſuam, vel quando primo legit Evangelium ſuum. Item omnes oblationes ad omnia altaria eccleſie niſi in capella Sancte Marie tam pro vivis quam pro defunctis pertinent ad ſacriſtam.

Decretum fuit in pleno capitulo coram Rogero Zatton, quod omnes manentes in Simiterio & in Abbatia debent ſolvere mortuarium in fine vite ſue, ac etiam omnes qui non inhabitant villam per annum & diem eodem modo.

Ibid. fol. 245. Johannes Abbas Eveſhamiæ aſſignavit ſacriſtariæ eccleſie Eveſham ſex acras terræ arabilis quas comparavit de magiſtro Johanne de Lurleton in campis de Southlutleton, una cum decimis earundem, anno Domini 1316.

Memorandum quod Thomas de Marleborough p'.—— acquiſivit & deinde per conſenſum Abbatis & Conventus conſtituit in pleno capitulo, quod ſemper deinceps ſecundum librum cuſtumarium domini Abbatis de omnibus tenentibus vallis Eveſhamie; quod omnes tenentes vallis Eveſhamie qui ſolvent Heriettum ſecundum conſuetudinem manerij, debent dare domino Abbati pro Herietto ſuo ſuum optimum animal vivum, viz. de equis, jumentis, bobus & vaccis, ſet non de ovibus; & ſi non habeant tale animal, tunc dabunt pro Herietto optimum catallum mortuum; & ſecundum animal ſacriſte qui pro tempore fuerit ejuſdem monaſterij pro Herietto ſuo, id eſt, pro mortuario; ſimiliter etiam det de mortuarijs ſecundum antiquam conſuetudinem vallis Eveſhamie.

Memorandum quod hec eſt circuicio antiquarum bondarum Foreſte de Feckenam.

Et dicunt quod antique bunde Foreſte predicte que fuerunt 1°. anno coronacionis domini H. R. proavi domini Edwardi Regis nunc, incipiunt ad pontem de Shelne ultra aquam de Humelbrok, & ſic per mediam villam de Schelne uſque ad pontem de la Dene; & ab inde per viam rectam uſque ad villam de Brocton; & ab inde capiendo viam que vocatur Wolſtoneſwey tranſeundo per eandem viam dimittendo omnino Beknorchull a dextris uſque ad fontem juxta mariſcum de Beknore ex parte occidentali ejuſdem mariſci. Et ab inde tranſeundo uſque ad capud de la Brokeſtrete, & ab inde deſcendendo per le Brokeſtrete uſque in le Vreneſtrete; & ſic per viam illam uſque ad aliam viam ex oppoſito domus Ricardi Wyne; & ab inde capiendo viam a dextris, & permittendo eccleſiam de Hambury cum ſitu manerij Epiſcopi a dextris & tenendo viam que vocatur Welleſtrete, & ſic per viam de Welleſtrete uſque ad occidentalem Cerveram Bruer juxta domum Ricardi at Welle ſub monte ubi ſita eſt eccleſia predicta; & ab inde tranſeundo directum ultra dictam Brueram uſque ad Tynleyſtrete ubi eſt quoddam quadrimum & quoddam ſichetum quod vocatur Wardebrok; & ab inde per predictum ſichetum uſque ad viam ex oppoſito domus Johannis de Wardebrok; & ab inde per eandem viam uſque ad domum quondam Philippi de Stoke; & dimittendo eandem domum a ſiniſtris & capiendo viam a dextris uſque ad pontem de la Blakeford; & ab inde tranſeundo ultra dictum pontem per eandem viam uſque Kyngesford per viam ducentem verſus Aleford uſque Kyngesford Eſton; & ab inde tranſeundo per eandem viam uſque ad crucem que vocatur Whitecroſs in Hamelecto de Haleford; & ab inde per viam ducentem verſus Bordeſley & tenendo remociorem viam eccleſie de Tardbig uſque ad quadrimum verſus grangiam de Hewelle, & ab inde capiendo viam a dextris uſque Foxhuntley Yate; & ab inde capiendo le Foxhuntwey que a quibuſdam vocatur le Reggewey & tranſeundo per eandem viam dimittendo omnino boſcum domini Regis a dextris uſque ad Smethehedley in le Ruggewey; & ab inde per viam de Ruggewey uſque ad quercum qui vocatur le Tokenok in quadrima juxta prioratum monialium de Colihull; & ab inde capiendo viam a dextris que vocatur Daltarſtrete & tranſeundo per eandem viam uſque ad pontem qui vocatur Wyldemebruge; & ab inde procedendo per eandem viam inter Ruſche & Stoke per viam ducentem ad aquam que vocatur Humelbrok ex oppoſito ville de Bradeley; & ſic deſcendendo per dictam aquam uſque ad pontem de Schelne ubi bunde antique foreſte primum inceperunt. Et dicunt quod quicquid eſt a dextris infra dictas bundas eſt foreſta & remanere debet; & quicquid eſt a ſiniſtris extra dictas bundas debet deaforeſtari, ſecundum tenorem carte domini H. Regis Anglie patris domini E. Regis nunc. Set dicunt quod manerium de Bromeſgrove domini Regis & boſcum de Lekey cum membris ſubſcriptis que ſunt extra has antiquas bundas ſunt in foreſta & remanere debent ſecundum tenorem carte predicte, videlicet, Baynarhull, Fokbury, Catteſhull, Schepeley, Totenhull, Cherleford, Burneford, Letesfeld, Byrbote & Bardeſley, eo quod ſunt de dominico, &c. In cujus rei teſtimonium, &c. Dat, &c. Feckenham.

NUM. CXXXVI. C.

Carta Henrici *Ducis* Lancaſtrie *de terris & tenementis, &c. monachis de* Eveſham *conceſſis in* Penwortham, *&c.* Fol. 246.

HEnricus Dux Lancaſtrie, Comes Derbie, Lincolnie, Leyceſtrie, ac Seneſcallus Anglie, omnibus dilectis & fidelibus ſuis tam miniſtris quam ballivis ſalutem. Noverint univerſi per preſentes nos dediſſe, conceſſiſſe, relaxaſſe & omnino de nobis & heredibus noſtris quietum clamaſſe Abbati & Conventui Eveſhamie & ſucceſſoribus eorum imperpetuum omnes terras ac tenementa, meſſuagia, ſervicia, domus, reverſiones, cum advocationibus eccleſiarum, capellarum, dignitatum, cum elemoſinis, piſcarijs, panagijs, libertatibus, liberis curijs, communijs,

munijs, eſtoverijs ſuis capiendi tam in boſco & plano quam in mora, mariſco, & turbarijs, tam de claudendo, edificando, & ad edificia & ad conſtructa reparanda, quam ad comburendum, & ad alia neceſſaria ſua facienda, ſine perturbatione noſtri, heredum noſtrorum ſeu miniſtrorum noſtrorum, ſeu aliorum quorumcunque, que quidem terre, tenementa, meſſuagia, ſervicia, communia, reverſiones, advocationes, dignitates, elemoſine, piſcarie, panagia, libere curie, communia, eſtoveria Abbas & Conventus habuerunt ante diem confeccionis preſencium in villa de Penwortham, Faryngton, Howyke, Hoton, Longeton & Leylond, & per eaſdem bundas & metas. Preter has donationes ego do & concedo & ſigillo meo confirmo Deo & Sancte Marie & monachis in Penwortham Deo ſervientibus quandam partem vaſti noſtri inter Martynns, Bothomny & Brandelegh quod vocatur Whadycthegrenes in eadem villa cum pertinentijs, & quod liceat eis dictum vaſtum claudere & ad utilitatem & uſus ſuos proprios clauſum tenere; habendum & tenendum de nobis & heredibus noſtris in liberam & perpetuam elemoſinam, ſine aliquo ſervicio ſeculari, exactione ſeu demanda, nichil nobis vel heredibus noſtris reſervando, niſi tantum preces & orationes; & nos & heredes noſtri omnes terras & tenementa per eaſdem metas & bundas & cetera ſupradicta Abbati & Conventui & eorum ſucceſſoribus in perpetuum contra omnes gentes warantizabimus & acquietabimus & defendemus in perpetuum. In cujus rei teſtimonium, &c.

NUM. CXXXVI. D.

Ibid. fol. 247.

Carta Johannis *Abbatis de uno tenemento cum curtilagio Subpriori Conventus* Eveſhamiæ *aſſignato ad duas lucernas inveniendum.*

OMnibus Chriſti fidelibus ad quos littere preſentes pervenerint Johannes permiſſione divina Abbas monaſterij Eveſhamie, & ejuſdem loci Conventus, ſalutem in Domino ſempiternum. Noveritis nos unanimi conſenſu dediſſe, conceſſiſſe & preſenti ſcripto noſtro aſſignaſſe & confirmaſſe, pro ſalute anime noſtre & Thome Eveſham Monachi & Prioris noſtri unum tenementum cum curtilagio adjacente, ſuis ſumptibus adquiſitum, officio Supprioris monaſterij noſtri antedicti, quod ſituatum eſt in alto vico Eveſhamie ex parte occidentali ex oppoſito porte per quam intrant carragia in cimiterium, inter tenementum ſacriſte monaſterij predicti in quo Willelmus Fremon monachus manet ex parte una, & tenementum pitanciarij in quo Ricardus Weler manet ex parte altera, una cum prima camera illa in infirmaria noſtra ſituata, que quondam fuit Johannis Warewyk ex parte ſiniſtra introitus infirmarie dum vacaverit; habendum & tenendum totum predictum tenementum cum ſuis pertinentijs & cum camera predicta Henrico Bengeworth Suppriori, & ſuis ſucceſſoribus in perpetuum. Ita tamen quod Supprior qui pro tempore fuerit inveniat duas lucernas, unam ad hoſtium locutorij ante Karulos, & aliam ante hoſtium coquinarij, cum candelis in eis jugiter omni nocte ardentibus uſque poſt completorium, ob reverentiam crucifixi & ad proceſſiones eo devocius atque frequencius ante collacionem ab omnibus faciendas, necnon & ut fratres Deum contemplantes in clauſtro pro noſtris & ſuis exceſſibus devocius exorare valeant, videlicet a feſto tranſlacionis Sancti Egwini Epiſcopi & Confeſſoris uſque ad feſtum purificationis beate Marie quocienſcumque & quandocumque neceſſe fuerit. Hoc tamen proviſo, quod tam dictus Supprior quam eciam tercius Prior cum adjuvamine Prioris omnem diligentiam adhibeant, ut hoſtia clauſtri verſus curiam claudantur quocienſcumque Conventus in clauſtro reſideat, nec non & miſſas de Spiritu Sancto & pro defunctis nullomodo procraſtinari permittant. Quod & ſi contingat per negligencias dictorum gardianorum prenominata hoſtia non claudi, vel predictas miſſas procraſtinari, predicti gardiani digna ammonicione Prioris ſubjaceant, ſeu per defectum ejuſdem Supprioris dictas lucernas, & candelas ad eas pertinentes minime ſuſtentari, ſeu negligenter accendi in omnibus noctibus ſupradictis, vel in aliqua earundem, volumus per Priorem qui pro tempore fuerit & Conventum de communi ejuſdem Supprioris idem defectus ſuppleatur. Volumus tamen & concedimus quod idem frater Thomas Prior monaſterij noſtri dum vixerit dictum tenementum cum curtilagio adjacente ſine alicujus contradictione poſſideat. Si quis vero huic ordinacioni noſtre auſu temerario contraire ſive contradicere preſumpſerit, indignacionem omnipotentis Dei, beate Marie Virginis, ac apoſtolorum Petri & Pauli, necnon & Sancti Egwini omniumque Sanctorum ipſo facto incurrat. Dat. in domo noſtra capitulari, anno Domini M°. CCCC°. quinquageſimo in feſto decollacionis Sancti Johannis Baptiſte.

NUM. CXXXVI. E.

Analecta ex regiſtro de Eveſham *in comitatu* Wigorniæ, *viz. de actis Abbatum.*

Bibl. Cotton. Veſpaſianus B. 15. fol. 17.

QUaſdam poſſeſſiones benefactores contulerant eccleſie beate Marie & Sancti Egwini de Eveſham ante deceſſum ejuſdem Egwini, quaſdam poſt deceſſum ejuſdem ſcilicet 360ta mictas Salis, & aſſartam de Blakeſhar; omnes ergo poſſeſſiones acquiſitas integerrime ſine diminutione & cum ſumma libertate veluti Egwynus deleriquit decem & octo Abbates poſt ejus depoſitionem annis quamplurimis tenuerunt. Sed poſtea tamen per varias temporum incommoditates & bellorum incurſus, tunc per malignorum hominum inpugnationes & invaſiones, tunc per prelatorum & ſubditorum hujus eccleſie inſufficientiam, maliciam & negligentiam a pluribus malevolis Dei & eccleſie hujus —— diverſis temporibus hec bona multimodis direpta & ſubtracta dinoſcuntur. Nam defuncto Abbate Edwyno, qui octavus decimus poſt ſanctum Egwinum extitit, quidam nefandus princeps hujus patrie Alchelmus nomine a rege Edmundo filio Edwardi ſenioris hanc Abbatiam obtinuit, ſervos Dei monachos inde fugavit, & quoſdam canonicos in loco monachorum conſtituit. Poſt ejus mortem diverſi homines ſub diverſis regibus laicali potentia locum iſtum poſſederunt, veluti erat quidam ſancte eccleſie raptor nomine Ulfricus, & Epiſcopus quidam nomine Oſulofus, & ita de una poteſtate in aliam poteſtatem contrariam, res hujus monaſterij miſerrime diſtrahebantur, quoaduſque ſanctus Ethelwoldus juſſu regis Edgari & Sancti Dunſtani huc adveniens.

Oſwardum Abbatem hic conſtituit, anno gratie 960. commendans ei terras & poſſeſſiones quas Alchelmus Chriſti adverſarius poſt mortem Edwini Abbatis abſtulit. Tempore iſtius Abbatis Oſwardi occulta animadverſione dominica eccleſia Eveſham

ruit

ruit quam ſanctus Egwinus conſtruxerat, ac ſecum univerſa ſubruit atque comminuit preter feretrum Sancti Egwini cum ejuſdem reliquijs quod divina gratia conſervatum eſt illeſum. Poſtmodum defuncto rege pio Edgaro, & filio ejus Edwardo dominante, dux quidam ſceleratiſſimus Alferus nomine, hujus patrie potentiſſimus dominator, monachos iterum hinc expellens, canonicos paucos conſtituit, eiſque quicquid ſibi placuit de terris eccleſię conceſſit, reliquas terras & poſſeſſiones in dominio ſibi aſſumpſit. Tandem in egritudine conſtitutus de vita ſua deſperatus eſt. Quapropter quemdam monachum ad ſe vocavit, Freidegarum nomine, qui cum eo converſabatur, & dedit ei hanc Abbatiam cum alijs terris quas ipſe habebat. Sed ipſe Abbas Freedegarus, ad iſtum locum perveniens, pauco tempore hic obtinuit commorari, quia Clericos fortiores ſe inveniens nullo modo voluit hinc expellere. Poſtmodum quidam potens homo Godwinus ad regem Ethelredum, fratrem beati Edwardi Martyris, acceſſit, donans ſibi 300tas. mancutas auri, eo tenore ut ſibi Abbatiam hereditario jure perpetuo donaret, rex ergo cupiens habere illud aurum ſtulte conceſſit illi tunc totum. Protinus ille huc ——— Presbyteros ſibi ſubjecit cum omni Abbatia, injuſte res & poſſeſſiones ejus diripiens cepit dominari ſicut volebat. Denique poſt aliquantum tempus rex predictus dedit hanc Abbatiam cuidam Epiſcopo Agelſio; ſed is iterum poſt non multum tempus iram regis incurrens ab Epiſcopatu dejectus mare tranſijt nunquam reverſurus, & deinde rex dedit eam cuidam alio Epiſcopo Athelſtano; quo defuncto Aldulfus Epiſcopus Wigornie a rege eam obtinuit, & primus libertate ſua fraudavit & ſue juriſdictioni ſubjecit. Ille autem conſtituit his Abbatem Alfricum, poſt cujus etiam mortem Algarus Abbas preſuit. Inter hos omnes ſemper Godwinus predictus 40 habuit hidas, ita ut nec Epiſcopi nec Abbates plus poſſent habere quam ſolummodo eccleſiam & reliquas terras quas Presbiteri tenuerunt. Defuncto autem iſto Algaro,

Brithinacus quidam Abbas fuit huic loco; qui vir venerabilis ſuper Godwinum coram multis principibus hujus patrie frequenter placitavit, eo quod injuſtus terras eccleſie poſſideret. Qua de re judicatum eſt ei ut tantum auri quantum regi dederat ſibi redderet, & ipſe terras eccleſie vice reciperet; quod etiam ipſe libenter fecit, & 40 hidas eccleſie reſtituit. Huic quidem Abbati quidam nomine

Agelwinus Abbas ſucceſſit, & ſuo tempore Abbatiam iſtam ut deceſſor ejus reliquerat integram conſervavit; quo etiam ex hac luce migrante ſepedictus Godwinus per potentiam ſuam Abbatiam iſtam iterum invaſit, terras & poſſeſſiones diripuit; ſed tandem rex Ethelredus quemdam monachum Rameſienſem

Aylfwardum in hoc loco Abbatem conſtituit anno domini 1014. Qui vir venerabiliter huc adveniens fretus Dei auxilio regis perſuaſorem Godwinum hinc expulit, & terras Abbatie hujus ſic in ——— melius ſervavit Dei gratia annuente omnes viriliter acquiſivit. Poſtmodum vero ſub conſanguineo ſuo rege Cnutone Londinenſis eccleſie Epiſcopus effectus eſt, non tamen hujus loci gubernationem deſeruit. Et iſte Abbas poſtquam Adulphus Epiſcopus Wigornienſis hanc Abbatiam ſibi & ſucceſſoribus ſuis ſubjecerat, primus Abbatum in libertatem proclamavit, & in tantum obtinuit quod venerabilem virum Amkin hujus eccleſie Priorem Decanum Chriſtianitatis totius vallis conſtituit, quam nunquam libertatem poſtea eccleſia iſta amiſit. Tranſijt autem Aylwardus Londinenſis eccleſie (ut prediximus) Antiſtes & hujus eccleſie paſtor pijſſimus 6 Kal. Auguſti, anno ab incarnatione domini 1044, & apud Rameſeienſem eccleſiam ubi prius fuerat monachus ſepultus eſt. Huic ſucceſſit

Mannius hujus eccleſie monachus a rege Edwardo electus, & poſt aliquantum tempus gravi infirmitate detentus, quendam monachum de ſuis ad officium paſtorale elegit nomine

Egilwinum. Miſit quoque eum cum quibuſdam fratribus & honorabilibus ſecularibus perſonis ad regem Edwardum, gravibus morbis ſe ei oppreſſum demonſtrans, orans ut huic viro Abbatiam iſtam ex toto traderet & Abbatem pro eo faceret. Petitioni rex annuens fecit eum ab Aldredo Archiepiſcopo honorabiliter conſecrari. Reverſus igitur domum conſtituit duos de melioribus perſonis a quibuſdam ſervientibus qui Abbati ſuo Mannio humiliter deſervirent. Vixit autem Mannius poſtmodum ſeptem annis, & eadem nocte & hora ut fertur qua rex glorioſus Edwardus ex hoc ſeculo tranſijt, videlicet, 8 Idus Januarij in feſto Epiphanie, anno domini 1065. Defuncto itaque rege Edwardo & Haraldo regnum accipiente, quicquid volebat ab eo facile impetravit. Deinde rege Willelmo tota Anglia ſecundum velle ſuum ex toto dominante, iſte Abbas Agelwinus maximam amicitiam ſuper omnes fere gentis barones apud eum obtinuit. Et quia rex ſapiens cognoverat eum virum prudentem pre omnibus hujus gentis, commiſit ei cuſtodiam iſtarum partium terre, videlicet, Wyreceſtreſcire, Glouceſtreſcire, Oxenefordeſcire, Warewykeſcire, Herefordeſcire, Stafordeſcire, & Scrobſcire. Cum vero plures Abbatie alieque eccleſie terras & poſſeſſiones illo tempore Normannis invadentibus perdiderunt, ipſe non ſolum nullas perdidit, ſed infra tempus ſui regiminis tam a rege Edwardo quam poſtmodum ab alijs hominibus 36 villas in diverſis comitatibus maxima pecunia redimendo huic comparavit. Quando ipſe Abbas primitus effectus non erant hic niſi 12 fratres; quando obijt 36 dimiſit, & 5 archas plenas argento ad novam eccleſiam conſtruendam quam ipſe depoſuerat reliquit. Tandem vitam dimiſit 14 kal. Martij anno domini 1077. Tertio quoque menſe poſt miſit rex huc monachum de monaſterio Ceraſia

Walterum. Hic vero Abbas effectus omnem Abbatiam hanc, ſicut anteceſſor ejus habebat, ſuſcipit; ſed quia noluit homagium a pluribus bonis hominibus quos predeceſſor ſuus habuerat ſuſcipere in iram & odium contra eum converſi ad Odonem fratrem regis Baiocenſis eccleſie Epiſcopum miſerunt, falſa accuſatione dicentes, Abbatem Agelwinum per fortitudinem non recto jure tantas terras acquiſiſſe. Qua de re preſul prefatus regem fratrem ſuum adijt, & terras monaſterij hujus ſibi dari obtinuit. Protinus conſilia in aliquantum jubet congregari, ſcilicet, 13 ſciras, plus per ſuam iniquam potentiam quam recto jure ex 36 terris quas Abbas Agelwinus eccleſie acquiſivit, 28 villas fecit eidem abjurari, & ſuo iniquo dominio uſurpari. Iſte Abbas, licet tot terris privatus, numerum tamen fratrum auxit, & cum octo fere annis huic eccleſie prefuiſſet diem ſuum clauſit extremum, 13 kal. Februarij, anno 1086. Huic ſubſtitutus eſt

Robertus monachus de Gineges, cujus tempore multas terras dicitur diſtribuiſſe conſanguineis ſuis, ſicut & predeceſſor ejus. Tempore iſtius Abbatis fuerunt in Eveſham 67 monachi, & ex hijs fuerunt 12 in Denemarchia, quos rex Willielmus Juvenis illuc tranſmiſit, & 5 moniales, 3 pauperes ad mandatum, 3 clerici qui omnes habent tantum quantum monachi. Item 65 ſervientes fuerunt in monaſterio, ſcilicet, 5 in eccleſia; 2 in domo infirmorum; 2 in cancellario; 5 in coquina; 7 in piſtrino; 4 qui

faciunt cervisiam ; 4or servitores in balneario ; 2 sutores ; 2 in pannerio ; 3 ortulani ; 1 ad ostium clausstri ; 2 ad magnam portam ; 5 ad vineam ; 4 qui serviunt monachis qui pergunt foras ; 4 piscatores ; 4 in camera Abbatis ; 3 in aula ; 2 vigilantes. Obijt anno domini 1096. Post quem succesſit.

Mauritius hujus ecclesie monachus, & migravit anno domini 1122. Huic subſtitutus est

Reginaldus Glouceſtrie, nepos Comitis Milonis Herefordie. Iſte tempore Pape Innocentij 2di pro libertate ecclesie tuenda contra Episcopum Simonem peditentim cum eo Romam ivit, & in libertatem viriliter conclamavit, & in parte obtinuit, & super eo privilegium predicti Pape acquisivit, postremo obijt 8 kal. Septembris, anno domini 1136. Post quem electus est

Willielmus de Andevilla monachus Christi ecclesie Cantuarie. Iſte audacter Willelmum de Bello Campo & complices suos, qui muros cimiterij destruxerant, & bona ecclesie tempore guerre rapiebant in facie, inermis contra armatos, excommunicavit. Transijt autem 2do nonas Januarij anno domini 1159. Huic subſtitutus

Rogerus monachus Sancti Auguſtini Cantuarie, & obijt 2do nonas Januarij, anno domini 1160. Huic succesſit

Adam monachus Cluniacensis de Caritate, qui calicem aureum fieri fecit, quem Rogerus Abbas postea destruxit pro redemptione regis Ricardi, & cum fere 30 annis ecclesiam suam rexisset in pace, vitam finivit 2do idus Novembris, anno domini 1211. Huic succesſit

Rogerus dictus Noriers quondam ecclesie Christi Cantuarie monachus, sed propter sua facinora ibi in carcerem est detrusus, a quo tandem liberatus per cloacas aufugit, postea per regiam potestatem in Eveshamensem promovetur Abbatem, Conventu reclamante. Iſte Abbas magnanimum se exhibebat & multis literis abundare videbatur. Facundus enim erat & eloquentia pollebat. Curialis etiam nimium extitit & dapsilis & glorioſus, in mensa, cibis, & potibus abundantius affluens ; & quibus & quum volebat copioſe & honorifice hæc largiebatur, non ut Christi militem ut Sanctus Sebaſtianus, sed ut exordinationes suas sub absconso chlamide tegat. Erat enim vinolentus & luxurioſus, multisque alijs criminibus irretitus ; & post paucos annos postquam huc venerat in tantum est elatus ex multa eruditione & dapsilitate sua ut videretur insanire, & observantiam ordinis cum cura animarum fere penitus abjecit. Monachos etiam crudeliter oppreſſit, victum & vestitum ab eis pro magna parte subtraxit ; ita quod per multos dies in solo pane duro & aqua, multos in pane duro & cervisia parum differente ab aqua sine pitancia fuerunt. Multi etiam ob defectum frocorum, cucullarum, & femoralium, nec chorum nec capitulum intrare poterant, nec divina celebrare. Tandem inedia urgente conqueſti sunt monachi super hijs domino Huberto Cantuarie Archiepiscopo tunc temporis totius Anglie legato. Ipse vero inter eos pacem reformans assignavit pro bono pacis certos redditus ad pitanciariam, quia prius vina & medones de celario & carnes de lardario Abbatis ſtatutis temporibus ad hoc accipere consueverunt, unde magnum murmur & magnus defectus sepius contingebat. Legatione autem finita post annum, Abbas iterum monachos suppeditavit, & tam redditus pitanciarie quam redditus operis & omnes redditus eorum fere sibi iterum appropriavit. Quapropter miseria & inedia compulsi hec ferre non volentes, domino Cantuarienſi, ut suo speciali legato scripserunt monachi suas afflictiones & Abbatis tyrannidem ; qui valde commotus venit Eveshamie & ibi de ijs que audierat diligenter inquirit ; sed Abbas ad callida argumenta confugiens, muneribus promiſſis & datis & quibusdam fratribus corruptis, obedientijs Conventus ad tempus restitutis, pacem sibi comparavit ; sed parvo tempore duravit. Nam paulo post pejus quam unquam prius monachos flagellavit ; nam sacriſtariam, thalamum & omnes obedientias illorum amplius & durius quam prius sibi appropriavit, & illos fame, frigore & inedia durius quam predictum est affecit. Nec hoc ei ad cumulum dominationis sue suffecit, sed quasi sciens que super eum ventura erant, antequam deponeretur, ut ipse sepe dicebat, quod talem redderet Abbatiam, ut nunquam aliquis post eum ea gauderet. Cepit possessiones ecclesie dilapidare, consanguineos suos ditare. * Interim missus est in Anglia dominus. Tandem cum per septennium multa immobilia dilapidasset & ecclesiam ere alieno ad mille marcas onerasset, & in tantum Conventum depressisset, quod multi unde se cooperirent honeste, vel inundante pluvia ubi caput suum reclinarent non haberent, & multi fame & inedia afficerentur, missus est a domino Papa dominus Nicholaus Tusculanensis Episcopus legatus Romane sedis pro quibusdam negotijs ecclesie Anglicane ; qui cum Eveshamie causa visitationis venisset, ex precepto ejusdem legati surrexit Thomas de Marleberge monachus dicte domus & statum domus ejus retulit, & Abbatem coram eo accusavit, & super 7 vel 8 criminibus eum convicit ; & ita depositus est Abbas, & factus est Prior de Penwortham, anno domini 1213. Depoſito Rogero subſtitutus est vir vite venerabilis

Dominus Randulfus Prior Wigornie natus Eveshamie, & obdormivit 16 kalendas Januarij, anno domini 1229. Post quem

Thomas de Marleberes vel Mar-borowe Prior ejusdem loci eligitur in Abbatem. Obijt anno domini 1236, 2do. idus Septembris. Iſti succesſit

Ricardus le Gras Prior de Hurleye. Tempore istius Abbatis venerabilis pater Johannes Episcopus dedicavit ecclesiam de Eveſham, videlicet anno domini 1239, & in dicta dedicatione concesſit omnibus penitentibus & hanc ecclesiam venerantibus de pœnitentia sibi injuncta 100 dies relaxationis, & in anniversario ejusdem dedicationis per singulos annos 100 dies, & in omnibus festivitatibus sancte crucis & Sancte Marie & Sancti Egwini 100 dies. Hic autem Abbas multum fuerat occupatus in servitio Domini Henrici 3i. Regis Anglie citra mare & ultra, & fuit Cancellarius totius Anglie & tandem in partibus Vasconie viam universe carnis ingressus est 5o idus Decembris anno gratie 1242. Post quem

Thomas de Glouceſtria monachus ejusdem domus in Abbatem eligitur, qui anno sequente a Domino Papa Innocentio 4to confirmatur, nec tamen potuit a rege temporalia recipere donec idem rex a Papa postmodum super hoc mandatum speciale receperit. Tempore istius Abbatis, anno gratie 1251, pater Jocelinus Episcopus in ecclesia Eveshamensi in quadrageſima ordinationes celebravit. Transactis itaque fere 14 annis, iſte Thomas ex hoc seculo migravit ad dominum, 18 kalendas Januarij, anno domini 1255. Cui succesſit

Henricus ejusdem ecclesie Prior, qui a Papa Alexandro 4to postmodum confirmatur. Iſte Abbas quamvis ere alieno usque ad 1500 marcas fuerat oneratus in brevi tamen postea omnibus debitis satisfecit. Cum autem 7 annis hanc ecclesiam gubernasset prudenter, migravit ad dominum, idus Novembris, anno gratie 1263. Defuncto Abbate Henrico vacavit ecclesia per multum tempus. Tandem circa festum sancte crucis in autumno, anno videlicet 1266, venit legatus Octobonus apud Eveſham, & constituit monachis ibidem in Abbatem

Williel-

Willielmum de Whitechurch quondam monachum de Perſore, poſtea Abbatem de Alinceſtro. Iſte etiam Abbas comparavit de domino Willielmo de Bellocampo Comite Warwyck manerium de Bengeworth. Obijt 3° nonas Auguſti, anno gratie 1282. Huic ſucceſſit

Johannes de Brokehampton, monachus iſtius loci, qui a Martino Papa 4^to^ Rome confirmatur. Hic inter multos redditus & poſſeſſiones atque maneria que acquiſivit huic monaſterio, comparavit de domino rege, quod Prior & Conventus habeant cuſtodiam Abbatie Eveſhamie, in ſingulis vacationibus, faciendo domino regi unam certam ſummam pecunie, ſcilicet 160 *l.* pro qua conceſſione dedit domino regi 200 *l.* & in tempore ſuo dedit domino regi Henrico 3° pro guerris ſuis 1000 marcas. Item dedit domino regi 250 marcas pro medietate bonorum ſuorum in uno anno. Item dedit regi 100 marcas pro tranſgreſſionibus factis in foreſta de Feckenham per homines ſuos. Tandem dormivit 15^to^ kalendas Septembris 1316. Poſt quem electus eſt in Abbatem 3° kalendas Septembris

Willielmus de Cheriton monachus ejuſdem domus, qui a domino Papa Johanne 22^do^ confirmatur; qui acquiſivit de Waltero de Bellocampo milite in Kyneworth unum toftum quod valet marcam. Cum autem 28 annis ſuam rexiſſet eccleſiam, idus Decembris vitam finivit, anno gratie 1344. Tertia hebdomada poſt ejus diſceſſum, 13 kalendas Januarij electus eſt in Abbatem

Willielmus de Boys monachus ejuſdem domus & a Papa Clemente Avinioni confirmatur & diem clauſit extremum, 8 idus Junij, anno domini 1367. Hic acquiſivit de Urbano Papa 5^to^ ut Abbas de novo electus poſſet conſecrari in Anglia a quocunque liceat Epiſcopo, quod cum acciderit valet 400 *l.* Acquiſivit terras ad valorem 100 *l.* monaſterio ſuo. Huic ſucceſſit

Frater Johannes de Ombreſley monachus ejuſdem domus a Conventu electus 4^to^ nonas Julij proximo tunc ſequente, qui ſtatim a Lincolnienſi Epiſcopo, virtute privilegij a Papa Urbano 5^to^ indulti, munus benedictionis accipit, & 12 annis in Abbatia reſidens obijt anno domini 1379. Hic etiam multas terras eccleſie ſue acquiſivit; poſt cujus obitum

Rogerus Zatts ſacriſta hujus monaſterij 12 kalendas Decembris a Conventu in Abbatem eligitur, deinde a rege receptus, ſecundum eorum privilegia a Lincolnienſi Epiſcopo Londonie munus benedictionis accepit. Iſte Abbas expulit glorioſe & viriliter & magnis expenſis Willielmum Courteney archiepiſcopum Cantuarienſem, qui, ut dicebatur, voluit viſitare nos contra privilegia. Tum conſtituit ut feſtum ſancte Trinitatis de cetero quaſi unum de principalibus feſtis celebretur; in quo die ordinavit cuilibet monacho unum caponem, unam quartam vini, Priori duos capones cum dimidia lagena vini, Abbati 3 capones cum una lagena vini diſtribuendum. Item fecit pacem & concordiam inter Thomam Comitem de Warwyck & nos, ad magnum profectum eccleſie noſtre, que perturbata fuit antea per longum tempus inter dictum Comitem & Johannem Ombreſley predeceſſorem ſuum cum magnis ſumptibus & expenſis. Poſtea multas expenſas ſuſtinuit pro placitis habitis contra Thomam Bredet, militem & Nicholaum filium ſuum, videlicet, mittendo ultra mare ad regem qui tunc agebat in partibus Normannie, & ad alios duces & dominos Anglie pro auxilio impetrando, qui tandem Deo dante, atque alijs amicis mediantibus victoriam obtinuit de adverſarijs unde inpignoravit ſe ——— mundum, & Conventum ſuum 360 *l.* Hic relinquens poſt ad ſerviendum Deo 38 monachos, cum 39 annis gubernaſſet eccleſiam, migravit 6 kalendas Decembris 1418, & Henrici regis 5^ti^ ſexto. Secunda poſt hec hebdomada, ſcilicet 8 Idus Decembris, electus eſt

Ricardus Bromiſgrave tunc infirmarius iſtius loci, & ab Epiſcopo Bangorienſi tunc Cancellario Oxonie munus benedictionis accepit. Hic ordinavit ut * unoquoque monacho in die Pentecoſtes quilibet fratrum tam preſens quam abſens, ſacerdos & non ſacerdotio functus percipient 20 *d.* & inſuper unam aucam vel caponem cum una quarta vini, & Prior duplum ſolutionis, videlicet 3 *s.* 4 *d.* & duos capones vel aucas cum 2 quartis vini. Prefuit iſte Abbas annis 17, obijt 10 Maij, anno domini 1435. Poſt cujus mortem electus erat

* *Error hic irrepſit, ſed ſic inveni.*

Joannes Wykewan Prior ejuſdem monaſterij 12 kalendas Januarij, & in die Thome apoſtoli ab Epiſcopo Bathonienſi tunc Cancellario Anglie benedictionem accepit; & obijt tranſactis prelationis 26 annis, anno domini 1460. Acquiſivit de novis terris & tenementis 9 *l.* 11 *s.* anniverſarij redditus, & fecit feſtum Epiphanie ſolempniari ſicut in ſeptem feſtis cum octavis. Huic ſucceſſit

Ricardus Penbrok doctor magiſter in theologia electus voce totius Conventus, anno domini 1460, 3° die Martij, qui ab Herefordenſi Epiſcopo benedictus fuit. Prefuit monaſterio annis 7, & obijt 7° die Martij, anno domini 1467; & regis Edwardi 4^ti^ 7^mo^. Huic ſucceſſit

Ricardus Hauſkysbery Prior, electus anno domini 1467, benedictione ab Epiſcopo Lincolnienſi ſuſcepta 6 Auguſti, qui tunc erat dies Martis, eſt inſtallatus. Hujus tempore magnates convolarunt adeo frequentes ad monaſterium ut non ſufficeret redditus; itaque monaſterium ere alieno obligatum reliquit ad ſummam mille marcarum quam ſucceſſores ſolvere cogerentur. Prefuit annis 10, obijt 6 kalendas Aprilis, anno domini 1477, anno Edwardi 4^ti^ 17^mo^. Huic ſucceſſit

Willielmus Upton monachus hujus domus & Prior de Alceſtria, 18° die Aprilis, anno domini 1477, qui recipiens monaſterium gravatum ere alieno ad ſummam 1000 *l.* ſolvebat totum. Hic 5 tantum annis prefuit mortuus anno domini 1483, 11° die Auguſti, anno Edwardi 4^ti^ 22^do^. Huic ſucceſſit

Joannes Norton Prior Clauſtralis 4 Septembris, anno domini 1483, Ricardi 3^i^ 1^mo^. Hic providebat ut in die anniverſarij ſui unuſquiſque fratrum 20 *d.* & ut fratres haberent unam damam ex dammario de Offenham, & ideo ampliavit parcum de Offenham, cum vino de Cellario Abbatis. Prefuit annis 8, obijt anno domini 1491, 2^do^ die Julij, anno Henrici 7^mi^ 7^mo^. Huic ſucceſſit

Thomas Neubold Celerarius monaſterij, anno Henrici ſeptimi 7^mo^ 18 Julij, 1491, ab Epiſcopo Herefordenſi conſecratus. Prefuit annis 22 & ultra; & anno domini 1514 mortuus eſt, 6^to^ die Decembris, quo mortuo elegerunt fratres

Clementem Tichefeld Priorem monaſterij, 28 die Decembris, anno domini 1514. Solvebat ſuo tempore multas ſummas, primo regi Henrico 8^vo^ pro libera electione conſuetam ſummam, videlicet, 160 *l.* & Thome Wolſey tunc regis elemoſynario 100 *l.* pro voluntate ſua non juſta cauſa. Preterea dedit eidem regi mutuo 500 marcas una vice, quas poſtea dedit ſicut ceteri fecerunt. Deinde ſolvebat eidem regi pro quinta parte poſſeſſionum 500 marcas. Item poſtea pro redemptione (ut rex voluit) premuniri 500 marcas. Item dedit Wolſio cardinali pro viſitatione ſua 50 *l.* Item ſolvebat Laurentio cardinali venienti in Angliam 50 *l.* Item

alio

alio tempore ad habendum Wolfij benevolentiam erga religionem pro ſua parte 20 *l.* Et oneratus eſt ſingulis annis ſervis regis advenientibus, quibus dedit ſemper aliquid, nunc 40 *d.* nunc 6 *s.* 8 *d.* nunc 10 *s.* nunc 13 *s.* 4 *d.* & quibuſdam 20 *s.* & ultra, & ſimiliter ſervis cardinalis & principis; & habuit equos regis uno anno cum ſervis 24 quotidie ad menſam.

Verus & annuus valor monaſterij de Eveſham taxatur per Commiſſarios Domini Regis Henrici 8vi 27° tam in temporalibus quam ſpiritualibus per annum ultra omnes dedictiones 1173 *l.* 12 *s.* 10 *d.*

Summa decimarum ſpiritualium & temporalium Eveſhamie.

Bibl. Cotton. Vitellius. E. 17. *fol.* 238.

In Epiſcopatu Wigornienſi xxx *l.* 11 *s.* 1x *d.*
Inde ſolvit Abbas xix *l.* xv *s.* vii *d.* ob.
Abbas & Conventus ſolvent pro medietate decimarum in Archidiaconatu Wigornienſi xi *l.* xv *s.* vii *d.* ob.
Inde Abbas ſolvit vii *l.* xiii *s.* xi *d.* ob. q.
Et Conventus iiii *l.* xix *d.* ob. q.
Item in Archidiaconatu Gloceſtrie pro medietate decime Abbas & Conventus ſolvent iii *l.* v *s.* ix *d.*
Inde Abbas xliii *s.* x *d.* & Conventus xxi *s.* xi *d.*

NUM. CXXXVI. F.

De officio precentoris.

Lb. fol. 252. AD officium precentoris pertinet committere juvenibus cuſtodiam armariorum, & eadem reparare; & quando Conventus ſederit in clauſtro circueat audito ſigno clauſtrum, libros reponat, ſi forte per alicujus incuriam obliti fuerint. De univerſis hujus monaſterij libris curam gerat & eos in cuſtodia ſua habeat; ſi ejus ſtudij & ſcientie ſit ut eorum cura ei debeat commendari. Nullus librum capiat niſi ſcribatur in rotulo ejus; nec alicui liber aliquis mutuo tradatur abſque competenti & ſufficienti memoriali, & hoc ponatur in rotulo ipſius. Ipſius eſt etiam omni hora ſollicite providere ne eveniat necligentia in quocunque obſequio quod fit in monaſterio. Si quis oblivioſus non incipiet cum incipere debet, vel aliud hujuſmodi, ſive in eodem jam bene incepto aliquo modo deviaverit, ipſe debet eſſe proviſus atque paratus, ut ſine mora incipiat quod incipiendum erat, vel eum qui fallendo deviaverit in viam reducat. Ac ipſius eſt notificare Abbati omnes cantus quos ipſe cantat aut incipit. Quicunque lecturus aut cantaturus eſt in monaſterio ſi nichil habet ab eo priuſquam incipiat debet auſcultare. Cura brevium que foras mitti ſolent ad eum pertinet, & cetera quam plurima in conſuetudinibus expreſſa. Item pertinet ad officium precentoris illa camera in curia que eſt juxta ſtabulum Prioris, videlicet bona camera ſupra & alia ſubtus cum ſtabulo ex oppoſito, & due carectate feni, & una carectata fabarum & piſorum annuatim, a domino Abbate recipiende & preſentande. Ex officio debet equitare cum juvenibus fratribus, quotiens & quandocumque equitaverint pro ordinibus ſuſcipiendis, eorum ſumptibus in omnibus & expenſis tam in conductione equorum quam in omnibus alijs. Item precentor debet providere & ordinare --- ſcriptura tabule in ſeptem feſtis, videlicet, natalis domini, depoſicionis beati Egwini, paſche, pentecoſtes, aſſumptionis beate Marie, tranſlacionis Sancti Egwini, & feſtivitatis omnium ſanctorum. Pro hijs autem & pro ejus magno labore per illa feſta percipiet ad unumquodque iſtorum unum Prychpot, & quatuor panes monachiles minoris ponderis. Item precentor habet ex officio in omnibus ſeptem feſtis ſecundum conſuetudines proferre legendam Abbati, ut provideat lectionem erga matutinas, ---- note fuerit, quam lectionem precentor debet audire ſecundum librum. Et notandum quod quandocumque fuerit proceſſio in villa precentor habet aſſignare canti * latamas tres vel plures inter hos aut illos ſecundum diſcretionem & habilitatem vocum. * *Sic.*

NUM. CXXXVI. G.

Incrementa camere facta ad opus Conventus per Johannem de Perſora *camerarium tempore* Randulphi *Abbatis.*

Bibl. Cotton. Vitellius. E. 17. *fol.* 238. DUO Coopertoria addita ſunt ſingulis annis, cum prius eſſent octo, & duo langella de Sancto Albano & decem parva, & decem panni ad radendum cum curſu coopertoriorum; & decem tunice de Blancheto tincto negro, & decem capucia cum prius eſſent octo. Tempore H. Abbatis facta eſt talis eſtimacio dictorum pannorum & calciamentorum. Tunicarum precium 11 ſolid. & vi den. cum prius eſſent 11 ſolid. Langellorum precium 11 *s.* & 6 *d.* cum prius eſſent 11 *s.* botarum precium xviii *d.* cum prius eſſent xii *d.* Caputiorum precium viii *d.* cum prius eſſent vi *d.* Parvorum langellorum precium octo den. Pannorum ad radendum due ulne.

Incrementa facta per Hugonem de Burlyngham *camerarium* Eveſhamie *tempore* Willelmi *Abbatis, viz.*

Ib. fol. 239. Ad opus Prioris quadraginta denarij ad feſtum Sancti Michaelis accipiendi. Ubi non conſuevit recipere niſi dimidiam marcam pro frocco, cuculla & tunica, modo recipiet integre decem ſolidos ad idem feſtum.

Item ad opus eciam Conventus aſſignavit undecim ſolidos & octo denarios hijs qui ſunt de curſu opertoriorum ſingulis annis recipiendos. Ubi ſinguli non conſueverunt recipere niſi quatuordecim ſolidos & decem denarios, recipient modo ſinguli integre ſexdecim ſolidos.

Ricardus eciam de Clodeſhale Camerarius, in tempore ſuo, acquiſivit eis qui ſunt de curſu coopertoriorum quatuor ſolidos.

NUM. CXXXVI. H.

Quædam ſpectantia ad libertates & conſuetudines monaſterij de Eveſham.

Bibl. Cotton. Vitellius, E. 17. fo. 228

MEmorandum quod aſſiſa facta coram domino Roberto de Lexinton & Radulpho de Suthleya juſticiarijs domini regis itinerantibus in banco ſedentibus apud Wigorniam tempore Ricardi Abbatis Eveſham. Jurati dicunt quod predictus Abbas & predeceſſores ſui & homines ſui de omnibus villis ſuis, qui ſunt in comitatu Wigornie, ſemper fuerunt quieti in predicto mercato de teolonio & omnibus conſuetudinibus, & de omnibus rebus quas vendebant & emebant de proprijs rebus ſuis, & de omnibus averijs de proprio nutrimento, & omnibus rebus quas emerunt ad proprios uſus tam de averijs, bobus, ovibus & alijs rebus, niſi eſſet de equo maſculo, pro quo ſolebant dare duos denarios, utrum venderent vel emerent; ſet ſi emerent aliqua alia averia vel aliquid aliud in predicto mercato ad vendendum ibi vel alibi tanquam mercatores & nomine merchandize, de hoc ſolebant dare teolonium, & de omnibus alijs rebus fuerunt ipſi quieti ad XII annos proxime preteritos; & ideo conſideratum eſt quod Abbas & homines ſui predicti ſint quieti ſicut predictum eſt; & ballivi de civitate Wygornie in miſericordia. Et notandum quod finem fecerunt pro dampnis Abbatis, ſcilicet, decem libras. Facta autem fuit dicta aſſiſa anno ab incarnatione domini M° CC° XL die dominica qua cantatur *miſericordia domini*, anno regni regis Henrici filij regis Johannis XXV.

Quædam ſpectantia ad cereos & alia luminaria in eccleſia de Eveſham, *per ſacriſtam, &c. providenda hic omittuntur, quia de his ſatis ſuperius dictum eſt; & ſic etiam de quibuſdam ad eleemoſinarium ſpectantibus.*

fol. 228. Memorandum, quod anno domini M° CC° nonageſimo V^to anno vero regni regis Edwardi 3^i 17^mo kalend. Januarij, videlicet die Veneris poſt feſtum ſancte Lucie, fuit monaſterium noſtrum reconciliatum per Bangorenſem Epiſcopum. Item in craſtino, ſcilicet die Sabbati 16 kal. ejuſdem, conſecrata fuerunt quatuor altaria retro majus altare per Aſaphenſem Epiſcopum, & eodem die celebravit ordines ſolempniter. Item die dominica ſequente dedicavit idem Aſaphenſis eccleſiam Sancti Laurentij. Item die Mercurij ſequente, ſcilicet die beati Thomæ Apoſtoli, conſecravit duo altaria in criptis, viz. altare Sancti Jacobi & Apoſtolorum & Sancti Blaſij. Item die Jovis ſequente conſecravit alia duo altaria in criptis, ſcilicet Sancti Andree & Sancti Benedicti. Item die Jovis, viz. in feſto Sancti Thome martyris, conſecravit eccleſiam de Bretforton, & in craſtino, ſcilicet in feſto Sancti Egwini, dedicavit eccleſiam de Honyburne. Die vero Sabati, videlicet in vigilia circumciſionis, conſecravit altare Sancti Johannis Baptiſte. Eodem vero anno in feſto Sancti Petri ad vincula dedicavit eccleſiam de Norton. In feſto vero Sancti Johannis eccleſiam de Baddeſeye. In craſtino Sancti Egwini capellam beate Marie.

Hic notantur Abbates & Priores qui habent anniverſarium, & quid & quantum & unde ſingulorum anniverſarium fieri debeat.

Ad anniverſarium Reginaldi Abbatis faciendum deputantur tantum conventui decem ſolidi de eccleſia de Bradewelle, quos Randulphus Abbas aſſignavit. *Ibid fol. 229. a.*

Item ad anniverſarium Abbatis Ade faciendum deputantur totidem ſolidi de eccleſia ſupradicta tantum videlicet conventui.

Item ad anniverſarium Randulphi Abbatis faciendum deputantur conventui XIII ſolidi & quatuor denarij, de ſexaginta ſolidis eccleſie de Ambreſleye & dimidia marca de predictis ſexaginta ſolidis pauperibus eroganda. Et de eiſdem die Cene elemoſinario viginti ſolidi ad mandatum faciendum, & viginti ſolidi de predictis LX ſolidis ad feſtum Sancti Johannis ante portam latinam celebrandum. Item ad idem aſſignantur conventui duo ſolidi de Hauford in manerio de Ambreſleye, & VIII ſolidi de coterijs in Merſtowe, videlicet de Bur & alijs domibus in villa.

Ad anniverſarium Thome de Marleberge Abbatis faciendum deputantur X ſolidi de una dimidia virgata terre in Lutleton, quam Adam le Botiler tenet de conventu pro ſecta de Bretforton facienda ad comitatum Wigornie, quos ſacriſta pro eo ſolvet infirmario; & quia decem ſolidi predicti aſſignantur ad miſſas faciendas, viz. quod conventus aſſignet alios decem ſolidos de Burſaria ad anniverſarium predicti Thomæ Abbatis faciendum.

Item ad anniverſarium domini Thome Abbatis de Glovernia faciendum deputantur conventui XX ſolidi, & elemoſinario una marca de quatuor libris quas aſſignavit de eccleſia de Honiburn. Et de predictis quatuor libris aſſignavit XX^ti ſolidos ad feſtum Sancti Georgij ſolempniter celebrandum, & duas marcas per annum pro albis beate Marie, videlicet, qualibet ebdomada.

Item ad anniverſarium domini Henrici Abbatis faciendum deputantur conventui de ſacriſta pro terra Hugonis Bartram de Bretforton XX^ti ſolidi & elemoſinario dimidia marca de eadem terra. Item elemoſinario pro terra Walteri Duplet in Merſtowe de terra ante magnam portam Abbathie quam de Criſtina de Mutton comparavit tres ſolidi & quatuor denarij, quos elemoſinarius qui pro tempore fuerit adjiciet ad complendos decem ſolidos, & illos decem ſolidos quolibet die anniverſario ſui pauperibus erogabit.

Item ad anniverſarium domini Willelmi Abbatis faciendum deputantur conventui XX^ti ſolidi quos emit in manerio de Ambreſleye de Alano de Elmech de terra que fuit Philippi Haket; & elemoſinario quadraginta ſolidi, prout particulariter continetur in quadam carta proprio ſigillo ſuo & communi conſignata; una cum incremento conceſſo eidem, cum advocatione eccleſie de Bereford, prout continetur in alia carta, que valet communibus annis decem ſolidos.

Item dominus Ricardus Abbas aſſignavit conventui in anniverſario dedicationis eccleſie novem ſolidos de incremento redditus Roberti le Bel, & dimidiam marcam de terra Galfridi de Bradewelle.

Item dominus Prior Johannes contulit elemoſinario redditus octodecim ſolidorum & octo denariorum, prout particulariter continentur in martilogio; ita videlicet ut elemoſinarius qui pro tempore fuerit participationem faciat pauperibus ſingulis annis ad valenciam ſeptem ſolidorum die anniverſario ſui;

& tribuat conventui xi ſolidos & viii *d.* ad unam pitanciam faciendam.

Item dominus Willelmus Prior aſſignavit ad anniverſarium ſuum faciendum, videlicet pauperibus erogandum de terra Willelmi Dreu de Ofham decem ſolidos quos comparavit de Ada le Botiler ; & decem ſolidos in Ambreſleye de terra Johannis Slatere quos comparavit de Willelmo domino de Bellocampo comite Warwyck. Et conventui quatuordecim ſolidos de terra Walteri Thurſtan de Stok quos comparavit de Willelmo Seneſcallo Eveſham. Et quatuor ſolidos quos comparavit de Helia capellano de Wycheo in Bruggeſtret juxta terram Randulphi le Bliſtare.

Item Randulphus Abbas Eveſham aſſignavit conventui de capella de Bretforton ad feſtum Sancti Vincentij faciendum dimidiam marcam. Item idem aſſignavit de eadem capella ad feſtum Sancti Odulphi faciendum unam marcam. Item idem Abbas aſſignavit de eadem capella ad feſtum reliquiarum faciendum viginti ſolidos.

Qualiter & de quibus debeat fieri anniverſarium Walteri de Walecote Prioris patet per cartas ſubſequentes (*dictarum chartarum tenor talis eſt.*)

Philippus filius & heres Walteri Coci Eveſhamie dedit eidem conventui redditum decem ſolidorum & quatuor denariorum de tenemento in Bruggeſtret ad cornerium verſus pontem.

Walterus Morice de Eveſham filius & heres Mauricij de Baddeſeye dedit eidem conventui annuum redditum xii denariorum de tenemento quod Alexander de Sclattre de eo tenuit ad cornerium de Rivenhulle.

Johannes de Bampton dedit annuum redditum unius denarij de quadam terra in Eveſham.

Walterus Credan filius & heres Johannis Credan de Wygornia dedit quandam terram cum pertinentijs in vico qui vocatur Brutayne, & etiam annuum redditum decem ſolidorum & quatuor denariorum de tenemento in Eveſham, & alio tenemento in vico qui dicitur Caperoneſtret.

Poſt has cartas deeſt folium integrum in codice Cottoniano, *& ſunt aliquæ cartæ mutilæ.*

Simon de Hocwyk quietum clamavit eidem conventui totam partem terre ſue quam habuit in quibuſdam placijs ville de Honwyke, que vocatur le Commerſe, per diviſas in carta ſua aſſignatas.

Simon filius predicti Simonis de Howyk confirmavit illam donationem patris ſui. Dedit etiam & quiete clamavit totum jus & clamium quod habuit in una ſagitta barbata annui redditus quam Warinus de Hocwyk ſolebat dicto Simoni patri ſuo annuatim reddere pro crofto quod predictus Warinus dedit eiſdem monachis. Conceſſit etiam totum jus quod habuit in terra de Hocwyk quam Adam filius Rogeri de Hocwyk eiſdem dedit, una cum toto jure ſuo in piſcatione aque de Kybbel.

Carta Johannis *Abbatis* Eveſhamie *de anniverſario* Willielmi de Walecote *Prioris.*

Ib f. 233. Omnibus Chriſti fidelibus preſens ſcriptum viſuris vel audituris Johannes permiſſione divina Abbas Eveſham ſalutem in domino ſempiternam. Noverit univerſitas veſtra nos aſſenſu & conſenſu tocius conventus noſtri pro nobis & ſucceſſoribus noſtris in perpetuum conceſſiſſe & aſſignaſſe elemoſinarie noſtre de Eveſham omnes redditus, terras, poſſeſſiones cum pertinentijs ſuis tam in Eveſham quam apud Penewortham quas W. de Walecote functus officio Prioris de licentia noſtra comparavit, & eccleſie noſtre adquiſivit, ſicut patet per inſtrumenta inde confecta in martilogio noſtro particulariter reducta ; quos tamen redditus memorato Waltero quoad vixerit ad uſus ſibi neceſſarios ex permiſſione & ordinacione noſtra conceſſimus. Et poſt deceſſum predicti W. elemoſinarius noſter qui pro tempore fuerit omnia predicta cum pertinentijs ſuis & eſchaetis integre recipiet, & in die anniverſario dicti W. inveniat conventui ad anniverſarium ipſius annuatim faciendum optimam pitanciam ſalmonis vel alterius piſcis melioris qui tunc poterit inveniri, una cum caritate vini optimi, & totum reſiduum permaneat in perpetuum ſecundum diſcretionem elemoſinarij pauperibus fideliter erogandum ; omnes illos excommunicantes qui ſupradicte ordinacioni ſcienter contravenire preſumpſerint. In cujus rei teſtimonium tam nos quam dictus conventus huic ſcripto ſigna noſtra apponi fecimus.

Anniverſaria aliorum.

iiii. N. April. } Ad anniverſarium domini Petri de Lench militis aſſignantur conventui viginti ſolidi, de quibus ſacriſta qui pro tempore fuerit reſpondebit.

xii Kal. Octob. } Ad anniverſarium domini Nicholai de Baddeſeye ſacerdotis aſſignantur conventui 2 marce & dimidia, pro quibus burſarius conventus reſpondebit.

iiii. N. Marcij. } Ad anniverſarium Roberti de Swelle faciendum aſſignantur conventui decem ſolidi de tenementis emptis de Johanna de Tywe ad dandam bonam pitanciam conventui, de quibus x ſolidis pitanciarius reſpondebit.

De anniverſario Willielmi Wythechirche *Abbatis* Eveſhamie.

Memorandum quod Willelmus de Wythechirche Abbas Eveſhamie diverſos redditus comparavit ad anniverſarium ſuum perficiendum, & ad participandum pro anima ſua annuatim die obitus ſui ſemper per manus elemoſinarij Eveſhamie qui pro tempore fuerit, videlicet, xx ſolidos annui redditus quos emit de Ada le Botiler in villa Eveſhamie & Benigworthe, ſcilicet, de terra Nicholai David in Eveſham annuatim decem ſolidos ; & de terra Johannis Peterel ad cornerium duos ſolidos ; & de terra Johannis Croſun in novo vico quinque ſolidos ; & de terra Helie fabri in Benigworthe 3 ſolidos ; & de Abbate de Cokerſand pro decima de Benigwortham de ſupplemento iiii ſolidos ; & quatuor ſolidos in manerio de Baddebi quos emit de Thoma de Capes de terra Willelmi del Hok ; & duodecim ſolidos quos emit in villa de Benigworthe de undecim coterijs in eadem villa de domino Willelmo de Bellocampo, ſcilicet, de terra Johannis Miſe xii denarios ; & de terra Rogeri Carectarij xii denarios ; & de terra Matildis Oſmund xii den. & de terra Rogeri Molendinarij xii den. & de terra Ade Grauntpe xviii den. & de terra Petri le Barcar ii ſolidos ; & de terra Juliane Pacti xii den. & de terra Roberti Spelesbur xii den. & de terra Henrici juxta aquam xii den. & de terra Galfridi Fullonis xii den. & de terra Walteri Kempe vi den. & de quadam cultura in Bereford cum prato & quadam crofta quas Willelmus de Nafford dedit

dit eidem Abbati cum advocatione eccleſie de Bereford x ſolidos. Et omnia predicta contulit dictus Abbas ad diſtributionem pauperum die anniverſarij ſui per manus elemoſinarij faciendam; ita ſcilicet quod quilibet pauper recipiat eodem die unum panem de quadrante. Item idem Abbas Willelmus conceſſit & aſſignavit in perpetuum ſingulis annis die anniverſarij ſui ad opus conventus Eveſhamie annuum redditum viginti ſolidorum quos emit in manerio de Ambreſleye de Alano de Elemete de terra que fuit Philippi Haket, ad refectionem dicti conventus per manus dicti elemoſinarij diſtribuendam. Excommunicando omnes illos qui ſupradicte ordinacioni in aliquo contravenire preſumpſerint. In cujus rei teſtimonium tam dictus Abbas quam conventus ſcripto originali ſuper hoc confecto ſigna ſua appoſuerunt.

Johannes Abbas Eveſhamie dedit conventui ſuo ſingulis annis die anniverſarij ſui XII marcas annui redditus de viginti virgatis terre in manerio de Seynesburg, viz. decem marcas ad incrementum veſtitus, & duas marcas ad refectionem dicti conventus, per manus elemoſinarij colligendas & diſtribuendas. Aſſignavit etiam quinquaginta ſolidos annui redditus in Benigeworth, Eveſham, Norton, Lutleton & Hampton, ad refectionem pauperum in die anniverſarij ſui, ita quod unuſquiſque pauperum habeat de pane frumenti ad valorem unius quadrantis.

Idem Abbas Johannes per aliam cartam dedit viginti marcas annuas ad emendationem camere monachorum, id eſt, pro eorum veſtitu; decem videlicet marcas de manerio de Seynesburg & decem de prioratu de Peneworthan.

Willelmus Abbas Eveſhamie aſſignavit elemoſinario centum ſolidos annui redditus in Merſtowe & Benyngworthe, viz. 30 *s.* ad pitanciam dicti conventus die anniverſarij ſui per manus elemoſinarij ſolvendos, & 70 *s.* ad diſtributionem pauperum eodem die, ita quod unuſquiſque pauper habeat valorem unius quadrantis ſi ad hoc ſufficere poterit. Item aſſignavit eidem 40 ſolidos annui redditus in Eveſham pro duodecim pauperibus, ita quod quilibet eorum habeat die Ste. Katerine unum warmamentum pretio trium ſolidorum, & unum par ſocularium. Aſſignavit etiam 13 *s.* 8 *d.* annui redditus in Eveſham pro reparatione domorum. Aſſignavit etiam 6 *l.* 15 *d.* de manerio de Kenewarton & redditu de Eveſham pro duobus capellanis imperpetuum celebraturis pro animabus domini Walteri & domine Hawyſie de Glouceſtria. Item ſexaginta decem ſolidos & octo denarios pro uno capellano imperpetuum celebraturo pro anima ſua & animabus conventus ſui. Data eſt carta hec anno domini 1332.

Item dedit camerario totam terram de Baddeſeye que quondam fuit domini Willelmi Seneſcalli cum tota decima garbarum, ita quod dictus camerarius reddat conventui x *l.* pro melioratione veſtium ſuorum ſingulis annis.

Carta ſupradicti Willielmi *Abbatis* Eveſhamie *de dictis* x l. *& alijs conventui ſuo conceſſis.*

Omnibus Chriſti fidelibus preſens ſcriptum viſuris vel audituris Willelmus permiſſione divina Abbas monaſterij Eveſhamie ſalutem in domino ſempiternam. Dilectorum filiorum & fratrum noſtrorum Prioris & Conventus noſtri indigentiam advertentes, ad ipſorum indigentie relevamen; concedimus pro nobis & ſucceſſoribus noſtris & aſſignamus imperpetuum Priori & Conventui noſtro unum meſuagium cum gardino & clauſo in villa de Baddeſeye, & duas carucatas terre arabilis cum omnimodis decimis inde provenientibus, & cum pratis & paſcuis in campo ejuſdem ville ad eandem terram pertinentibus, que de domino Johanne de Welleſleye milite adquiſivimus ſibi in uſus ſuos neceſſarios convertenda. Et omnia ſupradicta obediencie Camerarij noſtri monaſterij antedicti qui pro tempore fuerit in perpetuum aſſignamus. Et volumus ac ordinamus quod idem camerarius de predictis & ceteris ad ipſius obedienciam deputatis ſingulis annis ad feſtum Purificationis beate Marie ſatisfaciat Priori & Conventui noſtro de decem libris ſterlyngorum ultra id quod eis ſatisfacere conſuevit. Et quod decem libre annue quas dicti Prior & Conventus ad feſtum Sancti Andree Apoſtoli ab obediencia dicti camerarij pro curſu coopertoriorum percipere conſueverunt de cetero percipiant annis ſingulis ad feſtum Purificationis beate Marie. Et utramque ſummam pecunie antedicte dicti Prior & Conventus in ipſorum uſus neceſſarios pro veſtura ſua convertant, pannis pro paſtura decem fratribus, ſingulis annis ad feſtum Paſche liberandis, a ſenioribus ſeriatim procedendo. Volumus etiam & ordinamus quod in aliquo loco competente in dicto gardino fiant edificia de communi burſa pro recreatione & ſolatio minutorum, & quod in eodem gardino deambulacionem habeant pro ſolacio eorundem, & quod tam ipſi quam commonachi monaſterij noſtri a Priore monaſterij noſtri vel ab ejus vices gerente optenta licencia cum ibidem comedere voluerint percipiant de celario & de utraque coquina corrodium ſuum ſicut perciperent ſi in noſtro monaſterio morarentur. Et dicti Prior & Conventus nobis conceſſerunt de eorum libera voluntate quod poſtquam migraverimus ex hac vita ſingulis annis die anniverſarij noſtri ſinguli monachi in ſacerdocio conſtituti de monaſterio antedicto ſingulas miſſas cum alijs orationum ſuffragijs in vera caritate pro anima noſtra teneantur celebrare. Et quia arcius inprimitur recordanti memoria majori beneficio commendata, ad noſtri memoriam diligencius recolendam, die anniverſarij noſtri occurrente, quatuor libras & decem ſolidos annui redditus per nos in Merſtowe adquiſiti, videlicet ſexaginta ſolidos pro diſtribucione pauperum & triginta ſolidos pro refectione Conventus in perpetuum aſſignamus per preſentes; dicti redditus cuſtodiam, & ſuſtentacionem, perceptionem & miniſtrationem modo predicto elemoſinario qui pro tempore fuerit commendantes. In cujus rei teſtimonium ſigillum noſtrum cum ſigillo capituli noſtri preſentibus eſt appenſum. Dat. in octavis Apoſtolorum Petri & Pauli in capitulo noſtro, anno domini M° CCC° viceſimo octavo.

Quid debeat Prioratus de Peneworthan.

Memorandum quod conventus Eveſhamie habebit *Fol. 24o.* de Prioratu de Peneworthan quolibet anno contra feſtum Sancti Egwini ſexaginta ſalmones, ſcilicet, ſolanos, vel viginti quatuor majores qui faciunt ſummam; & preter hijs viſitabit dictus Prior Abbatem de duobus majoribus ſalmonibus & Priorem de uno. Prior tamen nichilominus habebit unum de ſumma.

Memorandum quod dominus Radulphus de Wylecote, quondam Prior de Peneworthan, aſſignavit conventui pro minucione ſexaginta ſolidos per annum de novo incremento ſuo; & dompnus Willelmus de Chiriton Abbas ipſam aſſignationem affirmavit, anno domini M° CCC° XX°.

Idem Prior tempore ſuo mandavit ſingulis monachis ſalmonem integrum.

Litera certificatoria pro viſitatione.

Ibid. fol. 249.

Reverendo in Chriſto Patri ac domino domino Willelmo Dei gratia Abbati monaſterij de Perſchore ordinis Sancti Benedicti, Wygornienſis diocesis, a preſidente & capitulo generale dicti ordinis apud Northampton ultimo celebrato viſitatori legitime deputato; ſui humiles confratres & devoti Johannes permiſſione divina Abbas monaſterij Eveſhamie ordinis Sancti Benedicti Wigornienſis diocesis ad Romanam Eccleſiam nullo medio pertinentis & ejuſdem loci Conventus reverencias debitas cum honore. Mandatum veſtrum 1x° die menſis Maij recepimus continens hunc tenorem. Willelmus permiſſione divina Abbas monaſterij beate Marie & Sancte Edburge virginis de Perſchore ordinis Sancti Benedicti Wygornienſis diocesis per capitulum generale ultimo apud Northamptonam celebratum viſitator deputatus, venerabili Chriſto patri & domino eadem permiſſione Abbati monaſterij de Eveſham & ejuſdem loci Conventui predicte ordinis & diocesis ſalutem in omnium ſalvatore. Cum adjunctum nobis officium ſtudioſius peragendum obedientia nos excitet, & neceſſitas obſequendi, vos dominum Abbatem & Conventum predictos premunimus, per vos abſentes, ſi qui ſint, volumus premuniri, quod die Mercurij proximo ante feſtum Pentecoſtes, videlicet ultimo die menſis Maij, cum continuatione & prorogatione dierum ex tunc ſequentium, ſi opus fuerit, vos & ſtatum monaſterij veſtri predicti auctoritate nobis commiſſa, intendimus, Deo favente, perſonaliter viſitare. Quocirca vobis mandamus auctoritate predicta quatinus in domo capitulari monaſterij veſtri predicti, die ſupradicto hora competenti coram nobis vel commiſſario noſtro ſeu commiſſarijs noſtris in hac parte compareatis, viſitationem noſtram prout decet ſubituri, facturi & recepturi, in omnibus & per omnia que canonice ſanctiones dictaverint & regularibus conveniant inſtitutis. Die vero receptionis preſentium & quid in premiſſis facere decreveritis, ac de nominibus & cognominibus premunitorum una cum deſignatione officiorum ſuorum nos vel commiſſarium noſtrum ſeu commiſſarios noſtros dictis die & loco debite certificetis per veſtras literas patentes harum ſeriem continentes. Datum in monaſterio noſtro predicto tertio die menſis Maij, anno Domini milleſimo quadringenteſimo quadrageſimo primo. Cui quidem mandato veſtro paruimus, paremus & parebimus in omnibus reverenter. Cujus auctoritate mandati omnes & ſingulos commonachos & confratres noſtros eccleſie predicte peremptorie citari & premuniri fecimus quod compareant & nos comparebimus conventualiter congregati coram vobis aut veſtris commiſſarijs in hac parte quibuſcumque, dictis die & loco hora capitulari cum continuatione & prorogatione dierum ſequentium, ſi opus fuerit, vos ad peragendum hujuſmodi viſitationis veſtre officium humiliter admiſſuri, ipſamque viſitationem veſtram debite ſubituri, ulteriuſque facturi & recepturi in premiſſis quod tenor mandati veſtri antedictus exigit & requirit. Nomina & cognomina omnium & ſingulorum commonachorum & confratrum noſtrorum eccleſie predicte cum plenaria deſignatione officiorum eorundem continentur in cedula preſentibus annexa, & ſic mandatum veſtrum ſupradictum ſumus in omnibus exequti. In cujus rei teſtimonium ſigillum noſtrum commune preſentibus duximus apponendum. Datum in domo noſtra capitulari Eveſhamie penultima die menſis Maij, anno Domini ſupradicto.

NUM. CXXXVI. I.

Convencio facta inter Abbatem Malmesburienſis *eccleſiæ* Robertum *ſecundum & Abbatem* Eveſhamenſis *eccleſiæ* Rogerum *ſecundum, & utriuſque loci Conventum, de communicandis omnibus inter ipſos beneficijs tam carnalibus quam ſpiritualibus.*

HEC eſt Convencio facta inter Abbatem Malmeſburienſis eccleſie Robertum ſecundum & Abbatem Eveſhamenſis eccleſie Rogerum ſecundum & utriuſque loci Conventum. Quod quocienſcumque Abbas ſive aliquis fratrum hinc inde adventaverit copiam intrandi capitulum habebit, & generaliter communicabit omnibus beneficijs tam carnalibus quam ſpiritualibus, ac ſi eſſet ejuſdem loci monachus. Si vero contigerit aliquem fratrum alterutrius eccleſie ob aliquem exceſſum ad alteram directum fuiſſe, nulla niſi generali debet cuſtodia coartari. Et ſi forte aliquis inſtinctu diabolico & proprie voluntaris arbitrio abſque licencia domum propriam egreſſus fuerit, in altera refugium habebit; & ſi ibi condigna ſatisfactione penituerit, per Abbatem illius eccleſie domui ſue reconciliari, & loco proprio debet reſtitui, niſi talis fuerit culpa, pro qua debeat utraque privari. Pro defunctis fiet hoc modo. Pro Abbate defuncto unum tricennale fiet in Conventu, & tres miſſe a quolibet celebrabuntur ſacerdote, & a ceteris inferioris ordinis unum pſalterium dicetur, & in refectorio prebendam habebit annualem. Pro defuncto autem profeſſo ſic fiet. Accepto obitu ejus, ſi hora competenti breve venerit, ſtatim legetur & facta abſolucione, *verba mea*, cum *dirige* in inſtanti compleatur; & proxima feria vacante, miſſa pro eo in Conventu ſolempniter celebrabitur, & a ſingulis ſacerdotibus ei tres miſſe perſolventur, & ab alijs inferioris ordinis pſalterium unum dicetur; & prebenda qualis pro vivo impenditur, per triginta dies pro anima ejus erogabitur. Et nomina tam Abbatum quam fratrum defunctorum in martyrologio hinc inde ſcribentur. Ut autem hec Convencio firma permaneat & rata utriuſque capituli ſigillo eſt corroborata.

Bibl. Cotton. Vitellius, E. 17. fol. 226.

Conſimilis Conventio eſt inter monaſterium Eveſhamie & monaſterium de Witeby; & etiam monaſterium Eboracenſe & Prioratum Dacie civitatis Odeneſeye.

Literæ Fraternitatis conceſſæ Domino Radulpho de Botelaro, *Domino de* Sydeley, *& alijs.*

Ibid. fol. 249.

In Chriſto Jeſu nobis dilectis reverendis perſonis domine Elizabethe Botelar uxori domini Radulphi Botelar, domini de Sydeley, & Thome R. filio eorundem, & Johanni Hende & J. H. filijs ejuſdem Elizabethe, permiſſione divina Abbas monaſterij Eveſhamie & ejuſdem loci Conventus, ad Romanam eccleſiam nullo medio pertinentis ſalutem, & per orationum ſuffragia regna celeſtia promereri. Devociones ſinceras quas ad noſtrum habetis monaſterium, ob Chriſti reverentiam, & glorioſe Virginis Marie matris ejus, & Sancti Egwini, cujus titulo idem monaſterium ſpecialiter inſignitur, diligentius attendentes & in domino commendantes quoad eo precipue que ſalutem continent animarum quantum cum Deo poſſumus vobis & cuilibet veſtrum vices cupimus refundere ſalutares; idcirco omnium miſſarum,

rum, orationum, jejuniorum, vigiliarum, abſtinentiarum, laborum, diſciplinarum, elemoſinarum, ceterorumque bonorum omnium que per fratres noſtros in dicto monaſterio noſtro miſericorditer operari dignabitur clementia' ſalvatoris, tam in vita quam poſt mortem participationes perpetuas vobis & cuilibet veſtrum concedimus, & vos & quemlibet veſtrum in fratrem & ſororem domus noſtre admittimus per preſentes. Adjicientes nichilominus & de gratia ſpeciali concedentes ut cum obitus veſter vel unius veſtrum memoria in capitulo domus noſtre fuerit nunciata, idem pro vobis & altero veſtrum fiet quoad premiſſa & ſingularia quod pro fratribus domus noſtre defunctis communiter fieri conſuevit. In cujus rei teſtimonium ſigillum noſtrum commune preſentibus eſt appenſum. Data in capitulo noſtro Eveſhamie tertio die menſis Januarij, anno regni Regis Henrici —— poſt conqueſtum Anglie * —— & anno Domini milleſimo quadringenteſimo.

Conſimiles cartæ confraternitatis conceſſæ ſunt domino Boſe de Montfort; Johanni Duci Bedfordiæ; Ceciliæ matri Regis E. IIIIᵘ. Annæ Duciſſæ de Bukyngham.

Hæc ſunt nomina benefactorum fratrum & ſororum viventium monaſterij Eveſhamie, *ſcripta per fratrem* Thomam Wynchecombe *Precentorem, anno Domini* Mᵒ. CCCCᵒ. XLIIIIᵒ. H. VIᵗⁱ XXᵒ.

(Nota, quod annus domini 1444 eſt 23 Henrici ſexti.)

Dominus dominus Willelmus Nevyle dominus de Fawkenbrugge, miles.
Edwardus Nevile dominus de Bergevenye.
Domina Elizabeth Boteler uxor de ——
Johannes Hende } armigeri & filij ejuſdem E. Bo-
Johannes Hende } telar.
Margareta.
Dominus Thomas Stanley miles & Johanna uxor ejus.
Dominus Ricardus Howzton miles & Margareta uxor ejus.
Henricus Howzton }
Alicia } filij eorum.
Sibilla }
Dominus—— Baionienſis Epiſcopus.
Dominus Karolus Whyeſdenes ſacerdos.
Johannes Kyngeſton armiger.
Johannes Byrkehed generoſus & Elianora uxor ejus.
Willelmus Wynton —— uxor ejus.
——Folkes & Margareta uxor ejus.
Alicia Archerd de Worcetria.
——Milleward de Eveſham ——Agnes uxor ejus.
Matild——
Ricardus Philippus.
Chriſtiana Hondy de Eveſham.
Agnes Adames de Salford.
—— Smyth de Lenchewyke & ——uxor ejus.
—— Monke.
—— Davyes }
——Boole } de Bretford.
—— Carpynter de E. Alicia uxor ejus.
A—— uxor ejus de Wykewon.
——Smyth, uxor ejus de Bengeworp.
Et J. Mynſtrell, Tho Harper.
Nicholaus Dyer mortuus non habet breve.
Nich. ——uxor ejus.
—— redynge.
Will. Lyddelow.
Tho. Ynddekynne Glaſyr.
Ric. Plumar.
Laurencius Bocher & Alice uxor ejus & Petronell fil.

Hec ſunt nomina benefactorum, fratrum & ſororum viventium monaſterij Eveſhamie *ſcripta per fratrem —— Precentorem, anno Domini* Mᵒ. CCCCᵒ. *quinquageſimo.*

Dominus Th. Aſcheby.
Johannes Walle & Maria uxor ejus. *Ibid. fol. 251.*
——Segysborow.
Joh. Barbur & Margareta uxor ejus.
——Bodicote & ——uxor ejus.
——Tetbury & Alicia uxor ejus.
Joh. Schypſton & Alicia uxor ejus.
Th. Oſteler & Juliana uxor ejus.
Juliana Coke.
Dus. Joh. Irelond Rector de Met.
Dus. Will. Redyng Rector de Welerſey.
Will. Godehorus.
Ric. Adams & Alicia uxor ejus.
Joh. Hyath Tornor, & Marg. uxor ejus.
——Logne & ——uxor ejus.
Elionora Stafford domina de Grafton.
Will. Pulſdon armiger.
Th. Holford armiger.
Joh. Pembrok & Elizabeth uxor ejus.
Will. Crowdar & Elizabeth uxor ejus.
Th. Sadeler & ——uxor ejus.
Will. Tayler & Margeria uxor ejus.
Rob. Honyat & Alicia uxor ejus.
Dus. Will. Stok. Capell.
Joh. Zeonge & Marg. uxor ejus.
Rob. Wyſtanus & Johanna uxor ejus.
Joh. Ferchlo & Alicia uxor ejus.
Dus. Henricus Pantri Rector de Stow.
Th. Aſton civis Lond. & Amicia uxor ejus.
Wills. Gregory civis Lond.
Agnᵉ. Barue —— VI *d.*
Agnᵉ. Haly —— XX *d.*
Sara Ritiç —— XII *d.*
Magiſter Leodowycus Suddu Bakalarius juris canonici.
Walterus Welſche generoſus.
Magiſter Adam Seucher.
Henricus Wolley.
—— Bradley.
Symon Cowebryge.
Wills. Godebehere.
Ricardus Smarte.
Johannes Kynge.
Laurentius Moyne, & Agnes uxor ejus.
Wills. Broyſaldowne & Emota uxor ejus.
Georgius Capul.
Thomas Henley.
Johannes Rolnes & Alicia uxor ejus.
Ricardus Mynſterworth & Sibilla uxor ejus.
Mauritius Panter & Johanna uxor ejus.
Willelmus Golde & Elizabeth uxor ejus.
Edwardus Arthur & Johanna uxor ejus.
Johannes Aleyn & Matilda uxor ejus.
Johannes Huntley.
Henricus Crocher.
Johannes Barbone.
Hugo Jones & Elizabeth uxor ejus.
Matheus Grenys.
Johannes Hale.

Johannes Mylys breviator xpo. Cantuar. Sancti Auguſtini & de Broys fuit hic vigilia Sancti Mathei apoſtoli.

Johannes Devell breviator de Stodley & Bordſley fuit hic die Veneris poſt feſtum exaltationis ſancte crucis.

NUM. CXXXVI. K.

De Sacriſta.

Bibl. Cotton. Vitellius. E. 17. fol. 238.

EX conſuetudine antiqua invenire debet ſacriſta unum cereum ante magnum altare continue ardentem. De nova vero conſtitutione invenire debet alium cereum ſimiliter continue ardentem ante feretrum Sancti Egwini, & unam lampadem continue ardentem ante tumbam beati Wlſini; & ſingulis annis pitanciam de ſalmone & caritatem de vino Conventui die obitus beati Wlſini.

Fol. 239. De antiqua conſuetudine debet ſacriſta invenire duos cereos cotidie ad miſſam Sancte Marie, & omnia veſtimenta, & alios apparatus altaris, & ſingulis noctibus unum craſſetum ardens uſque mane ante altare Sancte Marie, & de die unam lampadem ardentem, & recipere omnes obventiones illic factas.

De conſtitutione vero nova invenire debet ibidem unum cereum continue ardentem, & VII cereos computatis duobus primis cotidie accenſos ad miſſam Sancte Marie & incenſum cotidie, & unam lampadem cotidie ardentem, & unum craſſetum de nocte ſicut prius. Set veſtimenta, vel vaſa, vel alios apparatus altaris non inveniet, niſi maxima neceſſitas fuerit; ut ſi furto vel igne, quod Deus avertat, perierint. Nec obvenciones illic factas recipiet; ſet cuſtos altaris.

Fol. 240. Item ſacriſta debet de nova conſtitutione invenire ſingulis annis, in feſto Sancti Wiſtani 2 cereos ardentes ante feretrum ſancti nocte & die; & in feſto Sancti Credani ſimiliter duos. In utroque ſcilicet feſto unum pro Priore, alium pro ſeipſo. Ad cereos Prioris inveniendos pertinet de novo acquiſita Selda que fuit Galfridi filij Johannis, que eſt inter Seldam que fuit Ade le Veske & Seldam que fuit Willelmi de Tywe juxta portam cimiterij, que valet XII denarios.

Lampadem vero ante altare Sancte Marie continue ardentem debet ſacriſta invenire de decimis veteris dominici in Actheſlend, quas acquiſivit Thomas Abbas quando fuit ſacriſta, & ad hoc eas aſſignavit. Ad idem facit tota ſinapis ſacriſtaria.

Summa V marce & II ſolidi.

Terre & redditus altaris Sancte Marie in criptis per ſingulos annos.

Ante altare Sancte Marie in criptis ex antiqua conſuetudine debuit ut dictum eſt ardere una lampas de die & unum craſſetum de nocte; & ad quamlibet miſſam de Sancta Maria accendi duo cerei, & hec ut dictum eſt inveniebat ſacriſta. De nova vero conſtitutione ardebit ibidem continue unus cereus & una lampas, & unum craſſetum de nocte ſicut prius, & cotidie debet imponi incenſum ad miſſam, que omnia inveniet ſacriſta, & ad ea invenienda certos habet redditus ut dictum eſt. Preter hec ad miſſam Sancte Marie debent accendi cotidie cerei XXIIII. De hijs inveniet ſacriſta VI, Senecallus Eveſham I, cuſtos altaris omnes alios. Item ad eandem miſſam debent cotidie accendi lampades XXXIII quas cuſtos altaris inveniet. Similiter idem cuſtos inveniet omnia veſtimenta & vaſa, & omnes alios apparatus altaris, & nulla veſtimenta inveniet ibi ſacriſta, niſi magna neceſſitas fuerit, ut ſi forte furto vel igne perierint, quod abſit.

NUM. CXXXVI. L.

Epiſtola Petri Bleſenſis Londinenſis *Archidiaconi.*

Bibl. Cotton. Vitellius. D. 3. 1. f. 131.

Ad Priorem & Conventum de Eveſham, *ſive conſolatio monachorum in ſui Abbatis abſentia.*

DIlectis fratribus & amicis P. Priori & Conventui de Eveſham P. Bleſ. Lond. Archid. ſalutem, & ſi quid dulcius aut deſiderabilius eſt ſalute. Afflictioni veſtre totis animi precordijs & intenſa caritate compaciens, epiſtolam vobis conſolatoriam ſub aliqua ſtili urbanitate decreveram ſcribere; ſet quia turba negociorum mihi jugiter tumultuoſe incumbit, totus fere abſorptus ab eis, aut non ſum mecum, aut diverſus & diſtractus ſum, & ſic diſſipate ſunt cogitationes mee, torquentes cor meum, ut vix non dicam epiſtolam poſſim ſcribere, ſed breve breviſſimum. Vos autem qui ſpirituales eſtis, quorum unicuique data eſt manifeſtacio ſpiritus ad utilitatem, in hujus tempeſtatis effluente malicia, noviſtis qualiter vobis oporteat converſari & luctari cum mundo. Mundus enim in maligno poſitus, plenus laqueis, plenus ſcandalis & peccatis, circumſeptus periculis, pravis colloquijs, iniquis conſilijs, exemplis peſſimis, & mortibus anime infinitis. Proinde redimamus tempus quum dies mali ſunt, nec poterit vobis deeſſe ſolacium ſi velitis frequenter inſtare oracioni, ſacreque ſcripture. Porro neceſſe eſt ut veniant ſcandala, & probentur corda hominum, atque inter flagella domini prebeat improviſis vexatio intellectum. Omnes equidem filij ire ſumus, & ſi nobis dominus iratus appareat, nos amorem ejus non odium eſtimantes, ipſi flagellum cum equanimitate portemus. Verbum prophete eſt, Iram domini portabo quia peccavi ei. Flagellat nimirum dominus quem corripit, & in ſuis verberibus nobis memoriam habundancie ſue ſuavitatis abſcondit, ut quos facit humiles ſibi conſervet amabiles. Vult enim ut de patientia noſtra, quia de longo, vite fructus ſpirituales, & juſticie manipulos colligamus. Sunt autem fructus ſpiritus, teſte apoſtolo, caritas, gaudium, pax, longanimitas, bonitas, benignitas, manſuetudo, fides, modeſtia, continencia, caſtitas. Omnibus hijs privatur qui ſuſtinentia caret; propter quod Salomon dicit, Ve hijs qui ſuſtinentiam perdiderunt. Suſtinenda vero ſunt pacienter flagella domini quibus nos erudit ad ſalutem. Dejicit enim ut erigat, vulnerat ut ſanet, ut preſſura vertatur in gloriam & afflictio in coronam, ut qui prius flagellatus fuerat cum propheta decantet, Confitebor tibi, domine, quoniam iratus es mihi, converſus eſt furor tuus & conſolatus es me. Quod autem dominus per Sathanam colofizari permiſit apoſtolum, fecit eum audire quod virtus in infirmitate perficitur; qui & de ſeipſo dicit, Quum infirmor tunc forcior ſum & potentior. Utinam ſic vos corrigat & emendando emundet, ut non deſtruat, & ſera penitentia vos oporteat querelari & dicere, Deſtruxiſti nos ab emundatione; & illud, Multo ſudore ſudatum eſt & non exivit de ea rubigo; & rurſus, Percuſſiſti eos & non doluerunt. Dolete igitur & plangite ſaltem diſpendia ſpiritualis exercitij. Ex hac enim turbatione perditis quietiſſimos Rachel amplexus, divine ſuavitatis experiencias, & beate contemplacionis exceſſus. Quomodo namque mens hominis perplexa & anxia & humanis ſollicitudinibus intricata ſpiritualibus inherebit, aut cogitabit eterna.

Sunt

Sunt autem hujus mali occaſio quidam inter converſos perverſi, inter columbas corvi, angues inter anguillas, ſuſurrones, detractores, deo odibiles. Hij ut habeant equitandi materiam, ſeminant zizania inter fratres, contumant dolos, faſtidiunt manna, ſanguineas dapes appetunt, menſuramque Gomor in ollas carnium atque in allia & pepones Egypti convertunt. Sic abhominaciones clauſtrales paradiſi delicias exuunt, & poſt ſe trahentes ſeculum quem reliquerant, forenſibus ſe ingerunt conſiſtorijs, atque in viarum diſcurſibus, & in tumultibus curiarum, quicquid meruerant dampnabili commercio pro eterna perdicione committunt. Denique facti tranſfuge & emanſores a clauſtro, effrenes, vagi & Sarabaite, dantur in reprobum ſenſum, ut jam nec anime diſcrimen attendant, neque vereantur infamiam nec tremenda dei judicia timeant, donec fodiatur peccatori fovea, & penitendi facultate prorſus ablata a domino perpetua excommunicatione perculſi corruant in gehennam. In tante igitur neceſſitatis articulo, pſallite ſapienter, orate ferventer, inſtate vigilijs, ignitis compunctionibus, humiliacionibus arcanis, lachrimis, gemitibus, diſciplinis. Sic enim dominus hanc procellam convertet in auram, & abſque dubio divinum ſentietis auxilium quibus denegatur humanum. Juravit dominus & non penitebit eum, nec mentietur veritas quod ſub jurejurando firmavit, dicens, Amen, Amen dico vobis, ſi quid petieritis patrem in nomine meo, dabit vobis. Quis ergo negligat pacem petere, niſi qui eam renuit impetrare? Corrigite queſo, & in dominum dirigite vias veſtras, quia teſtimonio Salomonis cum placuerint vie hominis domino tunc inimicos ejus convertet ad pacem. Obſecro autem vos, per miſericordiam dei, ut erga paſtorem veſtrum, qui pro communi libertate tam periculoſe vie diſcrimini ſe exponit, fidelem & ſincerum atque indiviſibilem habeatis affectum. Sitis etiam inter vos unanimes & unius moris in domo, nec ſint in vobis ſchiſmata, ſed unitas ſpiritus in vinculo pacis; ubi eſt enim pax ibi eſt deus, nam in pace factus eſt locus ejus. Omnis equidem congregatio vel conventus debet eſſe cithara dd. ubi multe & diverſe corde quodam regulari moderamine quaſi quodam plectro de compoſicione diverſa mentium dulciſſime faciant harmonie concentum. Si ſit ibi corda que rauce ſonet aut ſtrepat, ne inducat diſcordiam omni ſtudio ad conſonanciam reducatur. Miror autem & conqueror quod apud dominum Canth. virum magne prudentie & conſilij precellentis nullum ſupra hac turbacione remedium inveniſtis. Solent enim quaſlibet deſperatas lites compeſcere, & inexorabiles magnatum diſcordias in gratiam reformare. Utinam vero nullam haberetis fiduciam in Romanis; nam ut aliqua que in libro experientie legi ſub ſilencio claudam, illud poſſum vobis ad memoriam revocare, quod Machabeorum principes, quamdiu in domino confiſi ſunt, de hoſtibus ſuis reportavere titulos triumphales, & ex quo inierunt federa cum Romanis miſerabiliter in prelio corruerunt. Vos autem confidite in domino; qui enim confidit in eo non confundetur: Turris fortiſſima nomen ejus Chriſtus, heri & hodie & in eternum, nec abbreviata eſt manus ejus ut ſalvare non poſſit. Petite tantummodo in nomine ſalvatoris. Promitto enim quod nullam apud eum patiemini repulſam ſi ſalutaria poſtuletis.

NUM. CXXXVI. M.

Litteræ patentes regis Henrici *octavi de ſcitu monaſterij de* Eveſham *ordinis Sancti* Benedicti, *& de prato* Honyam Mead *nuncupato, in comitatu* Wigornienſi, Philippo Hobbye *conceſſis.*

Penes Gul. Stanford de Salford Abbatis in Com. War. Armig.

REX omnibus ad quos, &c. ſalutem. Sciatis quod nos pro ſumma VIII *l.* C. LXXXXI *l.* & X *s.* ad uſum noſtrum per dilectum ſervientem noſtrum Philippum Hobby armigerum ſoluta, de gracia noſtra ſpeciali ac ex certa ſciencia & mero motu noſtris dedimus & conceſſimus, ac per preſentes damus & concedimus prefato Philippo Hobby (inter alia) domum & ſcitum nuper monaſterij de Eveſham in comitatu noſtro Wigornienſi modo diſſoluti, ac totum illud pratum noſtrum vocatum Honyam Medowe continen. per eſtimationem viginti & ſeptem acras jacent. & exiſtent. in parochia de Salford in comitatu noſtro Warrewici dicto nuper monaſterio dudum ſpectan. & pertinen. ac parcella poſſeſſionum ejuſdem nuper monaſterij exiſten. adeo plene & integre ac in tam amplis modo & forma prout ultimus Abbas & nuper Conventus dicti nuper monaſterij, aut aliquis vel aliqui predeceſſorum ſuorum in jure nuper monaſterij illius, aliquo tempore ante diſſolucionem ejuſdem nuper monaſterij, vel antequam nuper monaſterium illud ad manus noſtras devenit, predicta domum & ſcitum dicti nuper monaſterij ac predicta terras, prata, & cetera omnia & ſingula premiſſa ſuperius expreſſa & ſpecificata, cum pertinentijs, aut aliquam inde parcellam, habuerunt, tenuerunt vel gaviſi fuerunt, habuit, tenuit vel gaviſus fuit, ſeu habere, tenere vel gaudere debuerunt vel debuit. Et adeo plene & integre ac in tam amplis modo & forma prout ea omnia & ſingula ad manus noſtras ratione vel pretextu diſſolucionis dicti nuper monaſterij, aut racione vel pretextu alicujus carte doni, conceſſionis vel confirmacionis per ultimum Abbatem & nuper Conventum dicti nuper monaſterij ſub ſigillo ſuo conventuali nobis confectorum vel aliter quocumque modo nobis devenerunt ſeu devenire debuerunt, ac in manibus noſtris jam exiſtunt ſeu exiſtere debent vel deberent. Et inſuper de ampliori gracia noſtra damus & per preſentes concedimus prefato Philippo Hobby infra omnia & ſingula premiſſa ſuperius ſpecificata, & infra quamlibet inde parcellam, tot tanta talia eadem hujuſmodi & conſimilia, curias letas, viſus franci plegij, ac omnia ad viſum franci plegij pertinentia, ac aſliſam & aſſaiam panis, vini & ſervicie, necnon catalla waniat. extrahur. catalla felonum & fugitivorum, liberam warrennam, ac omnia alia jura, proficua, commoditates & emolumenta quecumque, quot quanta qualia & que & adeo plene & integre ac in conſimilibus & in tam amplis modo & forma prout dictus ultimus Abbas & nuper Conventus dicti nuper monaſterij de Eveſham, aut aliquis vel aliqui predeceſſorum ſuorum in jure nuper monaſterij illius aliquo tempore ante diſſolucionem ejuſdem nuper monaſterij, vel antequam nuper monaſterium illud ad manus noſtras devenit, habuerunt, tenuerunt vel gaviſi fuerunt, habuit, tenuit vel gaviſus fuit, ſeu habere, tenere vel gaudere debuerunt aut debuit in premiſſis, vel aliqua inde parcella, racione vel pretextu alicujus carte doni, conceſſionis vel confirmacionis, aut aliquarum literarum patentium per nos ſeu per aliquem progenitorum noſtrorum regum Anglie prefato ultimo

Abbati

Abbati & nuper Conventui dicti nuper monaſterij de Eveſham ſeu alicui predeceſſorum ſuorum quoquo modo factarum vel conceſſarum ſeu confirmatarum, aut racione vel pretextu alicujus preſcriptionis, uſus ſeu conſuetudinis, vel aliter quocumque modo; Habenda, tenenda & gaudenda predictam domum & ſcitum dicti nuper monaſterij, ac predicta meſſuagia, terras, tenementa, prata & cetera omnia & ſingula premiſſa ſuperius expreſſa & ſpecificata, cum ſuis pertinentijs univerſis, prefato Philippo Hobby, heredibus & aſſignatis ſuis imperpetuum, Tenenda de nobis, heredibus & ſucceſſoribus noſtris in capite per ſervicium decime partis unius feodi militis. In cujus rei, &c. T. R. apud Walden xxx° die Julij anno R. R. Henrici octavi triceſimo quarto.

Concordat cum recordo (quoad premiſſa) & examinat. per

Tho. Ravenſcroft.

NUM. CXXXVII.

Ex Autogr. penes Willielmum Stanford de Abbot Salford in Com. War. Armigerum.

Licentia regis Henrici *octavi* Philippo Hobbye *conceſſa de alienando terras & poſſeſſiones, &c. ad Abbatiam de* Eveſham *ante ſuppreſſionem ejuſdem ſpectantia.*

HENRICUS octavus Dei gratia Anglie, Francie & Hibernie Rex, fidei defenſor, & in terra eccleſie Anglicane & Hibernie ſupremum caput, OMNIBUS ad quos preſentes litere pervenerint ſalutem. SCIATIS quod nos de gratia noſtra ſpeciali, ac pro ſexaginta ſolidis nobis ſolutis in hanaperio noſtro, conceſſimus & licentiam dedimus, ac per preſentes concedimus & licentiam damus pro nobis & ſucceſſoribus noſtris, quantum in nobis eſt, dilecto & fideli ſervienti noſtro Philippo Hobby, quod ipſe totum illud manerium ſuum de Salford Abbatis in comitatu noſtro Warrewici, cum ſuis omnibus membris & pertinentijs univerſis nuper monaſterio de Eveſham dudum ſpectantibus & pertinentibus, necnon omnia & ſingula meſuagia, cotagia, terras, tenementa, prata, paſcua, paſturas, redditus, penſiones, ſervicia ac cætera hereditamenta ſua quecumque, cum eorum pertinentijs univerſis, ſcituatis, jacentibus & exiſtentibus in parochia de Salford Prioris, ac modo vel nuper in ſeparalibus tenuris ſive occupationibus Thomæ Sorrell, Johannis Amerye, Johannis Rawlyns, Johannis Hayward, Ricardi Ennues, Ricardi Crowler, Johannis Gallard, Agnetis Webb, & Margaretæ Meringe, vel aſſignatorum ſuorum, ſeu aſſignati eorum alicujus exiſtentibus, ac parcella dicti manerij de Salford Abbatis exiſtentibus aut acceptis ſeu reputatis ut pars vel membra ejuſdem manerij, ac dicto nuper monaſterio dudum ſpectantibus & pertinentibus, ac etiam totum illum furnum ſuum cum pertinentijs ſcituat. & exiſten. in Salford Abbatis modo vel nuper in tenura ſive occupatione Thome Meringe vel aſſignatorum ſuorum exiſten. ac dicto nuper monaſterio dudum ſpectan. & pertinen. ac etiam totam illam porcionem decime feni provenien. creſcen. ſeu renovan. in Salfford Abbatis predict. modo vel nuper in tenura ſive occupacione Edwardi Mounteford & Sibille uxoris ejus vel aſſignatorum ſuorum exiſten. & dicto nuper monaſterio dudum ſpectan. & pertinen. ac eciam totum illum boſcum ſuum cum pertinentijs vocatum Salteford Grove, continentem per eſtimacionem octo acras, jacentem, creſcentem & exiſtentem in parochia de Salford Prioris in comitatu Warrewici, ac dicto nuper monaſterio dudum ſpectan. & pertinen. ac omnia & ſingula meſuagia, molendina, domos, edificia, tofta, cotagia, terras ſeu prata, paſcua, paſturas, redditus, penſiones, ſervicia, redditus oneris, redditus ſiccos, redditus ſuper quibuſcumque dimiſſionibus & conceſſionibus, reſervationibus, &c. annuitates, annuales redditus, firmas feodas, aquas, piſcarias & piſcaciones, boſcos, ſubboſcos, jampna, brueras, moras, mariſcos, comunias, vias, vacua, funda, cur. let. cur. perquiſ. & proficua, viſum franci plegij & omnia que ad viſum franci plegij pertinent ſeu in poſterum ſpectare poſſunt aut debent, nativos, nativas & villanos cum eorum ſequelis, feoda militum, warda, maritagia, eſcaeta, relevia, herieta, bona & catalla waniata extrahur. proficua, commoditates, emolumenta & hereditamenta ſua quecumque, cum eorum pertinentijs univerſis, ſcituat. jacen. & exiſten. in villis, campis, parochijs ſeu hamelettis de Salford Abbatis & Salforde Prioris ſeu in eorum alterutra in dicto comitatu noſtro Warrewici, & alibi ubicumque in eodem comitatu dicto manerio de Salford Abbatis quoquomodo ſpectan. ſive pertinen. aut ut membra, pars, vel parcella ejuſdem manerij antehac cognit. accept. uſitat. reputat. dimiſſ. ſeu locat. exiſten. & dicto nuper monaſterio dudum ſpectan. & pertinen. ac parcella poſſeſſionum inde exiſten. ac etiam reverſionem & reverſiones predictorum manerij, meſuagiorum, terrarum, tenementorum, decimarurm feni, ac ceterorum omnium & ſingulorum premiſſorum cum eorum pertinentijs univerſis, ac omnes & ſingulos redditus, reverciones & annualia proficua quecumque ſub quibuſcumque dimiſſionibus & conceſſionibus premiſſorum, aut alicujus inde parcelle fact. reſignat. ac omnes & ſingulos boſcos, ſubboſcos & arbores ſuos quoſcumque de, in vel ſuper eiſdem premiſſis aut aliqua inde parcella creſcen. ſive exiſten. que de nobis tenentur in capite, dare poſſit & concedere, alienare aut cognoſcere per finem in curia noſtra coram juſticiarijs noſtris de communi banco levand. ſeu aliquo alio modo quocumque dilecto nobis Antonio Lyttelton generoſo, HABEND. & tenend. eidem Antonio & heredibus ſuis de nobis & heredibus noſtris per ſervicia inde debita & de jure conſueta imperpetuum, & eidem Antonio recipere manerium, meſſuagia, cotagia, terras, tenementa, prata, paſcua, paſturas, redditus, penſiones, ſervicia, ac cetera omnia & ſingula premiſſa cum ſuis pertinentijs a prefato Philippo recipere poſſit & tenere ſibi, heredibus & aſſignatis ſuis de nobis & heredibus noſtris predictis per ſervicia predicta imperpetuum, ſicut predictum eſt, tenore preſentium ſimiliter licentiam dedimus ac damus ſpecialem. NOLENTES quod prefatus Philippus vel heredes ſui, aut predictus Antonius vel heredes ſui, ratione premiſſorum per nos vel heredes noſtros, juſticiarios, eſcaetores, vicecomites aut alios ballivos ſeu miniſtros noſtros, heredum vel ſucceſſorum noſtrorum quoſcumque inde occaſionentur, moleſtentur, impetantur in aliquo ſeu graventur, nec eorum aliquis occaſionetur, moleſtetur, impetatur in aliquo ſeu gravetur. IN CUJUS rei teſtimonium has literas noſtras fieri fecimus patentes. TESTE meipſo apud Weſtmonaſterium undecimo die Junij anno regni noſtri triceſimo octavo.

Wa. Southwell.

In plica Sol. LX*s.* pro fine. Sol. XX*s.* IIII. pro ſigill. Sol. VIIII *d.* pro ex. } T. Cotton.

Sigillum magnum Henrici octavi in cera alba pene integrum appendet.

NUM.

NUM. CXXXVIII.

Penes Gul. Stanford de Abbot Salford in Com. Warwicenſi, Armig.

Compoſitio facta inter Abbatem de Eveſham *& Priorem* Wigornienſem, *inter quos controverſia vertebatur, ſuper communia paſturarum de* Harferton, *de* Norton, *& de* Salford, *& de* Sench, *& de* Honingham.

SCiant omnes preſentes & futuri, quod cum controverſia verteretur inter dominum Thomam Abbatem Eveſham & ejuſdem loci Conventum ex parte una, & dominum Richardum Priorem Wigornienſem & ejuſdem loci Conventum ex altera, ſuper communia paſturarum de Harferton, de Norton, & de Salford, & de Sench, & de Honingham, dicta controverſia ſub hac forma conquievit, viz. quod dicti Abbas & Conventus pro ſe & pro omnibus hominibus ſuis tam liberis quam nativis (excepto Willielmo dicto Seneſcallo de Eveſham) conceſſerunt dictis Priori & Conventui in perpetuum quod non communicabunt aliquo tempore in paſtura de Herfarton a natali domini uſque ad feſtum Sancti Michaelis, ita tamen quod liceat eis & hominibus ſuis ſingulis annis communicare in dicta paſtura de Harferton a feſto Sancti Michaelis uſque ad natalem domini ſicut ibidem eo tempore conſueverunt communicare. Dicti vero Prior & Conventus pro ſe & pro omnibus hominibus ſuis de Herfarton tam liberis quam nativis conceſſerunt dictis Abbati & Conventui in perpetuum quod non communicabunt aliquo tempore in paſturis de Norton, de Salford, de Sench, & de Honingham, a natali domini uſque ad feſtum Sancti Michaelis; ſic tamen quod liceat eis & hominibus ſuis ſingulis annis communicare in paſturis de Norton, de Salford, de Sench & de Honingham, a feſto Sancti Michaelis uſque ad natalem domini ſicut ibidem eo tempore communicare conſueverunt. Acta in craſtino Sancti Egwini apud Eveſham, anno gratie milleſimo ducenteſimo quadrageſimo ſeptimo, coram venerabili viro magiſtro Simone de Wanton juſticiario domini Regis itinerante. In cujus rei teſtimonium parti hujus chirographi penes dictos Abbatem & Conventum remanenti dicti Prior & Conventus ſigilla ſua appoſuerunt; alteram vero partem penes dictum Priorem & Conventum remanentem dicti Abbas & Conventus ſigillis ſuis roborarunt. Hijs teſtibus Magiſtro Simone de Eveſham, Magiſtro Willielmo de Powicke, David Rectore eccleſie de Lindredge, Thoma de Stoke, Thoma de Littlinton, Adam de Boteler, & multis alijs.

Poſſeſſiones Monaſterij de Eveſham, *in comitatu* Northamproniæ, *tempore Regis* Willielmi *conqueſtoris, ex libro vocato* Domeſday-Book.

Terra eccleſiæ de EVESHAM.

In GRAVESEND *Hundred.*

Abbatia de Eveſham tenet 4 hidas in Liceber'. Terra eſt 10 carucatarum. In dominio ſunt 2, & 7 villani, & 6 bordarij cum 5 carucatis; valuit & valet 40 ſolidos. Levenot libere tenuit tempore Regis Edwardi.

NUM. CXXXVIII. B.

Carta Offæ *Regis* Merciorum *de terra conceſſa Comiti* Eſme *Præpoſito domus ſuæ, & poſt hæredes ejus maſculos eccleſiæ de* Eveſham, *& inter cartas hujus Abbatiæ tranſcripta ad literam.*

Penes Joh. Smith de Acton Burnel in Com. Salop. Armig.

IN nomine domini ſummi, Ego Offa almi regnantis gratia Rex Merciorum partem terre juris quam largiflua benevolentia dominus gratis donavit, Eſme comiti, prefectoque meo rurem trium tributariorum vocatum Eowengolad perdonabo, anno ab incarnatione domini 784, & regni mei 27°, & ſic ager huic pretio emptus eſt 100 oves, 30 boves & vaccas, 30 equos indomitos dedit. Rus etiam hoc modo donatum eſt, ut ſuum maſculum poſſideat & non femininum, & poſt obitum proſapie illius data ſit tam villa quam univerſa terra que in ſua poteſtate eſt ad religioſam eccleſiam que nuncupatur Eveſham.

Ego Offa.
Ego Cinedred.
Ego Barthunus.

NUM. CXXXIX.

Parcella Poſſeſſionum nuper Monaſterij de Eveſham *in Com.* Wigorn. *ſurſum reddit.*

Penes Gul. Stanford de Abbat Salford in Com. Warwicenſi, Armig.

Manerium de Salford Abbatis in Com. Warw. valet

	s.	d.
REdditus aſſiſ. ſive liber redditus heredum Thomæ Littleton, Arm. defuncti, exeunt. de uno molendino ibidem modo proſtrato & de uno prato ſive clauſo vocato Millecrofte per annum	XXVI	VIII
Redditus ſive firma medietatis terræ xx *s.* dominical. ibidem ac unius meſſuagij & unius virgatæ terræ & dimid. vocatæ Hindges XVII *s.* dimiſſ. Thomæ Sorrell per copiam curiæ ſecundum conſuetudinem manerij ibidem, & inde per annum		
	s.	
	XXXVII	
Redditus ſive firma domus Grangiæ manerij ibidem ac alterius medietatis terræ dominicalis ibidem & prati vocati the Ferme medowe dimiſſ. Johanni Amarye per copiam curiæ ſecundum conſuetudinem manerij ibidem per annum	s.	
	XX	

	Redditus ſive firma unius meſſuagij & unius virgatæ terræ, vocatæ Meringe VIII *s.* & unius meſſuagij & dimidiæ virgatæ terræ vocatæ Wilden VII *s.* dimiſſ. præfato Johanni Amerye per copiam curiæ ſecundum conſuetudinem manerij ibidem per annum	*s.* XV		
	Redditus ſive firma alterius meſſuagij & dimidiæ virgatæ terræ, vocatæ Collects dimiſſæ Johanni Rawlins per copiam curiæ ſecundum conſuetudinem manerij predicti & inde per annum	*s.* VIII		
	Redditus ſive firma unius meſſuagij & unius virgatæ terræ ibidem cum pertinentijs, voc. Hewes dimiſſ. Johanni Heywarde per copiam curiæ ſecundum conſuetudinem manerij ibidem reddend. inde per annum	*s.* XVI	*l.* *s.* *d.* VIII III IIII	
	Redditus ſive firma duorum meſſuagiorum unius virgatæ terræ & dimidiæ, voc. Hudges dimiſſ. Ricardo Emmes per copiam curiæ ſecundum conſuetudinem manerij ibidem reddend. inde per annum	*s.* XXIIII		*l.* *s.* *d.* XII XIX VIII
	Redditus ſive firma unius meſſuagij & unius virgatæ terræ, voc. Damaryes & unius cotagij voc. Nortone dimiſſ. Ricardo Crowler per copiam curiæ ſecundum conſuetudinem manerij ibidem per annum	*s.* *d.* XVIII : IIII		
	Redditus ſive firma unius meſſuagij & unius virgatæ terræ, voc. Hagemes ibidem dimiſſ. Johanni Ballarde per copiam curiæ ſecundum conſuetudinem manerij ibidem reddendo inde per annum	*s.* *d.* XIII : IIII		
	Redditus ſive firma unius cotagij cum dimidia acra prati dimiſſ. Agneti Webbe per copiam curiæ ſecundum conſuetudinem manerij ibidem reddendo inde per annum	*s.* *d.* II : VIII		
	Redditus ſive firma unius meſſuagij & dimidiæ virgatæ terræ cum prato, voc. Baxſters dimiſſa Margaretæ Merynge viduæ, per copiam curiæ ſecundum conſuetudinem manerij ibidem reddendo inde per annum	*s.* IX		
Manerium de Salford Abbatis in Com. Warw. valet	Redditus ſive firma unius furni ibidem dimiſſ. Thomæ Meringe ad voluntatem domini per annum	*d.* XII		
	Firma porcionis x^mæ^ feni in Salford quod nuper pertinebat hoſpitallario in dicto nuper monaſterio dimiſſ. Edwardo Mounteffed & Sibille uxori ſue per indenturam ut detur inde per annum	*s.* *d.* VI : VIII		
	Firma omnium & ſingularum decimarum ac porcionum earum tam majorum quam minorum in villa & campis de Salford Abbatis in Com. Warw. proveniencium ſive creſcencium cujuſcunque generis vel ſpeciei fuerint ad LX *s.* per annum (feno decimali nuper Abbati & Conventui dicti nuper monaſterij Eveſham totaliter excepto & reſervato) conceſſ. inter alia Willielmo Cockeſey & Georgio Willoughbie generoſis Subſeneſchallo & Auditori dicti nuper monaſterij per literas patentes ſub ſigillo Conventuali dicti nuper monaſterij dat. XVIII° die menſis Octob. anno regni Regis Henrici VIII^vi^ XXX^mo^ Habend. percipiend. & gaudend. omnes & ſingulas decimas predictas ac porciones earum prædictas, (exceptis preexceptis) prefato Willielmo & Georgio & eorum aſſignatis & alterius eorum aſſignat. durante vita eorum Willielmi & Georgij & alterius eorum diutius viventis abſque redditu ſive compoto ſive aliquo alio dictis nuper Abbati & Conventui ac ſucceſſoribus ſuis inde reddend. ſolvend. vel faciend. ex parte feodi ſc. pro executione officij Subſeneſcalli & Auditoris dicti nuper monaſterij, &c. prout in eiſdem literis plenius continetur	*s.* LX	*s.* *d.* LXVI : VIII	
	Perquiſita curiæ ibidem & alia caſualia communibus annis	*s.* II		

NUM. CXL. A.

Charta Prioris & Capituli Wigornienſis, *aliam chartam* Godefridi *Epiſcopi* Wigornienſis *de tenementis in manerio de* Northwyke *ad perpetuam firmam dimiſſis, recitans & confirmans.*

Autogr. Tenes Gul. Stanford de Abbat. Salford in Com. War. Armig.

UNiverſis Chriſti fidelibus ad quorum notitiam preſens ſcriptum pervenerit Prior eccleſie cathedralis Wygornienſis & ejuſdem loci capitulum ſalutem in domino ſempiternam. Scriptum bone memorie Godefridi quondam Wygornienſis Epiſcopi inſpeximus, continens hunc tenorem. Sciant preſentes & futuri quod nos Godefridus Giffard permiſſione divina Epiſcopus Wigornienſis dedimus, conceſſimus & hac preſenti carta noſtra confirmavimus domino Johanni de Feckeham Presbitero omnia illa tenementa cum pertinentijs que Ricardus Goliyn quondam de nobis tenuit in villenagio in manerio noſtro de Northwyke juxta Wygorniam, habenda & tenenda de nobis & ſucceſſoribus noſtris eidem Johanni & heredibus ſuis ut aſſignatis ſuis libere, quiete, bene & in pace jure hereditario in perpetuum; reddendo inde annuatim nobis & ſucceſſoribus noſtris decem ſolidos argenti ad quatuor anni terminos uſuales per equales porciones pro omnibus ſervicijs, conſuetudinibus, querelis, curie ſectis, exactionibus ſecularibus & demandis. Et ut hec noſtra donatio, conceſſio & preſentis carte noſtre confirmacio rata & ſtabilis permaneat in futurum, hanc preſentem cartam roboravimus noſtri impreſſione ſigilli. Hijs teſtibus Osberto Blanket, Magiſtro Petro de la Flagge, Henrico de Aula de Tapenhale, Ricardo le Oter, Philippo Aſpulon, Godefrido le Poreis, Johanne Blanket, & alijs. Dat. apud Bredon kal. Junij anno gracie milleſimo ducenteſimo nonageſimo nono, Regni vero Regis Edwardi filij Regis Henrici viceſimo ſeptimo. Nos igitur predicti Prior & Capitulum predictas donacionem & conceſſionem ſicut rite & canonice fieri dinoſcuntur ratas habentes & gratas, eas quantum in nobis eſt confirmamus. In cujus rei teſtimonium, ſigillum noſtrum commune apponi fecimus huic ſcripto. Dat. in capitulo noſtro Wigornie octavo kal. Marcij anno domini milleſimo trecenteſimo tercio decimo.

Deeſt ſigillum.

NUM. CXL. B.

Compoſitio inter Walterum Wigornienſem *Epiſcopum &* Willielmum de Bellocampo *Vicecomitem* Wigorniæ *ſuper lite de vetito Namio, &c.*

M. S. Oxonienſe pro cujus amicitiam Franciſcus Taylor, collegij Univerſitatis digniſſimus Socius

HÆC eſt finalis concordia facta in curia domini Regis apud Weſtmonaſterium a die Sancti Hilarij in tres ſeptimanas, anno regni Regis Henrici filij regis Johannis quadrageſimo ſecundo, coram ipſo domino rege, Roberto Walterannd, Willielmo de Erpe, & Imberto Pugeys Seneſcallo, Henrico de Bathonia & Nicholao de Surr. Juſticiarijs, alijſque diverſis fidelibus tunc ibi præſentibus, inter Walterum Wigornienſem Epiſcopum querentem, & Willielmum de Bellocampo Vicecomitem Wigorniæ impedientem de placito vetiti Namij unde placitum fuit inter eos in eadem curia, ſcilicet quod dictus Willielmus recognovit & conceſſit pro ſe & heredibus ſuis quantum ad ipſos pertinet quod predictus Epiſcopus & ſucceſſores ſui Epiſcopi Wigornienſes, & eccleſia ſua Wigornienſis habeant decimas & impropriata vetiti Namij, & omnes exitus inde provenientes de omnibus terris, feudis & libertatibus tam dicti Epiſcopi quam Prioratus Wigornienſis, quicunque terras illas vel feoda teneant in comitatu Wigornienſi, præter placita de Namio vetito tangentia perſonam Epiſcopi & ſucceſſorum ſuorum, que remanent domino Regi placitanda ſicut patet inferius. Ita quidem quod quicunque in curia ipſius Epiſcopi vel ſucceſſorum ſuorum amercietur ſecundum quod continetur in carta domini Regis de libertatibus, baronibus & alijs de regno Angliæ conceſſis. Et ſi contigerit quod prefatus Epiſcopus & ſucceſſores ſui vel eorum Ballivi negligentes extiterint ad Namia capta deliberanda ad querelam querentis vel conquerentium per quod inde querela perveniat ad comitatum, tunc Vicecomes vice Regis precipiet in pleno comitatu Ballivo ejuſdem Epiſcopi vel ſucceſſorum ſuorum qui pro tempore fuerit quod Namia ſic capta deliberet. Ita quod ſi non ſunt deliberata infra comitatum proximum ſequentem, & iterato ſuper hoc perveniat querela; tunc Vicecomes per judicium comitatus vice domini Regis per comitatus Namia ſic capta deliberet & tranſgreſſorem attachiet quod veni proximum comitatum ſuper illa tranſgreſſione reſponſurus. Et ſi Seneſcallus vel Ballivus ipſius Epiſcopi vel ſucceſſorum ſuorum alias quam juratus veniat ad comitatum petat inde curiam domini ſui, tunc ſibi libere & ſine contradictione concedatur & terminetur illud placitum in curia ipſius Epiſcopi vel ſucceſſorum ſuorum; ſi vero aliquis ſuper captione & detentione Namiorum ſuorum de perſona predicti Epiſcopi vel ſucceſſorum ſuorum conqueratur, tunc Ballivus Epiſcopi in pleno comitatu per Vicecomitem ex parte domini Regis precipiatur quod ea faciat deliberari. Et ſi predictus Ballivus ea non deliberaverit, vel ſi dictus Epiſcopus vel ſucceſſores ſui ea non deliberari permiſerint & inde querela ad comitatum poſtmodum perveniat, tunc Vicecomes per judicium comitatus per Ballivum ſuum vice Regis ea deliberari faciat, & placitum illud ad comitatum atachiet & coram comitatu & coram coronatoribus, vel hijs qui ſunt loco eorum, & Vicecomite vice Regis placitatum niſi Dominus Rex per mandatum ſuum illud faciat amoveri. Et ſi placitum illud in comitatu vel alibi placitetur miſericordia inde proveniens tam de querente ſi fuerit de feodo & libertate Epiſcopi, quam de Epiſcopo ſit ipſius domini Regis taxanda per comitatum & coronatores ſi in comitatu placitetur ſecundum gravitatem delicti ſicut miſericordia Vicecomitis, ſi Vicecomiti miſericordia illa remaneret. Recognovit etiam & conceſſit predictus Willielmus pro ſe & heredibus ſuis quod Epiſcopi de cetero facient Ballivo Hundredi predicti Epiſcopi & ſucceſſorum ſuorum jurato Regi & preſentato in pleno comitatu per literas Epiſcopi patentes, vel per ejus Seneſcallum returnum de omnibus brevibus feoda, terras & libertates Epiſcopi & ſucceſſorum ſuorum & Prioris Wigorniæ & eccleſiæ Wigornienſis tangentibus tam de placitis quam de ſummonitionibus ſcaccarij domini Regis de verbo ad verbum plenarie ſub ſigillo ſuo, ſi preſens fuerit, vel ſub ſigillo ſui Subvicecomitis, ſi abſens fuerit. Ita quod Balivus Epiſcopi de debitis domini Regis Vicecomiti ad comitatum reſpondeat ſecundum formam ſummonitionis

nis predicte, & de ſummonitionibus & attachiamentis placitorum reſpondebit Ballivus Epiſcopi ſecundum returnum ei inde factum. Ita quod occaſione dicti returni nulla brevia ad predictum Vicecomitem pertinentia in curia Epiſcopi placitentur occaſione iſtius finis, niſi brevia de placito vetiti Namij, que idem Epiſcopus & ſucceſſores ſui in curia ſua placitabunt, exceptis brevibus placiti Namij vetiti tangentibus perſonas ipſius Epiſcopi & ſucceſſorum ſuorum que debent placitari ſicut predictum eſt. Quod ſi Ballivi Epiſcopi in executione returnorum brevium ad Vicecomitem pertinentium necgligentes extiterint, & de hoc ſufficienter & manifeſte conſtiterit, tunc Vicecomes vice Regis per conſideracionem Com. coronatorum propter defectum Epiſcopi ea exequatur. Si autem in executione returnorum coram domino Rege aut juſticiarijs ſuis in banco vel juſticiarijs ſuis itinerantibus tandorum, vel in executione ſummonitionum returnorum ſcaccarij Regis necgligentes extiterint, tunc per judicium eorum ad quos principale placitum pertinebit, vel judicium ſcaccarij & non aliter dictus Vicecomes hujuſmodi mandata propter defectum Epiſcopi & Ballivorum ſuorum ſecundum conſuetudinem regni ea exequatur. Et hæc concordia facta fuit ex aſſenſu & voluntate ejuſdem domini Regis & eam concedentis.

NUM. CXL. C.

Curia Prioris Wigorniæ *apud* la Berewe.

CUria Prioris Wigornie cuſtodis terre & heredis Johannis de la Berewe apud la Berewe die Veneris prima poſt feſtum Sancti Dyoniſij Martyris, anno regni Regis Edwardi tercij poſt conqueſtum tercio. Prior Parve Malvernie venit in plena curia, & recognovit ſe tenere de Priore Wigornie novem acras terre cum pertinentijs per ſervicium dimidie libre cimini per annum pro omni ſervicio reddendo ad feſtum annunciationis beate Marie, & fecit fidelitatem domino. Philippus le Rede recognovit ſe tenere de Priore Wigornie unum meſſuagium, unam virgatam terre & unam acram prati cum pertinencijs, per ſervicium ſex ſolidorum per annum & ſectam curie, & fecit fidelitatem domino. Nicholaus de la Hulle recognovit ſe tenere de Priore Wigornie unum meſuagium, unam virgatam terre & unam acram prati cum pertinencijs, per ſervicium quinque ſolidorum pro omni ſervicio, & fecit fidelitatem domino. Robertus Orm recognovit ſe tenere de Priore Wigornie unum meſuagium & octo acras terre per ſervicium quatuor ſolidorum VI denariorum per annum & ſectam curie, & fecit fidelitatem. Gilbertus Martin recognovit ſe tenere de Priore Wigornie unum meſuagium, ſeptem acras terre cum pertinencijs, per ſervicium VIII ſolidorum & VI denariorum per annum & ſectam curie, & fecit fidelitatem. Willielmus Geye recognovit ſe tenere de Priore Wigornie tres acras terre cum pertinencijs per ſervicium XX denariorum & oboli per annum, & fecit fidelitatem. Willielmus Faſſel recognovit ſe tenere de Priore Wigornie unum meſſuagium, duas acras terre cum pertinentijs, per ſervicium XXII denariorum per annum & ſectam curie bis per annum, & fecit fidelitatem domino. Willielmus de la Hulle recognovit ſe tenere de Priore Wigornie duas acras terre cum pertinencijs per ſervicium II denariorum per annum, & ſectam curie, & fecit fidelitatem. Robertus de la Snede recognovit ſe tenere de Priore Wigornie unum meſuagium, unam carucatam terre, duas acras prati cum pertinencijs, per ſervicium XII ſolidorum & VI denariorum & I libre cimini per annum & ſectam curie, & fecit fidelitatem. Thomas de la More recognovit ſe tenere de Priore Wigornie tres acras terre cum pertinencijs per ſervicium XII denariorum per annum, & ſectam curie, & fecit fidelitatem. Nicholaus de Walchere recognovit ſe tenere de Priore Wigornie tres acras terre cum pertinencijs per ſervicium XV denariorum pro omni ſervicio per annum, & fecit fidelitatem. Robertus Atterye, Galfridus de la Snede, Johannes Ordrich, Johannes Reingnald, Ricardus le Carpenter, Walterus Jannes, Jacobus Haliday, Johannes Wyſel, Evote Wyſel, Willielmus Lovecok, Robertus Abraham, Simon de Kemele, Juliana Phelippes, Petrus Waupol, Nicholaus Faſſel, Walterus Cronemer, Cecilia le White, Henricus Ocer, Robertus atte Lode, Alicia le Tourner, Editha Tourner, Johannes Uske, Margareta la Blake, Simon atte Wode, Johannes de Wodleye, Johannes le Smyth, Elocus Pille, omnes iſti debent ſectam ad curiam de la Berewe. Et fac. def. ideo diſt. quod ſint ad proximam.

Recognitiones.

Debentes ſectam.

per annum 42 s. 3 d. & 1 lib. & dim. cumin.

Willielmus de Underhulle fecit fidelitatem Priori Wigornie, & recognovit ſe tenere unum meſuagium, unam carucatam terre, duas acras prati cum pertinencijs, per ſervicium V ſolidorum & VI denariorum per annum & ſectam curie. Willielmus Waſp fecit fidelitatem Priori Wigornie, & recognovit ſe tenere duas acras prati cum pertinencijs per ſervicium V denariorum per annum pro omni ſervicio. Johannes de Dongedone fecit fidelitatem Priori Wigornie, & recognovit ſe tenere

Facientes fidelitatem.

Sic.

Petrus Waupol fecit fidelitatem Priori Wigornie, & recognovit ſe tenere. Robertus atte Lode fecit fidelitatem Priori Wigornie, & recognovit ſe tenere.

NUM. CXL. D.

Vendicio cuſtodie duarum partium manerij de la Berwe.

UNiverſis Chriſti fidelibus preſens ſcriptum viſuris vel audituris Wlſtanus Prior eccleſie beate Marie Wigornie, & ejuſdem loci Conventus, ſalutem in domino. Noveritis nos de communi aſſenſu capituli noſtri conceſſiſſe, vendidiſſe & preſenti ſcripto confirmaſſe Margarete, que fuit uxor Johannis de la Berewe, cuſtodiam duarum partium manerij de la Berewe, cum omnibus ſuis pertinencijs, quarum cuſtodia ad nos pertinet racione minoris etatis Johannis filij & heredis predicti Johannis de la Berewe, pro eo quod idem Johannes pater predicti Johannis dictum manerium de nobis tenuit per regale ſervicium. Conceſſimus etiam vendidimus & preſenti ſcripto confirmavimus eidem Margarete cuſtodiam & maritagium predicti Johannis filij & heredis Johannis de la Berewe, habendam & tenendam predictam cuſtodiam cum omnibus pertinencijs, ut in meſuagijs, terris, pratis, boſcis, molendinis, paſturis, redditibus & ſervicijs, & omnibus alijs ad predictas duas partes manerij predicti ſpectantibus quoquo modo predicte Margarete, executoribus & aſſignatis ſuis, una cum maritagio predicti Johannis filij Johannis ad ipſum maritandum pro voluntate ſua. Ita quod non diſperagetur uſque ad legitimam etatem predicti Johannis filij Johannis, de nobis & ſucceſſoribus noſtris, libere & quiete bene & in pace. Salvis nobis quadraginta ſolidis annui

annui. redditus de dicto manerio de Berewe nobis debitis. Et si contingat predictum Johannem filium predicti Johannis de la Berewe infra etatem decedere, volumus tunc & concedimus pro nobis & successoribus nostris quod predicta Margareta, executores vel assignati sui habeant custodiam medietatis duarum partium manerij predicti, tenendam & habendam usque ad legitimam etatem proquinquioris heredis predicti Johannis filij Johannis infra etatem existentis, una cum medietate proficui maritagij predicti heredis propinquioris sine impedimento & contradictione nostri vel alicujus ex parte nostra. Pro hac autem concessione dedit nobis prefata Margareta centum libras sterlingorum quas fatemur nos recepisse de predicta Margareta pre manibus. In cujus rei testimonium, tam predicti Prior & Conventus sigillum suum commune quam predicta Margareta sigillum suum huic indenture alternatim apposuerunt. Hijs testibus, domino Adam de Herwintone Canonico Hereford, Wicardo de Hanekeslowe, Ricardo de Bikertone, Nicholao de Astone, Thoma filio dicti Nicholai, Johanne de Stone, Ricardo de Alleyn de Wychio, & alijs. Dat. Wigornie die Sabati proxima post festum Sancti Dyonisij anno regni Regis Edwardi tertij post conquestum.

NUM. CXL. D. 2.

Ad capiend. in manum Regis ad inquirendum.

QUIA Johannes de la Berewe qui de Rege tenuit in capite (iterum tertio) diem clausit extremum ut Rex accepit, mandatum est Simoni de Bereford Escaetori Regis citra Trentam quod omnes terras & tenementa de quibus idem Joannes fuit seisitus in dominico suo ut de feodo in ballia sua die quo obijt sine dilacione capiat in manum Regis, & ea salvo custodiri faciat donec, &c. & quod per sacramentum, &c. per quos, &c. diligenter inquirat quantum terre idem Johannes tenuit de Rege in capite in balliva sua die quo obijt & quantum de alijs, & quantum terre ille valeant per annum in omnibus exitibus, & quis propinquior heres ejus sit & cujus etatis, & in quibus, &c. Teste Rege apud Wysebeck XXVI die Septembris, anno &c. secundo.

NUM. CXL. E.

Inquisitio capta de tenuris predicti Johannis de Berewe.

INquisitio capta apud Wigorniam coram Escaetore die Sabbati proxima post festum Sti. Luce Evangeliste, anno regni Regis Edwardi tertij post conquestum tertio, per sacramentum Walteri Perdeswelle, Simonis Gerveys, Osberti de Dymmock, Johannis de Alstane, Johannis de Evenyngs, Nicholai Stoyl, Willielmi Payn de Cherletone, Johannis Stevenes, Willielmi de Grene, Willielmi de Schalveton, Walteri de Clyvelod, & Rogeri de Erdestowe, qui dicunt per sacramentum suum, quod Johannes de la Berewe die quo obijt non tenuit aliquas terras seu tenementa de domino Rege in capite in dominico suo ut de feodo. Dicunt etiam quod tenuit de Priore beate Marie Wigornie manerium de la Berewe cum pertinentijs per homagium fidelitatis, & per servicium X librarum & II solidorum per annum, & etiam per servicium militare, & valet per annum in omnibus exitibus X marcas. Dicunt etiam quod non tenuit aliquas terras seu tenementa de alijs. Dicunt etiam quod filius dicti Johannis est propinquior heres ejusdem, & est etatis XII annorum. In cujus rei testimonium predicti jurati sigilla sua huic inquisitioni apposuerunt.

NUM. CXL. F.

Carta Regis Edwardi *tertij de relaxando terras, &c. predicti* Johannis.

EDwardus Dei gratia Rex Anglie, Dominus Hibernie & Dux Aquitanie, dilecto & fideli suo Simoni de Bereford Escaetori suo citra Trentam salutem. Quia accepimus per inquisitionem quam per vos fieri fecimus quod Johannes de la Berewe defunctus non tenuit aliquas terras seu tenementa de nobis in capite die quo obijt, per quod custodia terrarum & tenementorum que fuerunt ejusdem Johannis die obitus sui ad nos ad presens non debeant pertinere: Vobis mandamus quod de terris & tenementis que fuerunt predicti Johannis in Balliva vestra die quo obijt, & que occasione mortis ejusdem cepistis in manum nostram, vos ulterius non intromittatis. Salvo in omnibus jure nostro, & alterius cujuscunque. Exitus si quos inde percepistis illis quorum fuerint liberantes. Teste meipso apud Kenilworth XXII die Novembris anno regni nostri tercio.

Sequitur in antiquo M. S. Oxoniensi *Carta* Rogeri de la Berwe *facta* Johanni de Staunton, *quæ quia non pertinet ad ecclesiam* Wigornienſem *hic omittitur; sicut etiam Carta* Johannis de Morton *de manerio de* Batenhale, Ricardo, Margeriæ & Johanni de Mercer *concesso; item Ca ta* Johannis le Mercer *facta* Ricardo de Bikerton & J. de Braunsford *de eodem manerio de* Batenhale; *item Carta* J. le Mercer *facta* J. de Braunsford & R. de Bikerton *de bonis & catallis de* Batenhale.

NUM. CXL. G.

Licentia Thomæ *Episcopi* Wigornienſis *& concessio de manerio de* Batenhale *in perpetuam elemosynam ecclesiæ* Wigornienſi, *cum terris de* Neweberne *&* Timberdene.

UNiversis Ste. Matris ecclesie filijs ad quos presentes litere pervenerint, Thomas Dei gratia Episcopus Wigornienſis salutem in domino sempiternam. Licet de communi concilio regni Anglie statutum sit quod non liceat viris religiosis seu alijs ingredi feodum alicujus, ita quod ad manum mortuam deveniat, sine licencia & voluntate domini Regis & capitalis domini de quo res illa immediate tenetur; Nos tamen ob specialem devotionem quam ad gloriosam virginem Mariam, cujus honore ecclesia nostra cathedralis Wigornie est fundata, & grandem affectionem quam ad Prioratum ecclesie nostre predicte & personas ejusdem Prioratus gerimus & habemus; necnon ob favorem divini cultus ibidem augmentandi, concessimus & licenciam dedimus Ricardo de Bikerton & domino Johanni de Braunesford Rectori ecclesie de Herforton nostre diocesis, quod ipsi manerium suum de Batenhale cum omnibus pertinentijs suis, & omnes terras & tenementa quecunque dicti Ricardus & Johannes habent in la Neweberne & Timberdene cum omnibus suis pertinentijs que de nobis tenentur in capite, dare possint & assignare Priori ecclesie nostre cathedralis predicte & Conventui ejusdem loci, habenda & tenenda eisdem Priori & Conventui & successoribus suis de nobis & successoribus nostris imperpetuum in puram, liberam & perpetuam elemosinam; & eisdem Priori & Conventui quod ipsi predictum manerium cum pertinentijs suis, & omnes predictas terras & tenementa cum pertinentijs suis recipere possint & tenere sibi & successoribus suis sicut pre-

dictum eſt, tenore preſentium ſimiliter licentiam dedimus ſpecialem. Nolentes quod prefati Prior & Conventus ſeu ſucceſſores ſui ratione ſtatuti predicti per nos vel ſucceſſores noſtros inde occaſionentur in aliquo ſeu graventur. In cujus rei teſtimonium ſigillum noſtrum preſentibus eſt appenſum. Dat. apud Hertleburi ſecundo die menſis Auguſti, anno domini milleſimo ccc viceſimo ſeptimo.

NUM. CXL. H.

Carta R. de Bikerton & J. de Braunsford *fact. a Priori* Wigorn. *de manerio* de Batenhale.

SCiant preſentes & futuri quod nos Ricardus de Bikerton & Johannes de Braunesford Rector eccleſie de Herforton Wigornienſis dioceſis dedimus, conceſſimus & hac preſenti carta confirmavimus Priori & Conventui beate Marie Wigornie manerium noſtrum de Batenhale cum pertinentijs, & unam carucatam terre cum pertinentijs in la Neweberne & Timberdene, habenda & tenenda eiſdem Priori & Conventui predictum manerium cum pertinentijs, & predictam carrucatam terre cum pertinentijs in puram, liberam & perpetuam elemoſinam. Et nos vero predicti Ricardus & Johannes, & heredes noſtri & aſſignati noſtri, prefatis Priori & Conventui & eorum ſucceſſoribus predictum manerium cum pertinentijs, & predictam carrucatam terre cum pertinentijs warantizabimus imperpetuum. In cujus rei teſtimonium preſenti carte ſigilla noſtra ſunt appenſa. Hijs teſtibus domino Adam de Herwinton, Nicholao de Aſton, Ricardo de Hakeſlowe, Egidio de Piritone, Johanne le Power, Waltero de Perdeſwelle, Roberto de Senehampton, & alijs. Dat. Wigornie viceſimo octavo die menſis Auguſti, anno regni Regis Edwardi tertij poſt conqueſtum primo.

NUM. CXL. I.

Licentia Regis Edwardi *filij Regis* Edwardi, *ſive carta ejus de* Batenhale *in puram & perpetuam elemoſinam.*

EDwardus Dei gratia Rex Anglie, Dominus Hibernie & Dux Aquitanie, omnibus ad quos preſentes litere pervenerint ſalutem. Donationem, conceſſionem & confirmationem quas dilecti nobis Ricardus de Bikertone & Johannes Braunesford Rector eccleſie de Herefortone Wigornienſis dioceſis per cartam ſuam fecerunt dilectis nobis in Chriſto Priori & Conventui beate Marie Wigornie de manerio ſuo de Batenhale cum pertinentijs, & de una carrucata terre cum pertinentijs in la Neweberne & Timberdene, habenda & tenenda eiſdem Priori & Conventui & eorum ſucceſſoribus in puram, liberam & perpetuam elemoſinam; Ratas habentes & gratas eas pro nobis & heredibus noſtris, quantum in nobis eſt, prefatis Priori & Conventui & eorum ſucceſſoribus concedimus & confirmamus, ſicut carta predicta rationabiliter teſtatur. Volentes & concedentes pro nobis & heredibus noſtris, quantum in nobis eſt, quod idem Prior & Conventus & eorum ſucceſſores habeant & teneant predicta manerium & terram cum pertinentijs in liberam, puram & perpetuam elemoſinam, juxta tenorem carte ſupradicte, ſine occaſione vel impedimento noſtri vel heredum noſtrorum, juſticiariorum, eſcaetorum, vicecomitum, aut aliorum ballivorum ſeu miniſtrorum noſtrorum quorumcunque. In cujus rei teſtimonium has literas noſtras fieri fecimus patentes. Teſte meipſo apud Nottingham, primo die Septembris, anno regni noſtri primo.

NUM. CXL. K.

Licentia Regis Edwardi *tertij de* Batenhale.

EDwardus Dei gratia Rex Anglie, Dominus Hibernie & Dux Aquitanie, omnibus ad quos preſentes litere pervenerint ſalutem. Sciatis quod cum dominus Edwardus nuper Rex Anglie pater noſter per literas ſuas patentes conceſſiſſet & licentiam dediſſet pro ſe & heredibus ſuis, quantum in ipſo fuit, dilectis nobis in Chriſto Priori & Conventui beate Marie Wigornie, quod ipſi viginti marcatas terrarum, tenementorum & reddituum per annum tam de feodo ſuo proprio quam alieno, terris, tenementis & redditibus que de ipſo patre noſtro tenebantur in capite exceptis, acquirere poſſent, habenda & tenenda ſibi & ſucceſſoribus ſuis imperpetuum, ſtatuto de terris & tenementis ad manum mortuam non ponendis edito non obſtante, prout in literis ipſius patris noſtri predictis plenius continetur; Nos volentes conceſſionem predictam effectui mancipari conceſſimus & licentiam dedimus pro nobis & heredibus noſtris, quantum in nobis eſt, Ricardo de Bikertone & Johanni de Braunsford Perſone eccleſie de Hereforton, quod ipſi manerium de Batenhale cum pertinentijs & unam carrucatam terre cum pertinentijs in la Neweberne & Timberdene in comitatu Wigornie, que de nobis non tenentur in capite, & que valent per annum in omnibus exitibus juxta verum valorem eorundem novem marcas, ſicut per inquiſitionem inde per dilectum nobis Ricardum de Hauekeſlowe vicecomitem noſtrum Wigornie de mandato noſtro factam & in cancellariam noſtram retornatam eſt compertum, dare poſſint & aſſignare prefatis Priori & Conventui, habenda & tenenda ſibi & ſucceſſoribus ſuis imperpetuum in partem ſatisfactionis viginti marcatarum terrarum, tenementorum & reddituum predictorum.

NUM. CXL. L.

De Batenhale *quieta clamatio* Ricardi de Bikerton & J. de Braunsford.

PAteat univerſis per preſentes quod nos Ricardus de Bikerton & J. de Braunesford Rector eccleſie de Herforton Wigornienſis dioceſis remiſimus & quietum clamavimus pro nobis & heredibus noſtris Priori & Conventui beate Marie Wigornie totum jus noſtrum & clamium que habuimus vel aliquo modo habere potuimus in manerio de Batenhale cum pertinentijs, & una carrucata terre cum pertinentijs in la Neweberne & Timberdene, quod quidem manerium, la Neweberne & Timberdene dicti Prior & Conventus habuerunt ex donatione noſtra; ita quod nec nos dicti Ricardus & Johannes, nec aliquis alius nomine noſtro, aliquid juris ſeu clamij in predicto manerio nec in predicta terra de la Neweberne & Timberdene cum ſuis pertinentijs exigere vel in futurum vendicare poterimus quovis modo. In cujus rei teſtimonium ſigilla noſtra appoſuimus huic ſcripto. Hijs teſtibus Nicholao de Aſton, Ricardo de Hauekeſlowe, Johanne de Everleie, Waltero de Newinton, Willielmo le Cartere, Roberto de Sevehampton, & alijs. Dat. Wigornie primo die menſis Junij, anno regni Regis Edwardi tertij poſt conqueſtum ſecundo.

NUM. CXL. M.

Quieta clamatio de bonis & catal. de Batenhale

NOverint univerſi quod nos Ricardus de Bikertone & Johannes de Braunesforde Rector eccleſie de Herforton dedimus Priori & Conventui eccleſie

cleſie beate Marie Wigornie omnia bona & catalla noſtra tam mobilia quam immobilia in manerio de Batenhale & apud la Neweberne & etiam apud Timberdene exiſtentia. Ita quod nec nos dicti Ricardus & Johannes, nec aliquis alius nomine noſtro, aliquid juris ſeu clamij in predictis bonis ſeu catallis in futurum exigere vel vendicare poterimus quoquo modo. In cujus rei teſtimonium ſigilla noſtra appoſuimus huic ſcripto. Hijs teſtibus, Nicholao de Aſton, Johanne de Everleie, Waltero de Newinton, Willielmo le Cartare, Galfrito le Mercer, & alijs. Dat. Wigornie primo die menſis Junij, anno regni Regis Edwardi tertij poſt conqueſtum ſecundo.

NUM. CXL. N.

Finis de manerio de Batenhale, *&c.*

HEC eſt finalis concordia facta in curia domini Regis apud Eboracum a die ſancte Trinitatis in quindecim dies, anno regni Regis Edwardi tertij a conqueſtu ſecundo, coram Willielmo de Herle le Scrop, Johanne de Mutford, Johanne de Stonore, & Johanne Bouſſer juſticiarijs, & alijs domini Regis fidelibus tunc ibi preſentibus, inter Priorem beate Marie Wigornie querentem per Willielmum le Barcaill poſitum loco ſuo per breve domini Regis ad lucrandum vel perdendum, & Ricardum de Bikerton & Johannem de Braunsford Perſonam eccleſie de Herforton deforciantes de manerio de Batenhale cum pertinentijs, & una carrucata terre cum pertinentijs in la Neweberne & Timberdene; unde placitum conventionis factum fuit inter eos in eadem curia; ſcilicet quod predicti Ricardus & Johannes recognoverunt predicta manerium & terram eſſe jus ipſius Prioris & eccleſie ſue beate Marie Wigornie, habenda & tenenda eidem Priori & ſucceſſoribus ſuis & eccleſie ſue predicte in liberam, puram & perpetuam elemoſinam imperpetuum. Et preterea idem Johannes conceſſit pro ſe & heredibus ſuis quod ipſi warantizabunt predicto Priori & ſucceſſoribus ſuis predicta manerium & terram cum pertinentijs contra omnes homines imperpetuum. Et pro hac recognitione, warantia, fine & concordia idem Prior dedit predictis Ricardo & Johanni unum eſpervarium ſorum. Et hec concordia facta fuit per preceptum domini Regis.

NUM. CXL. O.

Quieta clamatio J. le Mercer *de eodem manerio de* Batenhale.

PAteat univerſis per preſentes quod ego Johannes le Mercer civis Wigornie remiſi & omnino pro me & heredibus meis quietum clamavi Priori & Conventui beate Marie Wigornie totum jus meum & clamium que habui vel aliquando habere potui in manerio de Batenhale cum pertinentijs, & una carrucata terre cum pertinentijs in la Neweberne & Timberdene, quod quidem manerium, la Neweberne & Timberdene dicti Prior & Conventus habuerunt ex donatione Ricardi de Bikertone & Johannis de Braunsford Rectoris eccleſie de Herforton Wigornienſis dioceſis. Ita quod nec ego Johannes le Mercer predictus, nec heredes mei, nec aliquis nomine noſtro, aliquid juris ſeu clamij in predicto manerio, nec in predicta terra de la Neweberne & Timberdene cum ſuis pertinentijs exigere vel in futurum vendicare poterimus quovis modo. Preterea ego Johannes le Mercer predictus & heredes mei predictum manerium & predictam carrucatam terre cum pertinentijs dictis Priori & Conventui & eorum ſucceſſoribus contra omnes homines warantizabimus imperpetuum. In cujus rei teſtimonium ſigillum meum appoſui huic ſcripto. Hijs teſtibus, Nicholao de Aſtone, Ricardo de Hauekeſloue, Johanne de Everleie, Waltero de Newinton, Willielmo le Cartare, Roberto de Sevehamptone, & alijs. Dat. Wigornie die Mercurij in feſto Apoſtolorum Petri & Pauli, anno regni Regis Edward tercij poſt conqueſtum ſecundo.

NUM. CXL. P.

Quieta clamatio Johannis le Mercer *de bonis & catallis in* Batenhale.

NOverint univerſi quod ego Johannes le Mercer civis Wigornie dedi Priori & Conventui eccleſie beate Marie Wigornie omnia bona & catalla mea tam mobilia quam immobilia in manerio de Batenhale & apud la Neweberne & etiam apud Timberdene exiſtentia. Ita quod nec ego dictus Johannes, nec aliquis alius nomine meo, aliquid juris ſeu clamij in predictis bonis & catallis in futurum exigere vel vendicare poterimus quoquo modo. In cujus rei teſtimonium ſigillum meum appoſui huic ſcripto. Hijs teſtibus, Nicholao de Aſton, Johanne de Everleie, Waltero de Newinton, Willielmo le Cartare, Galfrido le Mercer, Roberto de Sevehampton, Simone Gros, & alijs. Dat. Wigornie primo die menſis Junij, anno regni Edwardi tertij poſt conqueſtum ſecundo.

NUM. CXL. Q.

Licentia Regis de feodis militum pertinentibus manerio de Batenhale *acquirendis.*

EDwardus Dei gratia Rex Anglie, Dominus Hibernie & Dux Aquitanie, omnibus ad quos preſentes litere pervenerint ſalutem. Sciatis quod de gratia noſtra ſpeciali conceſſimus & licenciam dedimus pro nobis & heredibus noſtris, quantum in nobis eſt, Johanni le Mercer de Wigornia, quod ipſe quatuor feoda militum & medietatem & quartam partem feodi unius militis cum pertinentijs in Batenhale, Whitinton, Cruckeberwe, Specheſleie, Churhulle, Bradecote, & Enuelode, que ſunt de pertinentijs manerij de Batenhale, quod dilecti nobis in Chriſto Prior & Conventus beate Marie Wigornie, nuper de licentia noſtra ſibi & ſucceſſoribus ſuis in feodo acquiſierunt, dare poſſit & aſſignare prefatis Priori & Conventui, habenda & tenenda ſibi & ſucceſſoribus ſuis imperpetuum; & eiſdem Priori & Conventui, quod predicta feoda, medietatem & quartam partem cum pertinentijs a prefato Johanne recipere poſſint ſibi & ſucceſſoribus ſuis predictis imperpetuum, ſicut predictum eſt, tenore preſentium ſimiliter licentiam dedimus ſpecialem, ſtatuto de terris & tenementis ad manum mortuam non ponendis edito non obſtante. Nolentes quod predictus Johannes vel heredes ſui, aut prefati Prior & Conventus ſeu ſucceſſores ſui, ratione ſtatuti predicti per nos vel heredes noſtros inde occaſionentur in aliquo ſeu graventur: Salvis tamen capitalibus dominis feodi illius ſervicijs inde debitis & conſuetis. In cujus rei teſtimonium has literas noſtras fieri fecimus patentes. Teſte meipſo apud Wigorniam, duodecimo die Januarij, anno regni noſtri tertio.

NUM. CXL. R.

Hec ſunt feoda militum que pertinent ad Batenhale.

EDmundus de Hakelute miles tenet manerium de Crokkeberewe in Whitinton de manerio de Batenhale pro medietate unius feodi militis. Johannes de Everleie tenet manerium de Specheſleie pro medietate unius feodi. Willielmus de Walkinton miles tenet manerium de Bradecote pro medietate unius feodi & dimidie hide. Willielmus de Evenelode tenet manerium de Evenelode pro uno feodo. Johannes filius Ade de Pidele tenet unum toftum & unam carrucatam terre in Batenhale pro quarta parte unius feodi. Rogerus le Power clericus tenet unum toftum & unam carrucatam terre in Whitinton pro quarta parte unius feodi. Johannes de Wiſham miles tenet manerium de Chirchulle pro medietate unius feodi. Willielmus de Martleie tenet tertiam partem unius virgate terre in Whitintone.

NUM. CXL. S.

Finis feodorum militum pertinentium manerio de Batenhale.

INter Priorem beate Marie Wigornie querentem per Ricardum Aleyn & Ricardum de Clent poſitos loco ſuo per breve, &c. & Johannem le Mercer de Wigornia deforciantem de quatuor feodis militum, & dimidio & quarta parte feodi unius militis cum pertinentijs in Batenhale, Whitinton, Crukkeberewe, Specheſleie, Chirchulle, Bradecote, & Enuelode, unde placitum conventionis ſumptum fuit inter eos, & eſt ſolutum quod predictus Johannes recognovit predicta feoda, & dimidiam & quartam partem predictam cum pertinentijs, ſimul cum homagijs & totis ſervicijs Johannis filij Ade de Pidele, Willielmi de Martleie, Edmundi Hakelute, Rogeri le Power, Johannis de Everleighe, Johannis de Wiſham, Willielmi de Walkinton, Willielmi de Evenelode, Willielmi de Rokulf & Petri Colle, & heredum ſuorum, de totis tenementis que de predicto Johanne prius tenuerunt in predictis villis, eſſe jus ipſius Prioris & eccleſie ſue beate Marie Wigornie, habenda & tenenda eidem Priori & ſucceſſoribus ſuis & eccleſie ſue predicte de capitalibus dominis feodi illius per ſervicia que ad predicta feoda & dimidiam & quartam partem predictam pertinent imperpetuum. Et preterea idem Johannes conceſſit pro ſe & heredibus ſuis quod ipſi warantizabunt predicto Priori & ſucceſſoribus ſuis predicta feoda & dimidiam & quartam partem predictam cum pertinentijs contra omnes homines imperpetuum. Et pro hac recognitione, warantia, fine & concordia, idem Prior dedit predicto Johanni centum marcas argenti.

Sequuntur in eodem M. S. Oxonienſi aliæ cartæ, viz. Carta Willielmi le Power militis facta Ricardo le Mercer de terra que vocatur Oldebatenhale, & omnibus alijs terris, tenementis, redditibus, poſſeſſionibus que idem Ricardus tenet in manerio de Batenhale; *item*, Carta ejuſdem W. Power de una ſolidata redditus & tribus particulis terre; *item*, Carta ejuſdem W. Power facta R. le Mercer de Batenhale, & XL denariatis redditus; *item*, Carta ejuſdem W. le Power de alia particula de Batenhale facta eidem Ricardo; *item*, Carta ejuſdem W. facta eidem R. de alia particula terre in Batenhale; *item*, Quieta clamatio W. le Power facta R. le Mercer de terris, redditibus & ſervicijs infraſcriptis, que omnia pertinent ad dominium de Batenhale; *item*, Carta Willielmi Rokulf de dimidia virgata terre in Batenhale facta R. le Mercer; *item*, alia Carta ejuſdem Willielmi Rokulf de quadam particula terre que dicitur Spicheſruding in Batenhale; *item*, Carta Ricardi de Grimesby facta R. le Mercer de uno meſuagio in Batenhale cum omnibus alijs pertinentijs ſuis; *item*, Quieta clamacio Johannis de Aſton facta R. le Mercer de quodam prato in Batenhale; *item*, Quieta clamacio ejuſdem J. de Aſton patris ejuſdem Johannis de Aſton de eodem prato; *item*, Scriptum ejuſdem Johannis de Aſton factum R. le Mercer de uno prato in Batenhale ad terminum viginti annorum; *item*, Conventio inter Ricardum Selby & Ricardum le Mercer de una crofta & quatuordecim ſelionibus terre in Batenhale ad terminum ſeptem annorum. *Omnes prædictæ Cartæ ſunt demonſtrativæ juris quod prædictus* R. le Mercer *habuit in manerio & terris de* Batenhale, *quo tempore ea conceſſit Priori & Conventui beatæ* Mariæ Wigorniæ; *quia vero non directe pertinent ad dictum monaſterium ſuperfluum videtur has hoc loco inſerere.*

NUM. CXLI.

Privilegium Eugenij *tertij Papæ Abbatiæ Sti.* Petri de Burgo *conceſſum.*

EUgenius ſervus ſervorum Dei; dilecto filio Martino Burgenſi Abbati, ejuſdemque fratribus tam preſentibus quam futuris regularem vitam profeſſis in perpetuum. Deſiderium quod ad religionis propoſitum & animarum ſalutem pertinere dignoſcitur, animo nos decet libenti concedere, & petentium deſiderijs congruum impertiri ſuffragium. Ea propter dilecte in domino fili Martine Abbas, quoniam per multos labores Apoſtolorum limina noſtram præſentiam devotione debita viſitaſti, tuis & fratrum tuorum juſtis poſtulationibus clementer annuimus, & beati Petri Apoſtolorum principis Burgenſem eccleſiam in qua divino mancipati eſtis obſequio, ſub beati Petri & noſtra protectione ſuſcipimus, & præſentis ſcripti privilegio communimus. Statuentes ut quaſcunque poſſeſſiones, quæcunque bona eadem eccleſia impreſentiarum juſte & canonice poſſidet, aut in futurum, conceſſione Pontificum, largitione Regum vel Principum, oblatione fidelium, ſeu alijs juſtis modis præſtante domino poterit adipiſci, firma vobis & veſtris ſucceſſoribus & illibata permaneant. Imprimis, hæc duximus proprijs exprimenda vocabulis. In Northamptonſcire, Burch, quæ antiquitus Medeſhamſtede vocabatur, ubi ipſum monaſterium ſitum eſt, cum capella, mercato, theloneo, cuneo monetæ, cum paludibus, boſcis & cæteris appendicijs ſuis. In Farſeta 2 piſcatores, cum 2 manſuris terræ, & 2 naves in Wyttliſmere. Caſtrum cum eccleſia & capella eidem eccleſiæ adjacentibus, cum molendinis & omnibus pertinentijs ſuis. Wetherington & Walton, cum appendicijs ſuis. Glinton & Peychirch, cum eccleſia & capella, cum theloneo de Deping & Peychirch, cum piſcatura & cæteris appendicijs ſuis. In Stamford quinquaginta novem manſuras terræ, cum terris, molendinis, eccleſijs, theloneo, cuneo monetæ. In eadem villa in Lincolnſcire ſeptem manſuras. Tinguellam, cum eccleſia, molendino & cæteris appendicijs ſuis. Undel, cum eccleſia & capella, & cum toto jure eidem villæ adjacente quod Ethen Hundred vocatur, cum molendino, mercato, theloneo, nemoribus & appendicijs ſuis. Eſton, cum molendino & pertinentijs ſuis. Wermington, cum eccleſijs, molendinis & cæteris appendicijs ſuis. In Irtlinburgh decem hidas, cum eccleſia, molendino & pertinentijs ſuis. In Stanwigge tres hidas, cum eccleſia, molendino & pertinentijs ſuis. In Aldwincle tres hidas, cum eccleſia & per-

Gunton Hiſt. Pet. p. 127.

& pertinentijs ſuis. Cottingham, cum eccleſia, molendino & cæteris pertinentijs ſuis, ſcil. Berefeld, Driffeld, Middilton, cum foreſto. Pighteſlee, cum eccleſia, molendino & pertinentijs ſuis. In Northampton ſedecem manſuras. In Lincolnſcire, Scotere, cum eccleſia, molendino & appendicijs ſuis, ſcil. Thorp, Scalthorp, Fiſkerton, cum eccleſia & ſuis pertinentijs. In Hoyland tres carucatas terræ cum ſalinis. In Walcote ſeptem carucatas terræ. In Thurleby unam carucatam & tres bovatas terræ, cum eccleſia & pertinentijs ſuis. In civitate Lincoln quatuor manſuras. In Graham manſuras & terram quam Colgem dedit eccleſiæ de Burgo. In Thorkeſye octodecim leugas de prato, & unam piſcaturam, & unam manſuram. In Notinghamſcire, Colingham, cum eccleſijs, molendinis, piſcaturis & cum appendicijs ſuis. In Huntedonſcire, Alwalton, cum eccleſia, molendinis, theloneo navium & pertinentijs ſuis. Flitton, cum eccleſia & pertinentijs ſuis. In burgo Huntedon terram Godrici Leffled. In Leyceſtreſcire, Eſton, cum eccleſia de Bringhurſt, molendinis & cæteris appendicijs ſuis. In Lenna unam manſuram. In Well quatuor millia anguillarum ſingulis annis. In Clopton unam virgatam terræ. Hæc etiam quæ ab ipſo monaſterio in feodo tenentur nihilominus duximus annotanda, viz. feodum Anketilli de Sto. Medardo, Thornhow, Wettering, Sibberton, Angateby, Etton, cum appendicijs eorum. Feodum Rogeri infantis, Torpel, Ufford, Pilketon cum appendicijs ſuis, & terram quam habet in Makeſeya. Feodum Aſſelini de Watervile, Thorp, Marham, Upton, cum eorum appendicijs. Feodum Radulphi filij Willihelmi Luddington, Meſſingham, cum appendicijs ſuis. Feodum Gaufridi infantis, Gunthorp, Suthorp, & terram quam habet in Stoke, cum appendicijs eorum. Feodum Gaufridi de Lamara, Makeſeya, Thurleby, cum appendicijs eorum. Feodum Radulphi de Nivile, Scotton, Malmton, cum appendicijs eorum. Feodum Rogeri Malſe, Wodeford cum appendicijs ſuis. Feodum Wilhelmi de Lunetot, Clopton cum appendicijs ſuis. Feodum Roberti Marmioun, Langeton, Pokebroc, cum appendicijs ſuis. Feodum Gaufridi de Wincheſtria, Armeſton, Burghlay, cum appendicijs eorum. Feodum Gilberti Faunel, Walcote cum appendicijs ſuis. Feodum Roberti de Fiſi, Sutton cum appendicijs ſuis. Feodum Rogeri de Melton, cum appendicijs ſuis. Feodum Radulphi Tot in Paſton. Feodum Wallon' in eadem villa cum appendicijs. Feodum Yſenbardi, Pappele cum appendicijs ſuis. Feodum Wimundi, Stoke cum appenditijs ſuis. Feodum Engelrami in eadem villa. Feodum Roberti de Oyli, Craneford. Feodum Richardi Engaine, Benifield. Feodum Wilihelmi Engain, Hargrave cum appendicijs ſuis. Feodum Theobaldi, Bringhurſt cum appendicijs ſuis. Feodum Godefridi de Cambrey, Plumbtre, Berham cum appendicijs ſuis. Feodum Roberti de Guinges, Carleby cum appendicijs ſuis. Feodum Gaufridi de Nevile, Walcote cum appendicijs ſuis. Feodum Eybſi, Helpiſton cum appendicijs ſuis. In Wenewyk tenementum Brutnaldi. Feodum Pantenolt in Eſton. Feodum Anſredij in Overton, in Thorp, & in Ermiſton. Tenementum Turici in Churchfield, Wermington & Undel. Tenementum Viviani in Wodecroft. Tenementum Osberni in Muſcham. Tenementum Geroldi. Libertates a Regibus Angliæ eidem monaſterio conceſſas pia devotione, & ſcripto eorum confirmatas, atque antiquas & rationabiles ipſius monaſterij conſuetudines vobis nihilominus confirmamus. Obeunte vero M. nunc ejuſdem loci Abbate, vel ſuorum quolibet ſucceſſorum, nullus ibi qualibet ſurreptionis aſtutia, vel violentia præponatur, niſi quem fratres communi aſſenſu, vel fratrum pars ſanioris conſilij ſecundum Dei timorem, & beati Benedicti regulam providerint eligend. Præterea prædeceſſoris noſtri ſanctiſſimi Papæ Gregorij veſtigijs inherentes, miſſas publicas ab Epiſcopo in veſtro cænobio fieri prohibemus omnino, ne in ſervorum Dei receſſibus, & eorum receptaculis ullis popularibus occaſio præbeatur conventibus, vel mulierum fiat novus introitus, quod omnino non expedit animabus eorum. Nec audeat Epiſcopus aliquis ibi cathedram collocare, vel quamlibet poteſtatem imperandi habere, nec aliquam ordinationem, quamvis leviſſimam faciendi, niſi ab Abbate loci fuerit rogatus; quatenus monachi ſemper maneant in Abbatum ſuorum poteſtate, nulluſque monachum ſine teſtimonio, vel conceſſione Abbatis ſui in aliqua teneat, vel ad aliquem promoveat honorem. Decernimus ergo, ut nulli omnino hominum liceat præfatum cænobium temere perturbare, aut ejus poſſeſſiones auferre, vel ablatas retinere, minuere, ſeu alijs vexationibus fatigare, ſed omnia integra conſerventur, eorum pro quorum gubernatione, & ſuſtentatione conceſſa ſunt, uſibus omnimodis profutura, ſalva ſedis Apoſtolicæ autoritate & dioceſanorum Epiſcoporum canonum juſtitia. Si qua igitur in futurum eccleſiaſtica, ſeculariſve perſona hanc noſtræ conſtitutionis paginam ſciens contra eam tenere venire temptaverit, ſecundo, tertiove commonita, ſi non ſatisfactione congrua emendaverit, poteſtatis, honoriſque ſui dignitate careat, reamque ſe divino judicio exiſtere de perpetua iniquitate cognoſcat, & a ſacratiſſimo corpore, ſanguineque Dei, & domini redemptoris noſtri JESU CHRISTI aliena fiat, atque in extremo examine diſtrictæ ultioni ſubjaceat; cunctis autem eidem loco juſta ſervantibus ſit pax domini in Chriſto, quatenus & hic fructum bonæ actionis percipiant, & apud diſtrictum judicem præmia æternæ pacis inveniant. *Amen.*

Dat. ſextodecimo cal. Januarij, anno domini M. C. XL. ſexto.

Aliud tale privilegium poſtea conceſſum fuit a Papa Gregorio *nono, quod quia ejuſdem tenoris eſt, non videtur inſerendum. Aliæ etiam multæ chartæ ad hanc Abbatiam ſpectantes omittuntur, quia jam editæ in hiſtoria eccleſiæ* Petroburgenſis, *præterea quod auctior ejuſdem eccleſiæ hiſtoria brevi expectatur. Chartam tamen ſequentem de mutuo, & poſſeſſiones ex libro vocato* Domeſday Book, *in prædicta hiſtoria omiſſa, addere viſum eſt.*

NUM. CXLII.

De mutuo ab Abbate de Burgo Sancti Petri *pro paſſagio Regis* Edwardi *tertij.*

REX omnibus ad quos, &c. ſalutem.

Sciatis nos recepiſſe de dilecto nobis in Chriſto, Abbate de Burgo Sancti Petri, per manus dilecti clerici noſtri Roberti de Wodehouſe, Archidiaconi Richemundiæ, theſaurarij, & cameràriorum noſtrorum, *Fœd. & Convent. Vol. 5. p. 49. A. D. 1338 A. 12. E. 3. Aleman. 12. E. 3. p. 1. m. 10.*

Ex cauſa mutui, nobis pro paſſagio noſtro verſus partes tranſmarinas, per præfatum Abbatem facti,

Unam crucem argenti deauratam, cum pede, & imaginibus crucifixi, beatæ Mariæ & Sancti Johannis, ponderis octo librarum, ſeptem ſolidorum & ſex denariorum, & pretij decem librarum,

Unum ciphum argenti deauratum, cum pede & cooperculo, cum uno ſcuchone in fundo de armis Lancaſtriæ, ponderis & pretij viginti & quatuor ſolidorum & octo denariorum,

Unum ciphum argenti deauratum, cum pede & cooperculo powzonato infra, ponderis & pretij quadraginta & trium ſolidorum, & novem denariorum,

Unum calicem argenti, cum patena, deauratum, ponderis & pretij quadraginta & duorum ſolidorum, & ſeptem denariorum,

Et unum calicem argenti, cum patena, deauratum & ingravatum, cum pede de imaginibus, ponderis & pretij triginta ſolidorum.

Quæ quidem crucem, ciphos, coopercula, calices & patenas eidem Abbati reſtituere, vel dictum pretium eorundem ei ſolvere promittimus bona fide.

In cujus, &c.

Teſte Rege apud Villam de Sancto Edmundo tertio die Junij.

Per ipſum Regem.

NUM. CXLIII.

Poſſeſſiones monaſterij Sti. Petri de Burgh *in comitatu* Northamptoniæ, *tempore* Willielmi *conqueſtoris, ex libro vocato* Domeſday Book.

Terra Sti. PETRI de Burg.

In STOCHE *Hundred.*

ABbatia Sancti Petri de Burg tenet villam quæ vocatur Burg ; ibi ſunt 8 hidæ. Terra eſt 16 carucatarum. In dominio ſunt 5 & 7 ſervi, & 27 villani, & 8 bordarij, cum undecim carucatis. Ibi molinum de 5 ſolidis, & 40 acræ prati, ſilva una leuva longa, & 4 quarentenis lata ; valuit 20 ſolidos, modo 10 libras.

In STOCH *Hundred.*

Ipſa eccleſia tenet Cotingeham ; ibi ſunt 7 hidæ. Terra eſt 14 carucatarum. In dominio ſunt duæ, & 4 ſervi, & 29 villani, & 10 bordarij cum 10 carucatis ; ibi molinum de 40 denarijs, & 12 acræ prati, ſilva una leuva longa, & dimid. leuva lata ; valuit 10 ſolidos, modo 40 ſolidos.

Ipſa eccleſia tenet Torpe, ibi duæ hidæ. Terra eſt 4 carucatarum. In dominio ſunt 2, & 4 ſervi, & 12 villani, & 2 bordarij cum duabus carucatis ; ibi pratum 3 quarentenis longum, & una quarentena latum, ſilva ſex quarentenis longa, & 4 quarentenis lata ; ibi ſunt 3 ſochamanni cum 2 carucatis ; valuit 40 ſolidos, modo 5 ſolidos.

Ipſa eccleſia tenet Caſtræ ; ibi ſunt 2 hidæ. Terra eſt 12 carucatarum. In dominio ſunt 2 cum uno ſervo, & 13 villani & 2 bordarij cum 3 carucatis & dimid. ibi molinum de 8 ſolidis, & 15 acræ prati, ſilva 6 quarentenis longa & 2 quarentenis lata ; valuit 20 ſolidos, modo 50 ſolidos.

Ipſa eccleſia tenet Egleſwarde, ibi ſunt 6 hidæ. Terra eſt 12 carucatarum. In dominio ſunt 2 carucatæ, & 17 villani, & 2 bordarij, & 18 ſochamanni cum 12 carucatis ; ibi 2 molina de 12 ſolidis & 15 acræ prati, ſilva 3 quarentenis longa, & 2 quarentenis lata ; valuit 20 ſolidos, modo 70 ſolidos.

Ipſa eccleſia tenet 6 hidas in Pilleſgete. Terra eſt 6 carucatarum. In dominio eſt una cum 1 ſervo, & 9 villani, & 2 bordarij, & 36 ſochamanni habent 11 carucatas ; ibi molinum de 10 ſolidis, & 40 acræ prati, & 5 acræ ſilvæ ; valuit 20 ſolidos, modo 4 libras.

Ipſa eccleſia tenet 3 hidas in Glintone. In hac cum append. tempore Regis Edwardi fuerunt 30 carucatæ. Terra eſt 12 carucatarum ; in dominio ſunt 3 carucatæ & 2 ancillæ, & decem villani, & 6 bordarij, & 8 ſochamanni cum 5 carucatis ; ibi ſunt 100 acræ prati, ſilva 10 quarentenis longa, & 9 quarentenis lata, valuit 60 ſolidos.

Ipſa eccleſia tenet 8 hidas, & unam virgatam terræ in Widerintone ; ibi cum append. fuerunt 31 carucatæ tempore Edwardi Regis. Terra eſt 12 carucatarum ; ibi in dominio ſunt 5 carucatæ, & 4 ſervi, & 30 villani, & 4 bordarij, & 19 ſochamanni habentes 19 carucatas, ſilva 2 leuvis longa, & 1 leuva lata ; valuit 4 libras, modo 7 libras.

Ipſa eccleſia tenet in Adelintone unam hidam & dimid. Terra eſt 3 carucatarum ; ibi ſunt 6 ſochamanni cum 3 carucatis, & 8 acræ prati ; valuit 2 ſolidos, modo 10 ſolidos.

Ipſa eccleſia tenet 6 hidas in Undele. Terra eſt novem carucatarum. In dominio ſunt 3 carucatæ, & 3 ſervi, & 23 villani, & 10 bordarij, cum 9 carucatis ; ibi molinum de 20 ſolidis, & 250 anguillis, & ibi 50 acræ prati, ſilva 3 leuvis longa & 2 leuvis lata, cum oneratis ; valuit 20 ſolidos, de mercat. 25 ſolidos.

Huic manerio pertinet dimid. hida in Terninge. Terra eſt dimid. carucatæ ; ibi eſt unus villanus, valuit 2 ſolidos, modo 40 denarios.

In WICESLE *Hundred.*

Ipſi manerio pertinent 2 hidæ & una virgata terræ in Stoche. Terra 8 carucatarum. In dominio eſt 1 carucata, & 13 villani, & 2 bordarij, cum 2 carucatis & dimid. ibi 10 acræ prati, ſilva 1 leuva longa, & 5 quarentenis lata ; valuit 10 ſolidos, modo 110 ſolidos.

Ipſa eccleſia tenet 7 hidas & dimid. in Wermintone. Terra eſt 16 carucatarum. In dominio ſunt 4 carucatæ, & 3 ſervi, & 32 villani cum 7 carucatis ; ibi molinum de 40 ſolidis, & 325 anguillæ, & 40 acræ prati, & una acra ſilvæ ; valuit 5 ſolidos, modo 11 libras.

Ipſa eccleſia tenet 4 hidas, & dimid. in Aſcetone. Terra eſt 8 carucatarum. In dominio ſunt 2 carucatæ, & 1 ſervus, & 11 villani, & 2 bordarij cum 6 carucatis ; ibi 2 molina de 40 ſolidis, & 325 anguillis, & 16 acræ prati, & 4 acræ ſilvæ ; valuit 8 ſolidos, modo 7 libras.

In WIESLE *Hundred.*

Ipſa eccleſia tenet Tidenwelle ; ibi ſunt 5 hidæ, & 1 virgata terræ. Terra eſt 8 carucatarum. In dominio ſunt 2, & 24 villani, & 11 bordarij cum 7 carucatis ; ibi 2 molina de 24 ſolidis, & 20 carucatæ prati ; valuit 10 ſolidos, modo 10 libras.

Ipſa eccleſia tenet 1 hidam & 1 virgatam terræ in Slaptone. Terra eſt 2 carucatarum, & ipſæ ſunt ibi cum 6 ſochamannis ; ibi 4 acræ ſilvæ, valuit 5 ſolidos.

Ipſa eccleſia tenet 5 hidas & 1 virgatam terræ in Erdiburne. Terra eſt 15 carucatarum. In dominio ſunt 2, & 2 ſervi, & 2 villani, & 8 bordarij, & 4 ſochamanni cum 5 carucatis inter omnes ; ibi molendinum de 18 ſolidis, valuit 3 libras, modo 6 libras.

Ipſa eccleſia 1 hidam & 1 virgatam terræ in Stanwige. Terra eſt 3 carucatarum. In dominio ſunt 2 carucatæ cum 1 ſervo, & 8 villani, & 4 bordarij cum 1 carucata & 2 bobus ; ibi molinum de 20 ſolidis, & 8 acræ prati ; valuit 40 ſolidos, modo 100 ſolidos.

Ipſa eccleſia tenet 10 hidas in Cateringe. Terra eſt 16 carucatarum. In dominio eſt una, & una ancilla, & 31 villani cum 10 carucatis ; ibi 2 molina de 20 ſolidis, & 107 acræ prati, & tres acræ ſilvæ ; valuit 10 libras, modo 11 libras.

Terra hominum ejuſdem ECCLESIÆ.

In Caſtre tenent 5 milites 3 hidas de Abbatia, & ibi habent 5 carucatas in dominio, & 9 villanos, & 5 bordarios, & 3 ſervos cum 2 carucatis & dimid. valebat 10 ſolidos, modo 40 ſolidos.

Rogerus

Rogerus tenet de Abbatia Meletone, ibi ſunt 2 hidæ. Terra eſt 3 carucatarum. In dominio ſunt 2 cum 1 ſervo, & 5 villani, & 6 ſochamanni cum 2 carucatis, ſilva 3 quarentenis longa, & una lata; valuit 20 ſolidos, modo 40 ſolidos.

In Egleſworde tenent 3 milites de Abbatia 3 hidas, & ibi habent 3 carucatas, valuit 3 libras.

Anchitills tenet de Abbate Witheringham; ibi ſunt 9 hidæ. Terra eſt 16 carucatarum. Tempore Regis Edwardi fuerunt ibi 30. In dominio ſunt 3 carucatæ, & 3 ſervi, & 12 villani, & 7 bordarij, & 20 ſochamanni cum 12 carucatis, inter omnes; ibi 3 molina de 19 ſolidis, ſilva 2 leuva longa, & una lata; valuit 3 libras, modo 11 libras.

In Burglea tenet Goisfridus 3 virgatas terræ de Abbate. Terra eſt 2 carucatarum. In dominio eſt una, & 3 ſervi, & 7 villani cum 1 bordario, habent 1 carucatam; ibi ſex acræ prati, & 3 acræ ſilvæ; valuit 10 ſolidos, modo 40 ſolidos.

In Sudtorpe Goisfridus 3 —— dimid. de Abbate. Terra eſt 6 carucatarum. Tempore Regis Edwardi fuerunt 12. In dominio ſunt 3 carucatæ, & 4 villani, & 2 bordarij, & 18 ſochamanni cum 7 carucatis; ibi duo molina, & dimid. de 3 ſolidis, & 20 acræ prati, ſilva 2 quarentenis longa, & una lata; valuit 40 ſolidos, modo 6 libras.

In Glentone tenent 3 milites de Abbatia 10 hidas, 1 virgatam terræ; ibi ſunt 6 carucatæ in dominio, & 33 ſochamanni cum 9 carucatis & dimid. ibi duo molina de 11 ſolidis & 4 denarijs; valuit 40 ſolidos, modo 10 libras.

In Widerintone tenent 4 milites de Abbatia 10 hidas, & unam virgatam terræ, 3 hid. & ibi habent 4 carucatas, & 12 acras prati; valuit 20 ſolidos, modo 4 libras.

In Writorp tenet Aluvinus de Abbatia 3 virgatas terræ, quæ pertinent ad Witeringham; ibi ſunt 3 ſochamanni cum una carucata, & dimid. & 4 acræ prati; valet 8 ſolidos.

In Codeſtoche tenent 2 milites de Abbatia 4 hidas. Terra eſt 6 carucatarum. In dominio ſunt 3, & 10 villani, & 4 bordarij cum 6 carucatis, & dimid. ibi 24 acræ prati, ſilva quarentena longa & 4 quarentenis lata; valuit 5 ſolidos, modo 60 ſolidos.

In Lidintone tenet Willelmus de Abbate 4 hidas. Terra eſt 6 carucatarum. In dominio eſt una cum 1 ſervo, 8 villani, & 2 bordarij cum 2 carucatis, & 6 ſochamanni cum 2 carucatis, & 12 acræ prati; ſoca hujus terræ pertinet ad Undel; valuit 10 ſolidos, modo 40 ſolidos.

In Warmintone tenent 2 milites de Abbate 1 hidam, quæ jacet ad Walebroc. Terra eſt 2 carucatarum, ipſæ ſunt ibi cum 2 villanis, & ſochamannis; valuit 2 ſolidos, modo 30 ſolidos.

In Pochebroc tenet Euſtachius de Abbate 4 hidas, unam virgatam terræ minus. Terra eſt 8 carucatarum. In dominio eſt una cum 1 ſervo, & 5 villani, & 2 bordarij, & 3 ſochamanni cum 8 villanis, habent 4 carucatas, & dimid. inter omnes ibi 5 acræ prati; valuit 5 ſolidos, modo 40 ſolidos.

De hac terra tenet Goisfridus unam virgatam terræ.

In Mermeſtone tenent 3 milites de Abbate duas hidas, & dimid. & eſt ſoca de Undel. Terra eſt 4 carucatarum. In dominio ſunt 2 carucatæ, & 5 villani cum 2 carucatis; ibi 10 acræ prati; valuit 10 ſolidos, modo 40.

In Mermeſtone & Chingeſtorpe tenent 5 milites de Abbate 5 hidas de ſoca. Terra eſt 8 carucatarum. In dominio ſunt 5 carucatæ, & 9 villani, & 3 bordarij, & 6 ſochamanni cum 3 carucatis, inter omnes ibi 3 acræ prati; valuit 10 ſolidos, modo 40 ſolidos.

In Hinintone tenent 3 milites de Abbate duas hidas, & dimid. & eſt ſoca de Undel. Terra eſt 4 carucatarum. In dominio ſunt 2 carucatæ, & 5 villani cum 2 carucatis; ibi 10 acræ prati; valuit 10 ſolidos, modo 40 ſolidos.

In Lullintone tenet Walterius de Abbate 1 hidam, & dimid. quæ pertinet ad Undel. Terra eſt 3 carucatarum. In dominio eſt 1, & 7 villani cum 1 carucata, & dimid. valuit 10 ſolidos, modo 30 ſoidos.

In Winewiche tenet Euſtachius de Abbate dimid. hidam, ſoca eſt de Undel; ibi 2 ſochamanni & 2 villani habent 2 carucatas; valuit 5 ſolidos, modo 10 ſolidos.

In Senbard Rozelinus tenet 1 hidam & dimid. de Abbate, & pertinet ad Wermintone; ibi cum 3 villanis habent 3 carucatas; valuit 5 ſolidos, modo 40 ſolidos.

Duo milites & 2 ſervientes cum 1 ſochamanno tenent 2 hidas, & virgatam terræ, quæ pertinet ad Stoche; ibi habent 2 carucatas & dimid. & 8 villanos & 4 bordarios cum 3 carucatis; ibi 10 acræ prati; valuit 5 ſolidos, modo 50 ſolidos.

In Pilchitone tenet Rogerius de Abbate 2 hidas & dimid. Terra eſt 5 carucatarum. In dominio eſt una & 6 villani, & 2 bordarij & 2 ſochamanni cum 4 carucatis; ibi 8 acræ prati, ſilva 14 quarentenis longa, & 4 quarentenis lata; valuit 5 ſolidos, modo 60 ſolidos.

In Wadenho tenet Rogerus de Abbate unam virgatam terræ & dimid. & ibi habent dimid. carucatam cum 1 bordario; ibi 2 acræ prati, valuit 5 ſolidos.

In Aſcechirce tenent Alkenius & 2 Angli de Abbate 6 hidas & dimid. Terra eſt 10 carucatarum. In dominio ſunt 3 carucatæ, & 3 ſervi cum 10 villanis, & 11 bordarij cum 5 carucatis; ibi 20 acræ prati, & 6 acræ ſilvæ; valuit 60 ſolidos, modo 100 ſolidos.

In Tircemeſſe tenet Azelinus de Abbate 3 hidas, & 1 virgatam terræ & tertiam partem dimid. hidæ. Terra eſt 5 carucatarum. In dominio ſunt 2 & 3 ſervi, & 7 villani & 3 bordarij cum 2 carucatis, & 3 ſochamanni cum 1 carucata; ibi 10 acræ prati, valuit 20 ſolidos, modo 55 ſolidos.

In Clotone tenet Euſtachius de Abbate 3 hidas & 3 virgatas terræ, & tertiam partem dimid. hidæ. Terra eſt 5 carucatarum. In dominio eſt una, & 1 miles, & 9 villani, & 12 bordarij, & 3 ſochamanni cum 4 carucatis; valuit 10 ſolidos, modo 40 ſolidos.

In eadem villa tenet Elmarus de Abbate dimid. hidam, & ibi habet 1 carucatam, & 2 villanos, & 3 bordarios cum dimid. carucata, in tota villa ſunt 26 acræ prati; valet hæc pars Almari 10 ſolidos.

In Pihteſſlea tenet Azor de Abbate 5 hidas, & 1 virgatam terræ. Terra eſt 13 carucatarum. In dominio ſunt 2 & 2 ſervi, & 5 villani, & totidem bordarij cum 3 carucatis; ibi molinum de 8 ſolidis, & 11 acræ prati.

Ibidem habet Azo unam hidam, & dimid. & ibi ſunt 4 ſochamanni cum 1 carucata; valuit totidem cum receptis 8 lib. modo 100 ſolidos.

Hoc manerium fuit de firma monachorum, & ibi fuit dominicum edificium.

In Cateworde tenet Euſtachius 1 hidam & dimid. Terra eſt 3 carucatarum; ibi ſunt 4 ſochamanni cum 1 carucata; valuit 10 ſolidos, modo 5 ſolidos.

In Edewincle ſunt 3 hidæ. Terra eſt 10 carucatarum. In dominio eſt una, & 9 villani, & 2 bordarij, & 2 ſochamanni cum 4 carucatis & dimid. ibi 20 acræ prati, ſilva duabus leuvis longa & 1 lata; valuit 15 ſolidos cum onerati, valuit 20 ſolidos; ſi bene exercetur valet 100 ſolidos.

Hæc terra fuit tempore Edwardi de victu monachorum. Ferron tenet permiſſu Regis contra voluntatem Abbatis.

In

In Wodeford tenet Rogerus 7 hidas de Abbate. Terra eſt 12 carucatarum. In dominio ſunt 2 carucatæ & dimid. & 4 ſervi & 12 villani, & 3 bordarij, & 12 ſochamanni tenent 9 carucatas, & dimid. ibi molinum de 2 ſolidis, & 20 acræ prati; valuit 20 ſolidos, modo 60 ſolidos.

In eadem villa tenent Rogerus, & Hugo, & Siuvardus, 3 virgatas terræ de Abbate, & ibi habent 1 carucatam, & valuit 10 ſolidos; totum manerium vaſtum fuit cum accipitre.

In Edintone tenet Hugo de Abbate 3 hidas. Terra eſt 8 carucatarum. In dominio ſunt 2 cum uno ſervo, & octo villani, & 40 bordarij, & 1 ſochamannus cum 4 carucatis; ibi molinum de 12 denarijs, & 200 anguillis, & 1 acra prati; valuit 10 ſolidos, modo 40 ſolidos.

In Erdinburne tenent 4 milites de Abbate 5 hidas, 1 virgatam terræ minus; ibi habent 6 carucatas in dominio, & 8 villanos & 2 bordarios cum 2 carucatis; ibi molinum de 5 ſolidis, valuit 20 ſolidos, modo 100 ſolidos, ſoca jacet in Burg.

In Craneford tenet Robertus de Abbate 3 hidas, & 1 miles de eo. Terra eſt 6 carucatarum; ibi 15 ſochamanni habentes 6 carucatas; valuit 5 ſolidos, modo 20 ſolidos.

In Dalintone tenet Ricardus de Abbate 4 hidas. Terra eſt 8 carucatarum. In dominio ſunt 2, & 3 ſervi, & 18 villani cum Presbytero, & 4 bordarij habent 6 carucatas; ibi molinum de 20 ſolidis, & 5 acræ prati; valuit 40 ſolidos, modo 100 ſolidos.

In Aſceton tenet Ivo dimid. hidam de Abbate, valuit 4 ſolidos.

In Novo Burgo habet Abbas de Burg 15 domos, de 14 ſolidis & 8 denarijs. Duæ ſunt vaſtæ.

NUM. CXLIV.

Poſſeſſiones monaſterij de Thorney, *in Comitatu* Northamptoniæ, *tempore* Willielmi *Conqueſtoris, ex libro vocato* Domeſday-Book.

Terra eccleſiæ de TORNIG.

In HOCHESLAU *Hundred.*

ABbatia de Thornyg tenet in Tuiwella 3 hidas, 1 virgatam & dimidiam. Terra eſt 7 carucatarum. In dominio ſunt 2, & 9 villani, & 5 bordarij cum 5 carucatis; ibi 2 molina de 7 ſolidis & 4 denarijs, & 2 acræ ſilvæ; valuit 10 ſolidos, modo 40 ſolidos.

In GRAVESEND *Hundred.*

Ipſa Abbatia tenet dimid. hidam in Cherweltone de Baldwino. De ea terra eſt 1 carucata. In dominio eſt dimid. & 1 villanus cum 1 bordario habet dimid. carucatam; valuit 12 denarios, modo 5 ſolidos.

In Salwebridge tenet Turthil de Abbate 5 hidas. Terra eſt 5 carucatarum; ibi ſunt 12 villani, & 5 bordarij cum 4 carucatis, & 8 acræ prati; valuit 50 ſolidos, modo 60 ſolidos.

NUM. CXLV.

De mutuo ab Abbate de Thorney *pro paſſagio Regis* Edwardi *tertij.*

Fœd. & Conv. Vol. 5. p. 48. A. D. 1338. A. 12. E. 3. Aleman. 12. E. 3. p. 1. m. 10.

REX omnibus ad quos &c. ſalutem.

Sciatis nos recepiſſe de dilecto nobis in Chriſto, Abbate de Thorneye, per manus dilecti Clerici noſtri, Roberti de Wodehouſe, theſaurarij, & camerariorum noſtrorum,

Ex cauſa mutui, nobis pro paſſagio noſtro verſus partes tranſmarinas, per præfatum Abbatem facti,

Unum ciphum argenteum, cum pede & cooperculo, deauratum & aymellatum, & ingravatum de Babwyn, in pomello pedis & cooperculi, ponderis quatuor librarum, & decem ſolidorum, pretij quatuor librarum, & decem ſolidorum,

Unum calicem argenteum deauratum, cum patena, ponderis duarum marcarum, pretij duarum marcarum,

Unum ciphum argenteum deauratum extra, cum pede & cooperculo, ponderis viginti & octo ſolidorum, & octo denariorum, pretij viginti & octo ſolidorum & octo denariorum,

Et unam capam chori de Samicto Rubeo, braudatam de imaginibus de auro & ſerico, pretij ſex marcarum,

Quos quidem ciphos, coopercula, calicem, patenam, & capam eidem Abbati reſtituere, vel ei undecim libras, quinque ſolidos & quatuor denarios (ſi ijdem ciphi, coopercula, calix, patena & capa, ſibi non reſtituantur) ſolvere promittimus bona fide.

In cujus, &c.

Teſte Rege apud villam de Sancto Edmundo tertio die Junij.

Per ipſum Regem.

NUM. CXLVI.

Charta Regis Henrici *quarti, omnes donationes factas Abbatiæ de* Bello *in Comitatu* Suſſexiæ, *& omnia privilegia, libertates & immunitates, ac etiam omnes chartas Prioratui de* Brecknock, *qui eſt cella Abbatiæ de* Bello *recitans & confirmans.*

Rot. Pat. 13. H. 4. p. 1. m. 5.

REX omnibus ad quos, &c. ſalutem. Inſpeximus cartam Domini Edwardi quondam Regis Anglie progenitoris noſtri factam in hec verba. Edwardus Dei gratia Rex Anglie, Dominus Hibernie & Dux Aquitanie, Archiepiſcopis, Epiſcopis, Abbatibus, Prioribus, Comitibus, Baronibus, Juſticiarijs, Vicecomitibus, Prepoſitis, Miniſtris, & omnibus Ballivis & Fidelibus ſuis, ſalutem.

Inſpeximus cartam celebris memorie Henrici quondam Regis Anglie Avi noſtri in hec verba.

Henricus Dei gratia Rex Anglie, Dominus Hibernie, & Dux Aquitanie, Archiepiſcopis, Epiſcopis, Abbatibus, Prioribus, Comitibus, Baronibus, Juſticiarijs, Vicecomitibus, Prepoſitis, Miniſtris, & omnibus Ballivis & Fidelibus ſuis, ſalutem.

Inſpeximus cartam noſtram quam dudum fieri fecimus dilectis nobis in Chriſto Abbati & Conventui de Bello, in hec verba.

Henricus Dei gratia Rex Anglie, Dominus Hibernie, Dux Normannie & Aquitanie, & Comes Andegavie, Archiepiſcopis, Epiſcopis, Abbatibus, Prioribus, Comitibus, Baronibus, Juſticiarijs, Foreſtarijs, Vicecomitibus, Prepoſitis, Miniſtris & omnibus Ballivis & Fidelibus ſuis, ſalutem. Sciatis nos intuitu Dei & pro anima glorioſi Regis Willielmi Conqueſtoris Anglie predeceſſoris noſtri, & pro ſalute anime noſtre, & animarum anteceſſorum & heredum noſtrorum, conceſſiſſe, & hac preſenti carta noſtra confirmaſſe pro nobis & heredibus noſtris Deo & eccleſie Sancti Martini de Bello, & Abbati & Conventui ejuſdem eccleſie quam predictus Rex ex voto fundavit, & ut ſuam dominicam capellam liberam eſſe voluit, ob victoriam ibidem ſibi a Deo conceſſam, omnes terras, redditus & poſſeſſiones, necnon & eccleſias & cellas cum ſuis pertinentijs

nentijs a predeceſſoribus noſtris, vel ab alijs fidelibus ſibi collatas. Conceſſimus etiam & hac carta noſtra confirmavimus eiſdem Abbati & Conventui quod omnes homines ſui liberi ſint & quieti ab omni theolonio, & mercata ſua per totum regnum noſtrum ubique abſque theolonio faciant, ſicut carta domini Henrici Regis avi noſtri, quam ijdem Abbas & Conventus inde tenent, teſtatur. Et quod ipſi & eorum ſucceſſores imperpetuum habeant amerciamenta omnium hominum ſuorum coram quibuſcumque Juſticiarijs, Vicecomitibus, aut alijs Ballivis noſtris amerciati fuerint. Et quod habeant catalla fugitivorum & ſuſpenſorum, & quorumcunque dampnatorum qui de ipſis tenuerint; & etiam catalla forinſecorum qui infra libertatem ipſorum judicati fuerint, que quidem catalla infra libertatem ipſorum cum ipſis malefactoribus inventa fuerint. Et quod habeant pecuniam de hominibus ſuis que ad murdrum pertinet. Et quod cedentibus, vel decedentibus Abbatibus ejuſdem loci, ipſi monachi teneant cuſtodiam Abbacie ſue & omnium terrarum & tenementorum ad ipſam pertinentium, & liberam adminiſtrationem de omnibus rebus & poſſeſſionibus ad eandem Abbaciam pertinentibus. Et quod Abbatem ſibi preficiant de ſe ipſis, ſecundum formam electionum de prelatis que eſt in regno noſtro, ſine impedimento & contradictione noſtri & heredum noſtrorum, & Baliivorum noſtrorum, petita tamen a nobis & heredibus noſtris licentia eligendi, & optenta, & facta electione aſſenſu noſtro requiſito & optento. Omnes etiam donationes, libertates, quietancias, & conſuetudines per cartas predeceſſorum noſtrorum Regum Anglie & aliorum fidelium eis conceſſas, cum omnibus predictis preſenti carta noſtra predictis Abbati & Conventui & cellis ſuis regali auctoritate concedimus & confirmamus, ſicut predicte carte plenius teſtantur. Quare volumus & firmiter precipimus pro nobis & heredibus noſtris quod predicti Abbas & Conventus & eorum ſucceſſores imperpetuum habeant & teneant omnes predictas donaciones & conceſſiones, libertates, quietancias & conſuetudines bene & in pace, libere, quiete & integre, cum predicta cuſtodia & adminiſtratione & electione, & cum omnibus alijs predictis, ſicut predictum eſt. Et prohibemus ſuper forisfacturam noſtram, ne aliquis Juſticiarius, Vicecomes, Conſtabularius, Foreſtarius, Viridarius, aut aliqui alij Ballivi noſtri, vel eorum miniſtri in aliquo ſe intromittant contra hanc conceſſionem noſtram, de terris, redditibus & poſſeſſionibus vel hominibus predictorum Abbatis & Conventus, quia ipſos & homines ſuos, terras, res, redditus & omnes poſſeſſiones ſuas in ſpecialem protectionem & defenſionem noſtram ſuſcepimus. Hijs teſtibus, Petro de Sabaudia, Johanne Maunſel Prepoſito, Benerto Magro, Willielmo de Kilkenny Archidiacono Coventrenſi, Philippo Lovel, Bertino de Crioll, Johanne de Grey, Johanne de Lexinton, Roberto Waterand, Henrico de Wengham, Stephano Banzan, Nicholao de Sancto Mauro, Willielmo Gernon, & alijs. Dat. per manum noſtram apud Weſtmonaſterium decimo die Julij, anno regni noſtri triceſimo ſeptimo.

Is erat tenor ſub priori ſigillo noſtro, quo tunc utebamur, quod quia poſtmodum mutatum eſt, cartam predictam impreſſione ſigilli noſtri, quo nunc utimur, duximus conſignandam. Nos autem predictas donationes, conceſſiones, libertates & quietancias ratas habentes & gratas, & eiſdem Abbati & Conventui graciam facere volentes ſpecialem, concedimus eis quod licet ipſi aliquibus libertatibus & quietancijs contentis in cartis ſuis quibuſcunque, eis a predeceſſoribus noſtris Regibus Anglie & nobis conceſſis, minus plene hucuſque uſi fuerint, eiſdem libertatibus & quietancijs decenter utantur ſine contradictione vel impedimento noſtri, & heredum noſtrorum, Vicecomitum ſeu Ballivorum noſtrorum quorumcumque. Conceſſimus etiam eiſdem Abbati & Conventui quod habeant & percipiant omnia amerciamenta ſua & hominum ſuorum, & fines & redemptiones eorundem hominum ſuorum ad nos vel heredes noſtros racione cujuſcumque delicti pertinencium. Salvis nobis & heredibus noſtris finibus quos eundem Abbatem & ſucceſſores ſuos Abbates loci predicti nobiſcum facere contingat. Et quod ijdem Abbas & Conventus teneant returnum omnium brevium noſtrorum tam de ſummonicione ſcaccarij noſtri, quam de alijs, libertatem ſuam predictam contingentibus, & quod reſpondeant ad idem ſcaccarium de omnibus delictis, ſummonitionibus & demandis eandem libertatem tangentibus. Ita quod nullus Vicecomes, ſeu alius Ballivus vel Miniſter noſter ingrediatur terras aut tenementa eorundem Abbatis & Conventus, ad aliquas diſtricciones, ſummoniciones, aut alia facienda que ad officium eorum pertineant, niſi per defectum predicti Abbatis vel Ballivorum ſuorum. Ita tamen quod idem Abbas de finibus quos nobiſcum fecerit nobis reſpondeat ad ſcaccarium noſtrum. Et ſi aliquo caſu contingente hujuſmodi fines, amerciamenta, & redempciones hominum ſuorum predictorum per Ballivos noſtros vel heredum noſtrorum levari contigerit, volumus & concedimus pro nobis & heredibus noſtris, quod hujuſmodi amerciamenta, fines & redempciones per Ballivos noſtros vel heredum noſtrorum collecta ſeu recepta, ſicut predictum eſt, eiſdem Abbati & Conventui & ſucceſſoribus ſuis per viſum theſaurarij noſtri, qui pro tempore fuerit, ſine diminucione aliqua reſtituantur. Hijs teſtibus venerabilibus Prelatis W. Eboracenſi Archiepiſcopo Anglie Primati, Wynton. & Wygorn. Epiſcopis, Roberto Walerand, Roberto Agnilon, Willielmo de Wyngeſhill, Ricardo Monet, Radulpho de Bakepur, Rogero de Wanton, Waltero de Burges, & alijs. Dat. per manum noſtram apud Weſtmonaſterium, viceſimo die Maij, anno regni noſtri quinquageſimo quarto.

Inſpeximus cartam Bernardi de Novo Mercato in hæc verba.

Sciant omnes preſentes & futuri quod ego Bernardus de Novo Mercato, conceſſu domini mei Henrici Regis, teſtimonioque Baronum ſuorum dedi, &c. Vide Monaſticon, Vol. 1. p. 320.

Inſpeximus etiam cartam Rogeri quondam Comitis Herefordi in hec verba.

Sciant preſentes & futuri quod ego Rogerus Comes Hereford dedi & conceſſi, &c. Vide Monaſticon, Vol. 1. p. 321.

Inſpeximus etiam quandam aliam cartam ejuſdem Comitis in hec verba.

Notum ſit omnibus quod ego Rogerus Comes Hereford, pro ſalute anime mee, &c. Vide Monaſticon ut ſupra.

Inſpeximus etiam quandam aliam cartam predicti Comitis in hec verba.

Notum ſit omnibus preſentibus & poſteris quod ego Rogerus Comes Herefordie concedo, &c. Vide Monaſticon ut ſupra.

Inſpeximus etiam quandam aliam cartam predicti Comitis in hec verba.

Notum ſit preſentibus & futuris quod ego Rogerus Comes Herefordie dedi & hac carta confirmavi Monachis de Brechonia, &c. Vide Monaſticon, Vol. 1. p. 322.

Inſpeximus etiam cartam Rogeri quondam Comitis Herefordi, in hec verba.

Sciant omnes tam preſentes quam futuri quod ego Rogerus Comes Herefordi pro ſalute anime mee &

anteceſſorum meorum concedo & confirmo Deo & eccleſie Sancti Johannis de Brecheneuc, & monachis ibidem Deo ſervientibus, in perpetuam elemoſinam terram quam Oſmundus de Traneleia & uxor ejus dederunt predicte eccleſie, eadem conventione que inter eos & predictos monachos fuit, ſcilicet, totam terram de Traneleia ultra fontem & burgagium in Brecheneuc, & acram extra Barram, libere & quiete ab omni terreno ſervicio. Hijs teſtibus, Reginaldo de Waldebeff & Thurſtan Bret, Seerio Hagurner, Roberto filio Gunther, Roberto de Traneleya, Mahelo Capellano, Radulpho Capellano, & multis alijs.

Inſpeximus etiam cartam Maiheli de Hereford in hec verba.

Notum ſit omnibus tam Clericis quam Laicis preſentibus & futuris quod ego Maiheus de Hereford, &c. Ibid.

Inſpeximus etiam cartam Willielmi de Braioſa in hec verba.

Sciant omnes preſentes & futuri quod ego Willielmus de Braioſa, &c. In primis do corpus meum, &c. Ibid.

Inſpeximus etiam cartam Willielmi de Braoſa quondam domini de Brecheneuc in hec verba.

Sciant preſentes & futuri quod ego Willielmus de Braoſa dominus de Brechen conceſſi & hac mea carta confirmavi Deo & eccleſie Sancti Johannis Evangeliſte in Brechen, & monachis ibidem Deo ſervientibus, omne dominium quod Radulfus de Baſchevill in feudo meo illis dedit, ſcilicet, molendinum de Troſalreff & gurgitem ſuum in Levem. Et quia hoc ratum & inconvulſum eſſe volo, hac preſenti carta & ſigilli mei atteſtatione eiſdem confirmo. Hijs teſtibus, Matilde uxore mea, Willielmo filio meo & Phillippo filio meo, Willielmo de Waldebiff, Willielmo de Burhull, Roberto de Burhull tunc Coneſtabulo, Nicholao de Danmartin, Waltero de Tranelegh, Ricardo Capellano meo.

Inſpeximus etiam cartam Reginaldi de Breoſa in hec verba.

Sciant preſentes & futuri quod ego Reginaldus de Breoſa dedi & conceſſi, & hac preſenti carta mea confirmavi, in puram & perpetuam elemoſinam, pro ſalute anime mee & animarum patris mei & matris mee & omnium anteceſſorum meorum, Deo & beate Marie, & eccleſie Sancti Johannis de Brechin, & monachis ibidem Deo ſervientibus & ſervituris, molendinum meum de Lanmays cum tota moltura & ſequela ſua. Conceſſi etiam eis ut ipſi predictum molendinum ſuper aquam ubi ſitum eſt in quocumque loco voluerint, prout ſibi melius viderint expedire, removeant. Inſuper dedi & conceſſi predictis monachis quinque ſolidos de redditibus meis de villa de Brechin ad luminare emendum ad miſſam Sancte Marie honorifice quotidie celebrandum, reddendos ſingulis annis ad teſtum Sancti Johannis Baptiſte. Et ut hec mea donatio & conceſſio & confirmatio rata & inconvulſa permaneat, cartam iſtam ſigilli mei impreſſione roboratam eis dedi in teſtimonium. Hijs teſtibus, Giraldo Archidiacono de Brechin, Ricardo Decano Brechin, Magiſtro W. de Capella, Roberto le Wafre, Pagano de Burghelle, Ricardo le Bret, Willielmo Havard, Radulfo Janitore, & multis alijs.

Inſpeximus etiam quandam aliam cartam ejuſdem Reginaldi in hec verba.

Sciant preſentes & futuri quod ego Reginaldus de Breoſa, pro ſalute anime mee & anteceſſorum meorum & ſucceſſorum meorum, dono & concedo & hac preſenti carta mea confirmo Deo & beate Marie & eccleſie Sancti Johannis de Brekenn, & monachis meis ibidem Deo ſervientibus & ſervituris, quecumque anteceſſores mei, ſcilicet, Bernardus de Novo Mercato fundator ipſius eccleſie, & Milo Comes, & Rogerus Comes Hereford, Walterus, Henricus, Maelus & homines eorum, & dominus Willielmus de Breoſa pater meus & homines ejus, dederunt illis, & cartis ſuis confirmaverunt in eccleſijs, & pertinentijs eorum, in decimis, in terris, & in hominibus, in burgagijs & in burgenſibus, in boſco, in plano, in molendinis, in piſcationibus & in omnibus poſſeſſionibus, & in omnibus libertatibus, & liberis conſuetudinibus, tenenda & habenda libere & quiete ab omni ſervitio terreno, ſicut carta domini Willielmi patris mei & carte anteceſſorum meorum teſtantur. Et ut hec mea donatio & conceſſio rata ſit & inconcuſſa eam ſigilli mei munimine roboravi. Hijs teſtibus G. Archidiacono de Brechen & R. Decano de Breken, Roberto le Wafre, Ricardo Britone, Pagano de Burghelle, Hoelo filio Traeri, Ruelino filio Madoci, Roberto de Lambilio, Willielmo Havard, Radulfo Janitore, & multis alijs.

Inſpeximus etiam cartam Humfridi de Bohun filij Humfridi de Bohun, & Alianore de Brioſa, in hec verba.

Sciant preſentes & futuri quod ego Humfridus de Bohun filius Humfridi de Bohun & Alienore de Breoſa, pro ſalute anime mee, anteceſſorum & ſucceſſorum meorum, concedo & hac preſenti carta mea confirmo Deo & beate Marie & eccleſie Sancti Johannis Breconie, & monachis meis ibidem Deo ſervientibus & ſervituris, quecunque anteceſſores mei, ſcilicet, Bernardus de Novo Mercato fundator ipſius eccleſie, & Milo Comes & Rogerus Comes Hereford, Walterus, Henricus, Maelus, & Willielmus de Breoſa avus meus & homines eorum illis dederunt & cartis ſuis confirmaverunt, ſecundum quod carta Reginaldi de Breoſa teſtatur, in eccleſijs & pertinentijs earum, in decimis, in terris, in hominibus, in burgagijs, in burgenſibus, in boſco, in plano, in molendinis, in piſcationibus & in omnibus poſſeſſionibus, & in omnibus libertatibus & liberis conſuetudinibus, tenend' & habend' libere & quiete ab omni ſervicio terreno, ſicut carta anteceſſorum meorum teſtatur. Et ut hec mea conceſſio & confirmatio rata ſit & inconcuſſa, eam ſigilli mei munimine roboravi. Hijs teſtibus, Domino Roberto le Wafre, Giliberto de Bohun, Henrico de Sumery, Johanne le Bret, Johanne de Scalar, Militibus, Houelo filio Meuric, Roberto de Burhell, Bartholomeo de Lambilio, & alijs.

Inſpeximus etiam cartam Herberti filij Petri in hec verba.

Sciant preſentes & futuri quod ego Herebertus filius Petri conceſſi, &c. Deo & eccleſie Sancti Johannis Evangeliſte, &c. piſcationem in Mara, &c. Vide Monaſticon, Vol. 1. p. 323.

Inſpeximus etiam cartam Johannis filij Reginaldi quondam domini de Blanloven, & de Dynas, in hec verba.

Sciant preſentes & futuri quod ego Johannes filius Reginaldi, &c. conceſſi, &c. Ibid.

Inſpeximus etiam cartam Radulfi de Baſchavilla in hec verba.

Sciant omnes preſentes & futuri quod ego Radulphus de Baſchavilla pro amore Dei & pro ſalute anime mee, & pro animabus patris mei & matris mee, & uxoris mee & parentum meorum, conceſſi & dedi eccleſie Sancti Johannis in Brechin, & monachis ibidem Deo ſervientibus, imperpetuam elmoſinam totum meſſuagium Serneri Hortolani in Bredewihin, cum gardino & horto, quod eſt ſub ſemita que ducit ad Wayam, contra vineam & gardinum meum. Et preter hec dedi eis totam terram que jacet inter pratum meum & Wayam ſecundum terminos quos ego cum hominibus meis providi, & ſecun-

dum

dum foſſam quam Theobalens Prior fieri fecit, cum toto incremento quod Waia imperpetuum faciet. Dedi etiam eis tres acras de terra arabili in Lanilede, juxta terram Dogge piſtoris ſuper lacam. Similiter dedi eis in parco meo & in omni boſco meo apud Bredewrkin mortuum boſcum ad focum eorum. Conceſſi preterea eiſdem & omnibus hominibus eorum liberum tranſitum ultra Waiam in navi mea. Hec omnia dedi Deo & monachis Sancti Johannis de Brechin libere & quiete ſine omni terreno ſervicio imperpetuum, tenenda & habenda. Et ut hec mea donatio rata & inconcuſſa permaneat eam ſigilli mei appoſitione confirmo. Hijs teſtibus, Willielmo de Braoſa, Matilde uxore ſua, Willielmo de Braoſa, Imene Claro Sacerdote, Rogero de Baſchavilla, Willielmo de Roldebone, Roberto de Baſchavilla, Waltero Thitel, Hugone Capellano, Ricardo Capellano, & multis alijs.

Inſpeximus etiam cartam Johannis Picardi in hec verba.

Sciant preſentes & futuri quod ego Johannes Picard conceſſi Deo & eccleſie Sancti Johannis Evangeliſte in Brecchin, & monachis ibidem Deo ſervientibus, omnes donaciones quas Picardus avus meus & Rogerus pater meus eidem eccleſie dederunt in terris & decimis, ſcilicet, terram unam in valle Stradewy ſecundum terminos ab avo meo eis aſſignatos, & duas partes decimarum totius dominij mei in Stradewy & in Lancefrett, ſcilicet, de annona de fabis & piſis, de equorum pullis, de vitulis, de agnis, de porcellis, de caſeis, de lana & lino, de pomis. Similiter conceſſi & confirmavi eidem eccleſie Sancti Johannis in Brecchin octo acras apud Scom Clineham, quas homines mei eidem eccleſie dederunt, ſcilicet, quatuor acras quas Hugo filius Rewardi dedit in conſecratione cimeterij Sancte Elinehe, & quatuor acras cum parvo prato eis adjacente quas Gilbertus & Walterus filij predicti Hugonis dederunt ſepedicte eccleſie, & pro animabus patris & matris eorum. Et quia hoc ratum & inconcuſſum eſſe volo ſigilli mei appoſicione illud confirmo. Hijs teſtibus, Radulpho de Baſchavilla, Willielmo de Roil de Bonef, Willielmo Francigena, Maelo, Waltero, Cano, Waltero filio Hlewini, Gregorio Clerico, & multis alijs.

Nos autem donaciones, conceſſiones, confirmaciones predictas ratas habentes & gratas eas pro nobis & heredibus noſtris, quantum in nobis eſt, dilectis nobis in Chriſto Priori & Conventui dicti loci de Brechon, qui eſt cella prefate Abbacie de Bello, & ſucceſſoribus ſuis concedimus & confirmamus, ſicut carte predicte rationabiliter teſtantur, & prout ijdem Prior & Conventus & predeceſſores ſui terras & tenementa predicta hactenus tenuerunt, & eccleſias predictas habuerunt, & decimas predictas in locis predictis perceperunt, & libertatibus predictis rationabiliter uſi ſunt & gaviſi. Hijs teſtibus, venerabilibus Patribus W. Archiepiſcopo Cantuarie totius Anglie Primate, N. Norwicenſi Epiſcopo Cancellario noſtro; W. Exon Epiſcopo Theſaurario noſtro, Johanne de Britannia Comite Richmund, Edmundo Comite Arundell, Johanne de Warren Comite Surreye, Hugone le Deſpenſer juniore, Johanne de Haſting, Simone de Dribi Seneſchallo hoſpicij noſtri, & alijs. Dat. per manum noſtram apud Ebor. ſextodecimo die Maij, anno regni noſtri quintodecimo.

Nos autem donaciones, conceſſiones & confirmaciones predictas ratas habentes & gratas eas pro nobis & heredibus noſtris, quantum in nobis eſt, acceptamus, approbamus, ac dilectis nobis in Chriſto nunc Priori & Conventui dicti loci de Brechon & ſucceſſoribus ſuis concedimus & confirmamus, ſicut carte predicte rationabiliter teſtantur, & prout ijdem Prior & Conventus & predeceſſores ſui terras & tenementa predicta hactenus tenuerunt, & eccleſias predictas habuerunt, & decimas predictas in locis predictis perceperunt, & libertates & quietancias predictas racionabiliter uti & gaudere conſueverunt. In cujus rei teſtimonium, &c. Dat. aput Weſtmonaſterium xx die Februarij.

Pro quadraginta ſolidis ſolutis in Hanaperio.

NUM. CXLVII.

Excerpta e Regeſto cartarum Abbatiæ de Perſhore *in Comitatu* Wigornienſi, *in Curia Augmentationum.*

SCiant quod ego Walterus Babeyn de Wigornia vendidi & in perpetuum pro me & pro heredibus meis quietum clamavi Abbati & Conventui de Perſhore duos ſolidos redditus cum pertinencijs, quos Henricus filius Henrici de Harleye mihi annuatim reddere conſuevit de terra illa in magno vico que jacet inter terram que fuit Agnetis de Byham, &c. Pro hac autem, &c. dederunt mihi predicti Abbas & Conventus 20 ſolidos ſterlingorum pre manibus. *Fol. 39.*

Sciant quod ego Henricus filius Henrici de Harley vendidi domino Rogero Abbati de Perſhore duo meſſuagia in civitate Wigorniæ, unum ſcilicet in magno vico quod jacet inter terram Agnetis de Byham & terram Roberti le Orfevre, reddendo inde Waltero Babeyn & heredibus ſuis 2 ſolidos de annuo redditu; & aliud meſſuagium quod jacet a la Wodeſtach quod Alexander le Bottes tenet, reddendo inde Agneti filie Petri 5 s. & duos denarios de annuo redditu. Et totum jus in quantum habui in manus eorum reſignavi. Pro hac autem vendicione & warrantizacione dederunt dicti Abbas & Conventus 4 marcas. *Ibid.*

Sciant, &c. quod ego Henricus de Harleya dedi, &c. pro anima mea & anteceſſorum meorum Deo, S. Marie & S. Edburge virgini de Perſora, & monachis ibidem deo ſervientibus, in puram & perpetuam elemoſinam omnes decimas meas tam in minutis decimis quam in alijs, de omnibus aſſartis meis de Harleia, tam de illis que jam aſſartavi quam de alijs que ſunt aſſartanda, tenendas & habendas de me & heredibus meis libere & quiete in perpetuum, & cum omni integritate cum qua poſſederunt ab antiquo decimas de terra mea de Harley, & colligendas annuatim per aliquem quem communis aſſenſus fratrum ad hoc providerit, & expendendas annuatim in pitancijs eorundem monachorum in die animarum, & poſt deceſſum meum in die anniverſarij mei. *Ibid. fol. 76.*

Hec eſt conventio facta inter dominum Henricum de Caldewelle & Henricum de Harleye —— Dictus Henricus de Caldewelle conceſſit dictis monachis & Conventui & ſuis ſucceſſoribus quod pacifice poſſint excolere imperpetuum aſſartum ſuum totum factum de boſco de Romeleſdone —— Dictus Henricus de Harleya recepit a domino Rogero Abbate predeceſſore dicti Henrici Abbatis quinque marcas argenti pro dicto aſſarto libere faciendo & imperpetuum poſſidendo. *Ibid. fol. 82.*

N. B. Quod Rogerus *fuit Abbas anno* 1251, & Henricus de Caldewell *anno* 1289.

Sciant, &c. quod ego Henricus filius Henrici de Harley dedi domino Elerico Abbati de Perſore, & ejuſdem *Ibid. fol. 87.*

ejuſdem loci Conventui, ad luminare capelle Sancte Marie, totum illud tenementum in nova terra de Perſore quam Nicholaus filius Ade filij Aldredi mihi dedit & conceſſit, ſicut in carta continetur quam inde mihi confecit, & ipſam cartam inde confectam dictis Abbati & Conventui reſignavi —— Pro hoc autem dederunt mihi dictus Abbas & Conventus 3 marcas & dimidiam argenti.

NUM. CXLVIII.

Ordinatio decimarum de Curia Henrici de Harleye, *inter Abbatem & Conventum* Weſtmonaſterij *& eccleſiam de* Perſore.

Ibid fol. 109.

HEC eſt amicabilis compoſitio proviſa inter Abbatem & Conventum Weſtmonaſterij ex una parte, & Abbatem & Conventum de Perſore ex altera, ſuper quibuſdam decimis de quibus erat controverſia inter ipſos coram Priore de Dunſtaple & Archidiacono S. Albani, viz. a domino Papa delegatis Decano de Flamſted tercio judice ſublato de medio; videlicet, quod Abbas & Conventus de Perſore omnes decimas infra clauſuram Henrici de Harleye quiete & pacifice poſſidebunt, omnibus vero decimis de terris aſſartandis extra clauſuram Henrici memorati de Boſco Abbatis & Conventus Weſtmonaſterij de Harleye provenientibus, predicti monachi renuncient in perpetuum, monachi videlicet de Perſore; Abbas ſiquidem & Conventus Weſtmonaſterij omnes decimas provenientes de cultura que vocatur Shiranland & totius terre Ricardi de Barlclyve que jacet ſuper Hendone ſita infra limites campi de Wyke, & omnes decimas totius terre Ricardi de Barclyve ſuper Godle verſus campum de Pendeſham quiete & pacifice poſſidebunt. Abbas vero & Conventus de Perſore literis ad Abbatem de Dor & ſuos conjudices directis contra Abbatem & Conventum de Weſtmonaſterio non utentur. Hanc vero compoſicionem partes ſigillorum ſuorum munimine duxerunt muniendam, & Prior de Dunſtaple & Archidiaconus Sancti Albani ſignorum ſuorum munimine auctoritate apoſtolica duxerunt confirmandam.

NUM. CXLIX.

Confirmatio privilegiorum & poſſeſſionum Monaſterij de Snapes, *ordinis Sancti* Benedicti, *in* Norwicenſi *diæceſi, per* Sixtum *quartum Papam.*

Fœd. & Convent. Vol. 11. p. 750. A. D. 14 2, A. 11. F. 4. Ex Autogr.

SIxtus Epiſcopus, ſervus ſervorum Dei, dilectis filijs Priori & Conventui monaſterij beatæ Mariæ de Snapes, per Priorem ſoliti gubernari, ordinis Sancti Benedicti, Norwicenſis diæceſis, ſalutem & apoſtolicam benedictionem.

Cum a nobis petitur quod juſtum eſt & honeſtum, tam vigor æquitatis quam ordo exigit rationis ut id, per ſolicitudinem officij noſtri, ad debitum perducatur effectum.

Ea propter dilecti in domino filij, veſtris juſtis poſtulationibus grato concurrentes aſſenſu, omnes libertates & immunitates, a prædeceſſoribus noſtris Romanis pontificibus, ſive per privilegia vel alia indulta, vobis & monaſterio veſtro conceſſas, necnon libertates & exemptiones ſecularium exactionum a regibus & principibus ac alijs Chriſti fidelibus vobis & eidem monaſterio rationabiliter indultas, ſpecialiter autem decimas, cenſus, fructus, redditus, terras, ortos, campos, grangias, agros, prata, molendina, jura, juriſdictiones, aliaque mobilia & immobilia bona ad dictum monaſterium legitime ſpectantia, ſicut ea omnia juſte & pacifice poſſidetis, vobis & per vos eidem monaſterio auctoritate apoſtolica confirmamus, & præſentis ſcripti patrocinio communimus; ſalva in prædictis decimis moderatione concilij generalis.

Nulli ergo hominum liceat hanc paginam noſtræ confirmationis & communitionis infringere, &c.

Dat. Romæ apud Sanctum Petrum, anno incarnationis dominicæ milleſimo quadringenteſimo ſeptuageſimo primo, quartodecimo kal. Aprilis, pontificatus noſtri anno primo.

Jo. de Tartarinis.

Sub filis ſericis flavi rubeique coloris.

NUM. CL.

Bulla Bonifacij *noni Papæ, de exemptione & reformatione Prioratus de* Snapes.

Fœd. & Convent. Vol. 11. p. 121. A. D. 1400. A. 2. H. 4. Ex Autogr.

BOnifacius Epiſcopus ſervus ſervorum Dei, venerabilibus fratribus Norwicenſi, & Theleſinenſi Epiſcopis, ac dilecto filio Priori de Eye Norwicenſi diæceſe, ſalutem & apoſtolicam benedictionem.

Ex ſupernæ providentia majeſtatis Romanus Pontifex, in eminenti ſedis apoſtolicæ ſpecula conſtitutus, circa eccleſiarum & religioſorum locorum omnium ſuæ curæ commiſſorum profectum, prout ex debito paſtoralis officij incumbit eidem, diligenter proſpicit & intendit ut hujuſmodi eccleſiarum & locorum mutet in melius, & eorum augmentet honorem, prout eorum requirit neceſſitas, & cauſæ rationabiles id expoſcunt.

Sane petitio, pro parte, dilectæ in Chriſto filiæ, nobilis mulieris Iſabellæ Comitiſſæ Suffolchiæ, nuper nobis exhibita, continebat, quod olim quondam Willielmus Martel & Albreda ejus uxor, fundatores Prioratus de Snapes, ordinis Sancti Benedicti, Norwicenſis diæceſis, de propria ſalute recogitantes, ac cupientes terrena in cæleſtia, & tranſitoria in æterna felici commercio commutare, pro ſuarum, & progenitorum ſuorum animarum ſalute, ac divini cultus incremento,

Maneria ſua de Snapes & Aldeborugh in dicta diæceſe conſiſtentia, & ad ipſos tunc juſto titulo pertinentia, cum omnibus juribus & pertinentijs ſuis, monaſterio Colceſtriæ, dicti ordinis, Londonienſis diæceſis, pia largitione donaverunt, illaque in ipſum monaſterium, titulo donationis perpetuæ, ea conditione tranſtulerunt,

Quod Abbas & Conventus dicti monaſterij, qui eſſent pro tempore in eodem Prioratu, unum Priorem & monachos prædicti ordinis, juxta dicti Prioratus facultates, ſive conditionem pro tempore ponere; quos idem Abbas bis in anno ſub certis modis & formis, tunc expreſſis, viſitare, dictique Prior & monachi eiſdem Abbati & Conventui dimidiam marcham argenti, nomine penſionis, ſive redditus, in ſignum dominij ſui ſuperioratus, ſingulis annis ſolvere; ac ipſe Prior ac monachi pro dictorum fundatorum, ac eorum progenitorum & ſucceſſorum animarum ſalute, in eodem Prioratu pro tempore, in divinis officijs, domino perpetuo famulari deberent.

Cum

Cum autem, ſicut eadem petitio ſubjungebat, licet hujuſmodi facultates pro uno Priore & pluribus monachis ſufficerent, tamen, a longis retroactis temporibus, in eodem Prioratu niſi ſolus Prior reſedit pro tempore, quamvis ſæpe ad dictum Prioratum aliqui monachi prædicti monaſterij per dictum Abbatem interim deſtinati fuerunt, & deſtinentur, non ad reſidendum ſive morandum perpetuo, ſed temporaliter ex diverſis cauſis in eodem, unde divinus cultus in ipſo Prioratu plerumque negligitur, & fundatorum hujuſmodi pia intentio defraudatur, ac etiam alia inconvenientia ſubſecuta fuerunt hactenus, & adhuc frequentius ſubſequuntur,

Pro parte dictæ Comitiſſæ, quæ, ut aſſerit, in ipſo Prioratu jus obtinet patronatus, nobis fuit humiliter ſupplicatum, ut ſuper hoc ſtatui Prioratus ejuſdem providere de benignitate apoſtolica dignaremur;

Nos itaque ad hoc, quod hujuſmodi divinus cultus in eodem Prioratu per amplius augeatur, ipſeque Prioratus in majoribus reverentia & honore de cætero habeatur, quantum nobis ex alto permittitur, attendere cupientes, ac hujuſmodi ſupplicationibus inclinati, prædictum Prioratum, cum omnibus membris, juribus, & pertinentijs ſuis, ſpiritualibus & temporalibus, necnon perſonis in eiſdem degentibus præſentibus & futuris, ab omni juriſdictione, ſuperioritate, dominio, & poteſtate, necnon obedientia & ſubjectione Abbatis, & Conventus, ac monaſterij prædictorum, perpetuis futuris temporibus, auctoritate apoſtolica, ex certa ſcientia prorſus exemimus, ac totaliter liberavimus; & hujuſmodi Prioratum a dicto monaſterio (præmiſſis ac quibuſcumque confirmationibus prædeceſſorum noſtrorum Romanorum Pontificum, necnon compoſitionibus, conſuetudinibus & juriſdictionibus ante hæc tempora inter monaſterium & Prioratum hujuſmodi, ſuper hoc editis aut initis, etiam juramento quorumcumque Priorum vallatis, nequaquam obſtantibus) eadem auctoritate imperpetuum penitus ſeparantes, illum diæceſano loci pro tempore, in eiſdem ſpiritualibus & temporalibus, ad inſtar aliorum Prioratuum prædicti, vel quorumlibet aliorum approbatorum ordinum, in regno Angliæ conſiſtentium, quoad viſitationem & reformationem dicti Prioratus in capite & in membris, ſubjecimus auctoritate prædicta, & voluimus quod, de cætero, tam ille qui nunc eſt, quam etiam ſucceſſores ſui Priores dicti Prioratus, qui erunt pro tempore, tot monachos prædicti ordinis, ad profitendum eundem ordinem, & reſidendum in eodem Prioratu, ſecundum quod eis facultates ipſæ, tam pro ſuſtentatione dictorum Prioris & monachorum, quam pro ſupportatione aliorum onerum ſibi incumbentium congrue, ſufficere poſſunt, recipere teneantur.

Quibus etiam monachis eligendi, tempore vacationis Prioratus ejuſdem, alium de dicto Prioratu, vel alio religioſo loco dicti ordinis, ydoneum profeſſorem, de quo eis melius videbitur expedire, in eorum & ipſius Prioratus Priorem perpetuum (cujus electio, canonice celebrata, per eundem diæceſanum, pro tempore exiſtentem, confirmari debeat, infra tempora ſuper hoc a jure ſtatuta) auctoritate præfata conceſſimus facultatem.

Ita tamen quod ijdem Prior & monachi Conventualiter vivere, ac in divinis officijs devote famulari, deinceps debeant in Prioratu prædicto, juxta dicti ordinis conſuetudines & ſtatuta, necnon voluntatem & ordinationem fundatorum prædictorum; quodque ipſe Prior & monachi ejuſdem Prioratus de Snapes, prædictis Abbati & Conventui, ne ipſi & dictum monaſterium per hoc nimium graventur, dimidiam marcham argenti hujuſmodi, nomine dictæ annuæ penſionis ſolummodo, etiam futuris temporibus, ſingulis annis, ſolvere teneantur (jure tamen parrochialis eccleſiæ & cujuſque alterius in alijs ſemper ſalvo) Nos enim extunc irritum decrevimus & inane, ſi ſecus ſuper hijs, a quoquam, quavis auctoritate, ſcienter vel ignoranter, contingeret attemptari.

Quocirca diſcretioni veſtræ per apoſtolica ſcripta mandamus, quatinus vos, vel duo, aut unus veſtrum, per vos, vel alium, ſeu alios, præfatis Priori & monachis auctoritate apoſtolica efficacis defenſionis auxilio aſſiſtentes, non permittatis ipſos, ſeu dictum Prioratum, per præfatos Abbatem & Conventum, aut quoſcumque alios, contra hujuſmodi exemptionis, liberationis, ſeparationis & ſubjectionis noſtræ tenorem, quomodolibet moleſtari, vel etiam impediri, contradictores per cenſuram eccleſiaſticam, appellatione poſtpoſita, compeſcendo; non obſtante ſi eidem Abbati & Conventui, vel quibuſvis alijs communiter vel diviſim, a ſede apoſtolica indultum exiſtat, quod interdici, ſuſpendi, vel excommunicari non poſſint, per literas apoſtolicas, non facientes plenam & expreſſam, ac de verbo ad verbum, de indulto hujuſmodi mentionem.

Dat. Romæ apud Sanctum Petrum quarto Id. Januarij, pontificatus noſtri anno undecimo.

Jo. de Bononia.

Gratis de mandato domini noſtri Papæ.

N. de Rugis.

Sigillo plumbeo pendente a filo canabi.

Super Plicam.

NUM CLI.

Papa confirmat Priori & fratribus Sanctæ Mariæ de Sniapes eccleſiam de Bedingefeld, &c.

Fœdera &c. Convent. &c. Vol. 1. p. 28. A. D. 1163. A. 9. H. 2. Ex Orig.

ALexander Epiſcopus ſervus ſervorum Dei, dilectis filijs W. Priori, & fratribus eccleſiæ Sanctæ Mariæ de Sniapes, ſalutem & apoſtolicam benedictionem.

Juſtis petentium deſiderijs dignum eſt nos facilem præbere conſenſum, & vota, quæ a rationis tramite non diſcordant, effectu ſunt proſequente complenda; ea propter, dilecti in domino filij, veſtris juſtis poſtulationibus grato concurrentes aſſenſu, eccleſiam de Freſentune, & eccleſiam de Bedingefeld, cum pertinentijs earum, & Broſtanhae, quas in præſentiarum juſte & canonice poſſidetis, aut in futurum juſtis modis, Deo propitio, poteritis adipiſci vobis, & per vos, eccleſiæ veſtræ auctoritate apoſtolica confirmamus, & præſentis ſcripti patrocinio communimus.

Satuentes ut nulli omnino hominum liceat hanc paginam noſtræ confirmationis infringere, vel ei aliquatenus contraire.

Siquis autem hoc attemptare præſumpſerit, indignationem omnipotentis Dei, & beatorum Petri & Pauli apoſtolorum ejus ſe noverit incurſurum. Dat. Turon. VII. KL. Junij.

Filis ſericis flavi coloris.

NUM. CLII.

Papa Eugenius 3. *monaſterium de* Canenvella *ſub protectione ſua ſuſcipit.*

Fœdera & Convent. Vol. 1. p. 11. A. D. 1148. A. 13. Steph.

EUgenius Epiſcopus ſervus ſervorum Dei, dilectis filijs Wilelmo Priori Sancti Ægidij de Canenvella, ejuſque fratribus tam præſentibus quam futuris regularem vitam profeſſis in perpetuum.

Religioſis deſiderijs dignum eſt facilem præbere conſenſum, ut fidelis devotio celerem ſortiatur effectum; ea propter, dilecti in domino filij, veſtris juſtis poſtulationibus clementer annuimus. Præfatum cœnobium, in quo divino mancipati eſtis obſequio, ſub beati Petri & noſtra protectione ſuſcipimus, & præſentis ſcripti privilegio communimus.

In primis quidem ſtatuentes, ut ordo monaſticus, ſecundum beati Benedicti regulam, in veſtra eccleſia inſtitutus, ibidem futuris temporibus inviolabiliter conſervetur.

——— Quaſcunque etiam poſſeſſiones, quæcunque bona in terris cultis vel incultis, pratis, ſylvis, paſcuis, molendinis, decimis, ſeu alijs idem monaſterium inpræſentiarum juſte & canonice poſſidet, aut in futurum, conceſſione Pontificum, largitione Regum vel Principum, oblatione fidelium, ſeu alijs juſtis modis, Deo propitio, poterit adipiſci, firma vobis veſtriſque ſucceſſoribus & illibata permaneant. In quibus hæc duximus proprijs exprimenda vocabulis, ipſum videlicet locum Canawellam cum præfata Sancti Ægidij eccleſia, ex dono Gevæ filiæ Hugonis Comitis Ceſtriæ, in cujus dominio prædicta eccleſia ſita eſt; Landam quæ vocatur Stiheſleia; in Draitona unam manſionem; in Duntona unum molendinum, quod eſt in Corre, & quatuor virgatas terræ in eadem villa, cum prato adjacente in Ellefordia, ex dono Roberti de Weffordia; ſexaginta acras terræ in boſco ſuo in Witemora, præter planum in Sticeleia.

Decernimus ergo ut nulli omnino hominum liceat præfatum monaſterium temere perturbare, aut ejus poſſeſſiones auferre, vel ablatas retinere, minuere, ſeu quibuſlibet moleſtijs fatigare; ſet omnia integra conſerventur eorum, pro quorum gubernatione & ſuſtentatione conceſſa ſunt, uſibus omnimodis profutura.

(Salva ſedis apoſtolicæ auctoritate, & dioceſanorum Epiſcoporum canonica juſtitia.)

Siqua igitur in futurum eccleſiaſtica, ſeculariſve perſona hanc noſtræ conſtitutionis paginam ſciens contra eam temere venire temptaverit, ſecundo, tertioque commonita, ſi non ſatisfactione congrua emendaverit, poteſtatis, honoriſque ſui dignitate careat, reamque ſe divino judicio exiſtere de perpetrata iniquitate cognoſcat, & a ſacratiſſimo corpore & ſanguine Dei, & Domini noſtri Jeſu Chriſti aliena fiat, atque in extremo examine diſtrictæ ultioni ſubjaceat.

Cunctis autem eidem loco juſta ſervantibus ſit pax Domini noſtri Jeſu Chriſti, quatenus hic fructum bonæ actionis percipiant, & apud diſtrictum judicem præmia æternæ pacis inveniant. Amen, Amen, Amen.

✠. Ego Eugenius catholicæ eccleſiæ Epiſcopus.
✠. Ego Hubaldus Presbyter Cardinalis titulo Sanctæ Praxedis. ✠. Ego Ymarus Tuſculanus Epiſcopus. ✠. Ego Oddo Diaconus Cardinalis Sancti Georgij ad velum aureum.
✠. Ego Julius Presbyter Cardinalis Sancti Marcelli. ✠. Ego Octavianus Diaconus Cardinalis Sancti Nicholai in carcere Tulliano.
✠. Ego Johannes Paparo Diaconus Cardinalis Sancti Adriani. ✠. Ego Hugo Presbyter Cardinalis titulo in Lucina.
✠. Ego Jordanus Presbyter Cardinalis titulo Sanctæ Suſannæ.

Datum Remis per manum Guidonis Sanctæ Romanæ eccleſiæ Diaconi Cardinalis & Cancellarij, 11 idus Aprilis. Indictione XI. Incarnationis domini anno M. C. XLVIII, Pontificatus vero domini Eugenij 3. Papæ anno quarto.

Sigillum plumbeum pendet a filo canabeo.

NUM. CLIII.

Bulla Alexandri *Papæ ſexti de ſupprimendo Prioratum de* Luffeld, *ordinis Sancti* Benedicti, Lincolnienſis *diæceſis, & collegio* Windeſoræ *annexando.*

Fœd. & Convent. Vol. 12. p. 562. A. D. 1494. A. 10. H. 7. Ex Originali.

ALexander Epiſcopus, ſervus ſervorum Dei, ad perpetuam rei memoriam.

Injunctum nobis deſuper apoſtolicæ ſervitutis officium mentem noſtram excitat & inducit, ut ad ea, per quæ eccleſiarum omnium, præſertim collegiatarum, necnon capellarum & hoſpitalium neceſſitatibus valeat provideri, quantum cum Deo poſſumus, operoſis ſtudijs & remedijs favorabiliter intendamus.

Sane pro parte cariſſimi in Chriſto filij noſtri Henrici Angliæ Regis illuſtris nobis exhibita petitio continebat, quod ipſe de propria ſalute recogitans, cupiens terrena in cæleſtia, & tranſitoria in æterna felici commercio commutare, pia ductus devotione, quandam capellam cum una cantaria, ſub invocatione beatæ Mariæ virginis, cum ſufficienti numero Presbiterorum, qui inibi pro animæ ſuæ ſalute celebrare teneantur, juxta eccleſiam collegiatam Sancti Georgij, oppidi Windeſoræ, Saresbirienſis diæceſis, ac unum hoſpitale in dicto oppido pro pauperibus & alijs miſerabilibus perſonis ad illud pro tempore declinantibus, in illis recipiendis, confovendis & alendis, de bonis proprijs fundare & ædificare proponit.

Verum ſi Prioratus de Luffeldia, ordinis Sancti Benedicti, Lincolnienſis diæceſis, qui de jure patronatus regis Angliæ pro tempore exiſtentis exiſtit, & in loco deſerto conſtitutus, & in quo a longo tempore citra non conſueverunt, niſi unus Prior cum duobus monachis, qui etiam in dicto Prioratu profeſſionem non emittunt, habitare, cujus ſtructuræ & ædificia incuria & negligentia Prioris & monachorum prædictorum, ad maximam & pene irreparabilem ruinam devenerunt, illiuſque ordo & dependentia, ſiqua ſit, ac nomen, ſeu dignitas Prioris, ſi Conventualis exiſtat, penitus ſupprimerentur, & extinguerentur, illiuſque ſtructuræ, ædificia & bona omnia menſæ capitulari dictæ eccleſiæ Sancti Georgij pro neceſſitatibus capellæ, cantariæ & hoſpitalis, ac etiam menſæ prædictorum perpetuo applicarentur, appropriarentur & aſſignarentur ex hoc profecto neceſſitatibus menſæ, capellæ & hoſpitalis prædictorum plurimum conſuleretur.

Quare pro parte ejuſdem Regis, aſſerentis fructus, redditus & proventus dicti Prioratus ducentorum & ſexaginta florenorum auri de Camera, ſecundum communem extimationem, valorem annuum non excedere, nobis fuit humiliter ſupplicatum, ut Prioratum, ordinem, dependentiam & dignitatem ac nomen Prioris hujuſmodi penitus ſupprimere & extinguere, ac ſtructuras, ædificia & bona prædicta

eidem

eidem menſæ perpetuo unire, annectere & incorporare, aliaſque in præmiſſis opportune providere de benignitate apoſtolica dignaremur.

Nos igitur, qui dudum inter alia voluimus quod petentes beneficia eccleſiaſtica alijs uniri, tenerentur exprimere verum valorem ſecundum communem extimationem valoris annui etiam beneficij cui aliud uniri peteretur, alioquin unio non valeret, & ſemper in unionibus commiſſio fieret ad partes vocatis quorum intereſſet dictæ menſæ, fructuum, reddituum, & proventuum verum valorem annuum, ipſiuſque Prioratus qualitates præſentibus pro expreſſis habentes, hujuſmodi ſupplicationibus inclinati, Prioratum, dependentiam, illiuſque nomen ac dignitatem hujuſmodi, auctoritate apoſtolica tenore præſentium penitus ſupprimimus & extinguimus, necnon ſtructuras, ædificia & bona hujuſmodi eidem menſæ perpetuo applicamus, appropriamus & aſſignamus; ita quod cedente vel decedente moderno dicti Prioratus Priore, ſeu Prioratum prædictum alias quomodolibet dimittente, liceat dilectis filijs Decano & capitulo dictæ eccleſiæ Sancti Georgij, per ſe, vel alium ſeu alios, corporalem ſtructurarum, ædificiorum, & bonorum hujuſmodi poſſeſſionem propria auctoritate libere apprehendere, ac in menſæ, capellæ, cantariæ & hoſpitalis prædictorum uſus, utilitatemque convertere, diæceſani loci & cujuſvis alterius licentia ſuper hoc minime requiſita; Tranſlatis tamen Priore & Monachis, in dicto Prioratu degentibus, ad alia loca dicti ordinis regularia, & aſſignatis eis, quoad vixerint, de fructibus, redditibus & proventibus hujuſmodi, penſionibus annuis competentibus per loci Ordinarium, ex quibus ſe commode valeant ſuſtentare.

Non obſtantibus voluntate noſtra prædicta, ac alijs apoſtolicis, nec non bonæ memoriæ Octonis & Octoboni olim in dicto regno apoſtolicæ ſedis legatorum, in provincialibus quoque & ſynodalibus concilijs editis generalibus vel ſpecialibus conſtitutionibus & ordinationibus, ſtatutis quoque & conſuetudinibus Prioratus & ordinis prædictorum, juramento, confirmatione, vel quavis firmitate alia roboratis, contrarijs quibuſcumque. Aut ſi aliqui ſuper proviſionibus ſive faciendis de Prioratibus hujuſmodi ſpeciales, vel alijs beneficijs eccleſiaſticis in illis partibus generales dictæ ſedis, vel legatorum ejus litteras impetrarint, etiamſi per eas ad inhibitionem, reſervationem & decretum, vel alias quomodolibet ſit proceſſum, quas quidem litteras & proceſſus habitos per eaſdem & inde ſecuta quæcumque ad dictum Prioratum volumus non extendi, ſeu nullum per hoc eis quoad affecutionem Prioratuum ſeu beneficiorum aliorum præjudicium generari, & quibuſlibet alijs privilegijs, indulgentijs & litteris apoſtolicis, generalibus vel ſpecialibus, quorumcumque tenorum exiſtant, per quæ præſentibus non expreſſa vel totaliter non inſerta, effectus earum impediri valeat quomodolibet vel differri, & de quibus, quorumque totis tenoribus habenda ſit in noſtris litteris mentio ſpecialis.

Proviſo quod dictus Prioratus propterea ad prophanos uſus non redigatur, ſed in illius eccleſia miſſæ interdum celebrentur.

Nos enim exnunc irritum decernimus & inane, ſi ſecus ſuper hijs a quoquam quavis auctoritate ſcienter vel ignoranter contigerit attemptari.

Nulli ergo hominum liceat hanc paginam noſtræ ſuppreſſionis, extinctionis, applicationis, appropriationis, aſſignationis & conſtitutionis infringere, &c.

Datum Romæ apud Sanctum Petrum anno incarnationis dominicæ milleſimo quadringenteſimo nageſimo quarto, quarto Non. Octobris, pontificatus noſtri anno tertio.

L. PODOCATHARUS.
R. DE VULTERRIS.

Sub filis ſericis rubei croceique coloris.

NUM. CLIV.

De antiquitate & chartis Monaſterij de Valle Sanctæ Mariæ *in* Snaudonia.

Fœd. & Convent. &c. Vol. 2 p. 316. A. D. 1286. A. 14. Ed. 1. Ex bundella Brevium & Literarum A. 14. E. 1. in Turri.

UNiverſis Chriſti fidelibus, has literas viſuris vel audituris, Amanus, permiſſione divina, Bangorenſis eccleſiæ miniſter humilis, ſalutem æternam in domino.

Noveritis nos vidiſſe cartas varias diverſorum principum Priori & Conventui de Valle beatæ Mariæ de Snaudonia.

Videlicet chartam Lewelini Magni, ſuper totam terram Kyndewewic de Rennaut.

Et chartam Lewelini filij Griffini ſuper omnes terras filiorum Ithael de Penard.

Et chartam Lewelini filij Griffini, ſuper totam terram hominum de Trehan apud Kenynbeind & Lecheitaur.

Et chartam domini Oweni, ſuper totam villam quæ vocatur Tref Ybeyrd apud Kynind Meney.

Et chartam domini Lewelini filij Grifini, ſuper totam terram illam & locum de Beckellers.

Et chartam domini David, ſuper totam terram quam habuerit Ierberd Vab Yerfeynt, & Feraul apud Epennant.

Et ſuper dictis terris vidimus literas papales confirmatorias, bullatas, non cancellatas, non abolitas, nec in aliqua parte vitiatas.

Ad hæc ſciant univerſi, quod dicta domus beatæ Mariæ, ſenior domus religioſa eſt in tota Wallia (excepta inſula ſanctorum Bardigeya) & melioris hoſpitalitatis, & communioris indigentibus & tranſeuntibus Anglicis & Walenſibus, de Anglia & Weſtwallia tranſeuntibus ad Nordwalliam, & de Ybernia & Norwallia euntibus in Angliam.

Sed, in damnum non modicum & defectum communem omnium, dicta domus, incendio caſuali penitus deſtructa, licet hoſpitalitatis tempore maximam pateretur ruinam, per tamen regem pium, catholicum, liberalem, Dei gratia, dominum Edwardum ad plenum fuiſſet reſtaurata.

Et quia pium eſt afflictis & oppreſſis ſubvenire,

Nos de miſericordia Dei, & de interceſſione ejuſdem genetricis, & omnium ſanctorum ſuffragijs confidentes, omnibus benefactoribus dictæ domus, undicumque ſubvenientibus, qui de bonis, a Deo collatis, pias eleemoſynas vel favores contulerunt, 40 dies de injuncta ſibi pœnitentia miſericorditer relaxamus; dum ſint vere convicti & confeſſi.

In cujus &c.

Dat. apud Maeſyllan in octabis Annunciationis Beatæ Mariæ, anno domini 1286.

NUM. CLV.

Alexander *Papa ſuccipit ſub protectione beati* Petri *& ſua Priorem & eccleſiam Sanctæ* Margaritæ *de* Elenfordeſmer.

Fœd. & Convent. &c. Vol. 1. p. 59. Hen. 2. Alex. 3. Ex Autogr.

ALexander Epiſcopus ſervus ſervorum Dei, dilectis filijs Gerelm. Priori, & fratribus Sanctæ

† Margaritæ

Margaritæ de Elenfordeſmer, ſalutem & apoſtolicam benedictionem.

Preces & petitiones filiorum eccleſiæ quæ rationi concordant, ab eccleſiaſtica non diſſonant honeſtate, decet nos clementer admittere, & utiliter effectu proſequente complere; ea propter, dilecti in domino filij, veſtris juſtis poſtulationibus benignius annuentes, eccleſiam veſtram, in qua divino eſtis obſequio mancipati, ſub beati Petri & noſtra protectione ſuſcipimus.

Præterea locum ipſum, in quo eccleſia veſtra ſita eſt, & poſſeſſiones, quas nobilis vir Radulphus de Chedelewurd eccleſiæ veſtræ in perpetuam eleemoſinam pia largitione legitime conceſſit, ſicut eas rationabiliter poſſidetis, vobis & eidem eccleſiæ auctoritate apoſtolica confirmamus, & præſentis ſcripti patrocinio communimus.

Sane novalium veſtrorum, quæ proprijs manibus aut ſumptibus colitis, ſive de nutrimentis veſtrorum animalium, nullus a vobis decimas præſumat exigere.

Ad hæc auctoritate apoſtolica inhibemus, ne liceat Sarisberienſi Epiſcopo, in cujus dioceſi eccleſia veſtra ſita eſt, aut ejus Archidiaconis, vel Officialibus, vobis, vel eccleſiæ veſtræ novas & indebitas conſuetudines imponere, vel vos aut eccleſiam veſtram injuſte gravare.

Decernimus ergo, ut nulli omnino hominum liceat hanc paginam noſtræ protectionis, confirmationis, & conſtitutionis infringere, vel ei aliquatenus contraire.

Siquis autem hoc attemptare præſumpſerit, indignationem omnipotentis Dei, & beatorum Petri & Pauli, apoſtolorum ejus, ſe noverit incurſurum. Dat. Anagn. VII. KL. Februar.

Filis ſericis ſubrubicundis.

NUM. CLVI.

Carta Thomæ de Laſcels *de duabus bovatis terræ, cum tofto & crofto Prioratui Sancti* Martini *juxta* Richemond *conceſſis.*

Regiſt. Cartarum Stæ. Mariæ Ebor. in Bibl. Cath. Ebor. fol. 257.

OMnibus Chriſti fidelibus hanc cartam viſuris vel audituris Thomas de Laſcels ſalutem. Noveritis me dediſſe & conceſſiſſe & hac carta confirmaſſe Deo & Beate Marie & Prioratui Sancti Martini juxta Richemond, & monachis ibidem Deo ſervientibus, duas bovatas terre in territorio de Langthorn, cum tofto & crofto, & omnibus alijs pertinentijs & libertatibus ſuis infra villam & extra ſine aliquo retenemento. Illas ſcilicet duas bovatas terre quas Henricus filius Willielmi tenuit de Willielmo de Laſcels, habendas & tenendas dictis monachis vel ſuis aſſignatis de me & heredibus meis in puram & perpetuam elemoſinam liberam omnino & quietam ab omni ſervicio & exactione ſeculari; reddendo inde annuatim mihi & heredibus meis unam libram piperis ad Nundinas Richemond pro omnibus. Et ego Thomas & heredes mei warantizabimus predictis monachis predictam terram cum omnibus pertinentijs ſuis per omnia & contra omnes homines imperpetuum. Hijs teſtibus, Domino Rogero tunc Abbate de Sancta Agatha, Magiſtro Thoma tunc Officiali Richemond, Adam tunc Decano Richemond, Petro tunc Capellano de Gedal, Thoma de Burgo, Philippo filio Johannis, Galfrido de Hudeſwell, Thoma de Rand, Roberto Tortemain, & multis alijs.

Idem Thomas per aliam cartam conceſſit eiſdem monachis Sancti Martini juxta Richemond unam bovatam terræ in eodem territorio de Langethorn, in puram & perpetuam elemoſinam, reddendo inde eidem Thome & heredibus ſuis unam libram cumini annuatim.

NUM. CLVII.

De mutuo per Abbatem de Hida, *pro paſſagio Regis* Edwardi *tertij.*

REX omnibus ad quos, &c. ſalutem.

Noveritis nos recepiſſe, per manus dilecti Clerici noſtri, Edmundi de la Beche, cuſtodis garderobæ noſtræ, de dilecto nobis in Chriſto, fratre Johanne Spirock, commonacho Abbatis de Hida, de jocalibus ipſius Abbatis, unam crucem auri, cum diverſis petris, ponderis triginta & trium ſolidorum, & novem denariorum, & pretij viginti & unius librarum, ſexdecim ſolidorum & octo denariorum,

Fœd. & Conventt. Vol. 5. p. 59. A. D. 1338. A. 12. E. 3. Adæman. 12. E. 3. p. 1. m. 10.

Unum calicem argenti, deauratum & aymellatum in pomello, ponderis quatuor librarum, & octo ſolidorum, ſex denariorum & unius oboli, & pretij ſex librarum, treſdecim ſolidorum, & quatuor denariorum,

Et unum calicem argenti, deauratum, cum patena, ponderis ſexaginta & quinque ſolidorum, & pretij quatuor librarum, & quinque ſolidorum,

Quæ præfatus Abbas nobis, pro expeditione negotiorum noſtrorum, mutuavit, & quæ quidem crucem, calices & patenam, præfato Abbati reſtituere, vel pretium inde, ſi ſibi non reſtituantur, eidem Abbati ſolvere promittimus bona fide.

In cujus, &c.

Teſte Rege apud Walton. viceſimo tertio die Junij.

Per ipſum Regem.

NUM. CLVIII.

De mutuo ab Abbate de Bardeney, *pro paſſagio Regis* Edwardi *tertij.*

REX omnibus ad quos, &c. ſalutem.

Sciatis nos recepiſſe de dilecto nobis in Chriſto, Abbate de Bardeneye, per manus dilecti Clerici noſtri, Roberti de Wodehouſe, Theſaurarij, & Camerariorum noſtrorum,

Fœd. & Conventt. Vol. 5. p. 50. A. D. 1338. A. 12. E. 1. Adæman. 12. E. 3. p. 1. m. 10.

Ex cauſa mutui, nobis pro paſſagio noſtro verſus partes tranſmarinas, per præfatum Abbatem facti,

Duas Pelves de argento, aymellatas in fundo, de una chacea, ponderis & pretij ſex librarum, duorum ſolidorum, & ſex denariorum,

Et unum calicem argenteum, cum patena, deauratum, ponderis & pretij triginta & duorum ſolidorum, & quatuor denariorum,

Quos quidem pelves, calicem, & patenam, eidem Abbati reſtituere, vel ei ſeptem libras, quatuordecim ſolidos & decem denarios (ſi ijdem pelves, calix & patena ſibi non reſtituantur) ſolvere promittimus bona fide.

In cujus, &c.

Teſte Rege apud Lopham octavo die Junij.

Per ipſum Regem.

NUM.

NUM. CLIX.

Bulla Clementis *Septimi Papæ pro Suppreſſione Monaſteriorum de* Romboro, Felixſton, Bromehill, Bliborow *&* Montjoye, *ad fundandum Collegium Cardinalis* Wolſey *de* Ipſwich.

Regiſtrata in Camera Apoſtolica de Mandato Reverendiſſimi Cardinalis Sanctorum Quatuor.

B. MOTTA.

CLemens epiſcopus ſervus ſervorum dei, dilecto filio Thomæ tituli ſanctæ Ceciliæ Presbytero Cardinali, in regno angliæ noſtro & apoſtolicæ ſedis legato, ſalutem & apoſtolicam benedictionem.

Cum hodie per alias noſtras literas, circumſpectioni tuæ in monaſterio, per priorem gubernari ſolito, ſancti Petri ordinis ſancti Auguſtini regularium in villa ſeu oppido de Ipſwich, Norwicenſis Diæceſis ſito nomen, dignitatem, ordinem & dependentias ſupprimendi & extinguendi, ac inibi nomen collegii imponendi, illiuſque fructus, redditus & proventus collegio per te inſtituendo applicandi & appropriandi licentiam & facultatem conceſſerimus, prout in illis plenius continetur.

Et quia, ſicut accepimus, Fructus Redditus & Proventus dicti Monaſterii longe minores & tenuiores exiſtant quam pro Scolaribus inibi Literarum Studio vacare debentibus ad eorum Alimoniam & Suſtentationem ſufficiant, ſintque in partibus illis infraſcripta Monaſteria, quorum Fructus, Redditus & Poſſeſſiones, ſi in uſus tam ſalutares (videlicet) Religioni & moribus multum profuturos converterentur & applicarentur, ex hoc profecto plures Perſonæ Literarum Studio vacare volentes ſuſtentari & Margaritam ſcientiæ acquirere, qua poſtea acquiſita Regno conſulere ac Scientia & Virtute Fidelium Animarum ſaluti prodeſſe poſſent.

Nos, de circumſpectione tua, quam altiſſimus egregiis virtutibus & animi dotibus plurimum inſignivit, & prudentiam, ac rerum experientiam in arduis negotiis experti ſumus plenam in domino fiduciam obtinemus, motu proprio, non ad alicujus nobis ſuper hoc oblatæ petitionis inſtantiam, ſed de noſtra mera deliberatione ac ex certa noſtra ſcientia, & apoſtolicæ poteſtatis plenitudine, eidem circumſpectioni tuæ de Romborow & de Felixſton, alias Fylſton, ac de Bromehil prope Brandonfery, necnon de Bliborow & Montiſgaudii alias Montjoy ſancti Benedicti & ſancti Auguſtini ordinum reſpective dictæ diæceſis monaſteria per priores gubernari ſolita, & in eorum ſingulis nomina, dignitates ac prioratum ordines & dependentias, ſi ad hoc cariſſimi in Chriſto Filij noſtri Henrici Angliæ Regis illuſtris & Domini Iberniæ, ac Fidei Defenſoris acceſſerit Aſſenſus penitus ſupprimendi & extinguendi, ac monaſteria ipſa cum ſuis juribus & pertinentiis univerſis eidem collegio perpetuo uniendi, ac illorum monachos ac canonicos & perſonas ad alia loca ſive monaſteria ejuſdem vel alterius ordinis, prout tibi videbitur melius expedire, transferendi, necnon monaſteriorum ſic ſuppreſſorum hujuſmodi & uniuſcujuſque ſic ſuppreſſi fructus, redditus & proventus cujuſcunque naturæ aut qualitatis fuerint, ſive ſint oblationes, decimæ aut penſiones quæcunque ratione unionis, appropriationis aut alio quocunque jure ſpeciali vel generali præſcriptionis, aut alias prædictis monaſteriis aut eorum alicui ſpectantes aut pertinentes, necnon omnia & ſingula monaſteriorum prædictorum bona mobilia ſive immobilia, de quorum omnium tam bonorum eſtimatione quam reddituum, fructuum & proventuum monaſteriorum prædictorum vero annuo valore ſumus certiorati & hic pro expreſſis volumus haberi, ea dicto collegio per te in villa ſive oppido de Ipſwich Norwicenſis Diæceſis hujuſmodi extruendo perpetuo applicandi & appropriandi, & cum omnibus ſuis privilegiis, juribus, dependentiis ac appendentiis & pertinentiis univerſis plenè & integrè jure ad collegium prædictum transferendi, eidem quoque eccleſias parochiales quaſcumque dictis monaſteriis aut eorum alicui unitas jam & appropriatas, uniendi ſimiliter, annectendi & appropriandi, prout nos etiam potiori pro cautela in eventum ſuppreſſionis hujuſmodi reſpective unimus, appropriamus & incorporamus, aliaque denique omnia & ſingula, quæ ad ſtabiliendam, confirmandam & perpetuandam bonorum, terrarum, fructuum, reddituum, & proventuum prædictorum monaſteriorum ſic ſuppreſſorum poſſeſſionem prædicto collegio pacifice in futuro habendam & tenendam neceſſaria videbuntur aut opportuna per pœnas & cenſuras eccleſiaſticas & alias quomodocunque faciendi, ſtatuendi & exequendi plenam, integram & liberam tenore præſentium licentiam concedimus & facultatem, iſtaſque literas ad hoc extendimus & ampliamus non obſtantibus noſtra qua voluimus quod in unionibus faciendis verus annuus valor tam beneficii uniendi quam illius cui unio fieri peteretur, & ſemper vocarentur quorum intereſt ac aliis apoſtolicis & bonæ memoriæ Ottonis & Ottoboni olim in regno angliæ apoſtolicæ ſedis legatorum in provincialibus & ſinodalibus conciliis editis generalibus vel ſpecialibus conſtitutionibus & ordinationibus, necnon monaſteriorum ſive ordinum prædictorum juramento. Confirmatione apoſtolica vel quavis firmitate alia roboratis ſtatutis & conſuetudinibus, privilegiis quoque & indultis ac literis apoſtolicis etiam in forma brevis monaſteriis & ordinibus prædictis, vel quibuſcunque tenoribus & formis etiam per modum ſtatuti & ordinationibus perpetuorum & cum quibuſvis etiam derogatoriarum derogatoriis fortioribus & inſolitis clauſulis ac irritantibus & aliis decretis, etiam motu ſimili & ex certa ſcientia, ac de apoſtolicæ poteſtatis plenitudine, etiam per nos & ſedem eandem etiam iteratis vicibus conceſſis, confirmatis et innovatis, etiamſi in illis caveatur expreſſe quod illis etiam per quaſcunque literas apoſtolicas nullatenus derogari poſſit, niſi in literis quæ eis derogare videntur illorum omnium tenores de verbo ad verbum inſererentur & expreſſe appareret Romanum pontificem illis voluiſſe derogare, & cauſa urgens & ſufficiens exprimatur, & aliis certis modis & formis obſervatis, quibus omnibus, illorum tenores, ac ſi de verbo ad verbum inſerti ac forma in illis tradita obſervata foret, præſentibus pro expreſſis habentes, illis alias in ſuo robore permanſuris, hac vice duntaxat, ſpecialiter & expreſſe, motu, ſcientia & poteſtate ſimilibus derogamus, ac etiam quibuſcumque defunctorum teſtamentis, ultimis voluntatibus, ordinationibus aut diſpoſitionibus quacunque auctoritate confirmatis, corroboratis & conſolidatis, aut quibuſcunque pœnis & cenſuris eccleſiaſticis communitis, ſuper quorum omnium teſtamentorum, ultimarum voluntatum, ordinationum & diſpoſitionum ea omnia & ſingula & illorum tenores pro hic expreſſis & recitatis habentes, immutatione, alteratione &

in uſum prædictum converſione & tranſlatione ſpecialiter & expreſſe motu & ſcientia ſimilibus diſpenſamus ac ſpecialiter quacumque allegatione de non expreſſo vero valore bonorum aut annui redditus monaſteriorum prædictorum in literis noſtris prætextu alicujus conſtitutionis inde editæ curiæve noſtræ ſtili aut alias requiſito & inſerendo cæteriſque contrariis quibuſcumque.

Nulli ergo hominum liceat hanc paginam noſtræ conceſſionis, unionis, appropriationis, incorporationis, extenſionis & diſpenſationis infringere.

Dat. in urbe veteri anno incarnationis dominicæ milleſimo quingenteſimo vigeſimo octavo, pridie Id. Maij, pontificatus noſtri anno quinto.

CLEMENS PAPA SEPTIMUS.

Super Plicam

HEN. DE BUSSEYO.

Sub ſigillo plumbeo pendente a filis ſericis flavi rubeique colorum.

NUM. CLX.

Hiſt. Abb. Vol. I. p. 11.

Literæ Patentes Regis Henrici 8vi *pro annua Penſione* Thomæ Rowland *Abbati Monaſterii de* Abbingdon *poſt diſſolutionem ejuſdem Monaſterii* ſolvenda.

REX omnibus ad quos &c. ſalutem. Cum nuper monaſterium de Abyndon in Com. noſtro Berk jam diſſolvat' unde quidam Thomas Rowland tempore diſſolutionis illius, & diu ante Abbas inde fuit. Nos volentes rationabilem annualem penſionem ſive promotionem condignam in conſideratione præmiſſor' de gratia noſtra ſpeciali, ac ex certa ſcientia & mero motu noſtro per adviſamentum & conſenſum cancellar' & conſilii curiæ augmentation' revention' coronæ noſtræ dedimus & conceſſimus, ac per præſentes damus & concedimus præfato Thom' quandam annuitat' ſive annualem penſion' ducentar' librar' ſterling', habend' gaudend' & annuatim recipiend' eaſdem ducentas libras præfato Thom' & aſſignatis ſuis a tempore diſſolution' ejuſdem nuper monaſter' ad terminum & pro termino vitæ ipſius Thom' vel quouſque idem Thom' ad unum vel plura beneficia eccleſiaſtica ſive aliam promotionem condignam clari annui valoris ducentarum librarum aut ultra per nos promotus fuerit tam per manus theſaurarii revention' augmentation' curiæ noſtræ pro tempore exiſten' de theſauro noſtro in manibus ſuis de revention' prædictis remanere contingente, quam per manus receptor' exituum & reventionum dicti nuper monaſterii pro tempore exiſten' de eiſdem exitibus & revertionibus ad feſta annunciationis beatæ Mariæ Virginis & S. Michaelis Archang' per equales portion' ſolvend' eo quod expreſſa mentio &c. In cujus rei, &c. Teſte Richardo Ryche mil' apud Weſtm' ultimo die Februarii anno regni noſtri 29. Per Cancellar' & Conſil' Cur' augmentationum revention' coronæ regiæ virtute warranti regis.

NUM. CLXI.

Aliæ Literæ Patentes ejuſdem Regis eidem Thomæ *conceſſæ pro manſione Capitali de* Comnor.

REX omnibus, &c. ad quos, &c. ſalutem. Cum nuper monaſter' de Abendon in Com' noſtro Berk jam diſſolvat' unde quidam Thomas Pentecoſt alias dictus Rowland tempore diſſolution' illius & diu antea abbas ibidem fuit nos volentes rationabil' annual' penſion' ſive promotion' condignam eidem Thom' ad victum exhibition' & ſuſtentation' ſuam melius ſuſtentandam provideri, ſciatis igitur quod nos in conſiderat' præmiſſor' ac in plenam ſatisfactionem totius penſion' dicti Thom' ultra ducent' libras annuatim ea de cauſa per quaſdam alias literas noſtras patent' gerent' dat' apud Weſtm' ultimo die Februarii anno regni noſtri 29. per nos eidem Thom' per nomen Thom' Rowland datas & conceſſas dedimus & conceſſimus ac per præſentes damus & concedimus eidem Thom' totam capital' manſion' noſtram de Comnor una cum omnibus domibus ſtabulis horreis columbariis & aliis ædificiis eidem adjacentibus & pertinentibus ac unum clauſum noſtrum terræ vocat' Comnor Parke, *and other Lands.* Habend' *for the Term of his Life, provided that if the King do promote him to one or more Eccleſiaſtical Benefices or other condign Promotion of the yearly Value of two hundred and twenty three Pound, then theſe Letters Patents to be void.* In cujus rei, &c. Teſte Richardo Ryche Mil' apud Weſtm' 6 die Martii Anno Regni 29. Per cancellarium & conſilium curiæ augment' revention' coronæ regis virtute warranti regii.

NUM. CLXI. 1.

Regiſtrum Monaſterii de THEOKESBERY, *continens Chartas Donationum & Confirmationum terrraum.* *Bib. Cotton. Cleopatra. A. VII. 3. f. 68. a.*

De prima Fundatione Eccleſiæ S. Jacobi *de* Keneſeg *in* Wallia.

CARTA W. Com. teſtificantis, quod ipſe requiſivit abbatem & conventum Theokesbery ut permitterent Henrico Thufard clerico ejuſdem Com. erigere eccleſiam de Keneſeg tenendam dum vixerit ab ipſis, ſolvendo penſionem 2 ſolidorum ad feſtum omnium ſanctorum, ſine minoratione aliqua decimarum ſuarum quas antiquitus habebant; ita ut poſt deceſſum ipſius Henrici, ædificia & virgulta & cæteræ emendationes in terra eccleſiæ factæ, & ornamenta eccleſiæ in ipſa eccleſia, ſicut ſua propria perpetuo remanerent. Ita etiam quod ſi miniſtri dicti Com. de aliqua parochia ipſius Abbatis in parochiam de Keneſeg cauſa guerræ, vel indigi

indigi paſturæ oves ſuas vel vaccas removerent & ibi non ſint remanentes reſiduæ, decimam habebit illarum.

NUM. CLXI. 2.

C. Nich. Landavenſis *Epiſcopi confirmantis eccleſiæ S.* Mariæ Theokesberiæ *omnes Eccleſias & Beneficia quæ habent in Epiſcopatu ſuo.*

CHARTA Nich. Landavenſis epiſcopi confirmantis eccleſiæ S. Mariæ Theok. & Monachis omnes eccleſias & beneficia cum pertinentiis ſuis, quæ in illo epiſcopatu habent ex fidelium largitione, viz. Eccleſiam parochialem S. Mariæ de Kairdif cum Capella de Caſtello, Capellam S. Johannis, Capellam S. Thomæ, Capellam de Raht, Capellam S. Dioniſii de Kibur, Capellam de Liffeni, Capellam S. Edem, Capellam de Lambordan cum omnibus pertinentiis ſuis infra burgum & extra, & decimam dominicorum reddituum Com. de Kairdif & de toto dominico ſuo in Wallia; eccleſiam de Landocham pertinentem ad eccleſiam de Kairdif cum capella de Leotwtha & capella de Cogan, cum terris & reliquis pertinentiis ſuis; eccleſiam de Landiltuif cum capella de Liſwini; capellam S. Bartholomei, capellam S. Cajani de Cherleton cum pertinentiis ſuis de Lambari & de Landaran & de ſancti Nicholai & cum reliquis pertinentiis ſuis: eccleſiam S. Leonardi de novo Caſtello cum capella S. Tleducti; capellam de Latheleſtura, capellam in nemore ex orientali parte Leveni, capellam S. Thomæ in terra quam W. Com. Glouc. dedit Willielmo filio Henrici inter aquas de Avene & Neth; eccleſiam S. Jacobi de Keneſeg, cum capella ſancti Thomæ in eadem villa, f. 61. b. capellam de Corneli quæ eſt in villa S. Tho. Capellam S. Wenduni de villa Walteri Lupelli, Capellam S. Thomæ de Creitic, capellam S. Cunioth de Leveni cum omnibus reliquis pertinentiis ſuis, tam eccleſiæ S. Leonardi quam eccleſiæ de Keneſeg de Landbleth cum capella S. Donati, capellam S. Jacobi de Landioman, capellam ſanctæ Lenwaræ de Lathawa cum reliquis pertinentiis ſuis. Hæc autem capella eo tenore dedicata eſt & ſepeliendorum corporum permiſſio facta, ne cederet in dampnum eccleſiæ de *Landbleth* ad quam jure parochiæ pertinet. Concedit etiam ut rectoribus earum diſcedentibus, vicarios idoneos, ſcil. Sacerdotes in eis inſtituant Monaci, qui epiſcopo reſpondeant de ſpiritualibus, aſſignata eis honeſta ſuſtentatione. Reliquas vero poſſeſſiones illarum, tam in decimis quam in terris, in uſus ſuos committant, Confirmat autem eis omnes decimas quas in illo epiſcopatu legitime obtinuerunt, viz. duas partes decimæ dominii de Crenemareſſume, duas partes decimæ dominii Rogeri de Sumeri, medietatem decimæ dominii de ſancto Fagano, duas partes decimæ dominii de S. Nicholao, duas partes decimæ dominii de Bolemleſton, duas partes decimæ dominii de Wufa, 2 partes decimæ dominii de Manwrekeſtun, 2 partes decimæ dominii quod fuit Hug. de Glouceſtria, 2 partes decimæ dominii de Treigof, medietatem decimæ dominii Willielmi de Lond. & c acras terræ apud Wuggemore, duas partes decimæ dominii de *Penmarc*, 2 partes decimæ dominii quod nunc eſt monacorum de Neth apud Eſſum, 2 partes decimæ dominii de Marois, 2 partes decimæ dominii de ſancto Donato, 2 partes decimæ dominii de Coitif & Novo Caſtello. Et confirmat eis terras, quæ in Elemoſynam eis datæ ſunt, villulam, quæ dicitur Landochan, terram quam dedit Walterus de Landbleche, terram quam dedit Robertus filius Nigelli, terram quam dedit Walkelinus, dictam Landcadhele, totum brachium aquæ de Taf ex quo exit, & etiam pratum ultra aquam juxta eccleſiam.

NUM. CLXI. 3.

Qualiter Controverſia quievit inter Huctredum Landavenſem *Epiſcopum &* Rogerum *Abbatem* Theokesberiæ.

CARTA Huctredi Landavenſis epiſcopi facta Rogero Abbati Theokesberiæ & conventui, interventu & conceſſu Roberti conſulis Glouceſtriæ, anno ab incarnatione domni 1146 de controverſia quæ fuit inter prædictos epiſcopum & abbatem & monacos, de decimis & aliis rebus, viz. de calumnia quam idem epiſcopus moverat verſus eos de eiſdem, cujus continentia talis eſt. Idem epiſcopus concedit Deo & Eccleſiæ B. Mariæ f. 69. Theokesburiæ & Monacis habere & tenere pacifice & quiete, omnes decimas, elemoſynas & beneficia quæ in illo epiſcopatu ſunt eis datæ, vel de cætero canonice dabuntur. Et pro hac conceſſione remiſerunt Abbas & Monaci prædicto epiſcopo quietam totam decimam illam, quam habebant de dominicis culturis Com. Glouc. in Mora inter Taf & Ely. Et præterea 2 partes decimæ de Malthelemaur, quas tenebant, & decimam terræ pertinentem ad capellam ſancti Johannis quam habebant & quam dixit abbas pertinere ad ſanctum Leonardum. Concedit etiam eiſdem epiſcopus, ut quicunque ejuſdem epiſcopatus corpus ſuum voluerit ad Theokesburiam deferri, deferatur, ita ut prius Landavenſem eccleſiam reſpiciat.

NUM. CLXI. 4.

Nicholaus Landavenſis *Epiſcopus eandem Compoſitionem confirmat.*

CARTA Nicolai Landavenſis epiſcopi confirmantis eccleſiæ de Theokesburia & Rogero Abbati decimas omnes & beneficia & eccleſias, quæ in epiſcopatu Landavenſi eccleſiæ de Theokesburia data ſunt, vel in futurum canonice dabuntur; corpora etiam eorum quicunque fuerint, qui ſe dederint in futurum eccleſiæ de Theokesburia. Ita tamen ut reſpiciant matricem eccleſiam de Land. Confirmat etiam conventionem & concordiam quæ facta ſunt inter Huctredum prædeceſſorem ſuum epiſcopum Landavenſem & Rogerum Abbatem Theokesburiæ & Landavenſem eccleſiam & Theok. ſicut carta ipſius Huctredi teſtatur.

NUM. CLXI. 5.

Willielmus Landavenſis *Epiſcopus confirmat omnia quæ* Uctradus *&* Nicholaus.

CARTA W. Landavenſis epiſcopi confirmantis eccleſiæ S. Mariæ de Theokesburia & eccleſiæ ſanctæ Mariæ de Kairdif eccleſias & decimas & elemoſinas omnes quas habent in eodem epiſcopatu cum libertatibus per omnia ſicut Huctredus & Nicholaus (*prædeceſſores*) ſucc. ſui eis confirmaverunt.

NUM. CLXI. 6.

De duabus partibus decimarum de Dinaſpowis.

CARTA Radulphi de Sumeri facta tempore Alani Abbatis eccleſiæ & monacis de Theok. donationes anteceſſorum ſuorum confirmans, viz. 2 partes omnium decimarum ſuarum in dominico ſuo in Dinaſpowis, garbarum ſcil. & agnorum, porcorum, vitulorum, pullorum, gardinorum & hortorum, lini & lanæ & caſei & omnium rerum quæ renovari ſolent per annum, & unde decima dari ſolet & debet, & omnium incrementorum & eſſartorum & emendationum, vel quæ facta ſunt ibi poſt prædictas donationes anteceſſorum ſuorum, vel fient in poſterum. Teſte Willielmo Landavenſi epiſcopo, Urbano archidiacono, in quorum præſentia hæc acta ſunt.

NUM. CLXI. 7.

Literæ Domini E. Landavenſis *Epiſcopi.*

69. b. E. Dei gratia Landavenſis epiſcopus dilectis ſibi in Chriſto fratribus, priori de Kairdif & ejuſdem loci capellanis ſalutem & benedictionem. Mandamus vobis firmiter injungentes quatenus omnes detentores decimarum occaſione ſervientium vel meſſorum, & omnes detentores decimarum quæ renovantur per annum, ſi ſemel, ſecundo & tertio commoniti, exceſſum ſuum non emendaverint, auctoritate noſtra excommunicationis ſententia innodetis. Præterea vobis mandamus quatenus in tribus ſolemnibus feſtivalibus, ſcil. Nat. Dom. Pentecoſt. Aſſumptione B. Mariæ, excommunicetis in genere, & ſolemniter, ſortiarios, perjuros ſupra ſacra loca, incendiarios, uſurarios, raptores publicos, malitioſe impedientes executionem legalium teſtamentorum, & eos qui pignus, ubi nihil de ſorte minuitur, retinent, poſtquam de fructibus ſortem receperint, deductis expenſis. Ita tamen quod ſine auctoritate noſtra vel officialis noſtri non abſolvantur. Valete.

NUM. CLXI. 8.

Deciſio de Capella de Cogan *& de 2 partibus Decimæ R.* de *Sumeri.*

DECISIO Will. epiſcopi de Land. et Walteri Abbatis de Neth & W. Prioris de Gholcliva de capella de Cogan & de duabus partibus omnium decimarum R. de Sumeri, quæ omnia R. de Sumeri clericus filius ſuus auctoritate literarum domini papæ exigebat ab abbate Alano & conventu Theokesburiæ, & omnia adjudicata fuerunt prædictis abbati & conventui. Adjudicatum fuit illam capellam pertinere eccleſiæ de Landochan ſicut ad matricem eccleſiam, & decimæ eccleſiæ de Cairdif.

NUM. CLXI. 9.

De Inſtitutione R. *de* Sumeri *Clerici in Capella de* Cogan *ad præſentationem* Alani *Abbatis & Conventus* Theokeſburiæ.

LITERÆ inſtitutionis W. Landavenſis epiſcopi ad præſentationem Alani abbatis & monacorum Theokſ. de R. de Sumeri clerici ad capellam de Cogan; ita quod idem R. ſolvat matrici eccleſiæ de Landochan annuatim 1 libram ceræ; ita ut eo diſcedente, vel habitum ſecularem mutante, prædicta capella ad prædictam matricem eccleſiam & ad diſpoſitionem monacorum Theokſ. cum ſua integritate revertatur.

Incipiunt Cartæ Regum Angliæ *de libertate Eccleſiæ de* Theokſ. *tam in eccleſiis quam in terris & redditibus a multis Chriſti Fidelibus emptis & datis.*

Vide cartas Willielmi ſecundi & Henrici primi regum in Monaſt. Vol. 1. p. 153. & ſeq.

NUM. CLXI. 10.

Rex Stephanus *præcipit ut Monachi de* Theoksbury *teneant bene & in pace omnia ſua ſicut tempore* Roberti *Filii* Haimonis *tenuerunt.*

LITERÆ ejuſdem regis præcipientis juſticiariis, vice-comitibus & omnibus miniſtris ſuis in quorum miniſteriis eccleſia Theoksburiæ terras habet, ut teneant eas quietas & homines & omnes res ſuas ita bene & in pace, quiete & honorifice cum omnibus conſuetudinibus & rectitudinibus, & libertatibus ſuis ſicut unquam melius tenuerunt tempore regis Henrici, et ſicut ipſe præcepit per cartas ſuas et brevia. fol. 73.

NUM.

NUM. CLXI. 11.

Rex Stephanus *confirmat prædictas Libertates.*

LITERÆ Stephani Regis præcipientis Miniſtris ſuis, ut Monachi Theok. teneant terras ſuas bene & in pace, & juſte, & libere, & ita quiete ſicut unquam melius tenuerunt, prohibens ne inde ponantur in placitum, niſi ipſe præcipiat, & aliquis eis injuriam faciat.

NUM. CLXI. 12.

Protectio ejuſdem Regis Stephani.

LITERÆ ejuſdem præcipientis Juſticiariis, Vice-comitibus et omnibus Miniſtris ſuis, ut Monachi Theok. teneant omnes res ſuas de quocunque teneant, in Decimis et in Eccleſiis et in omnibus aliis rebus et poſſeſſionibus ita bene et in pace, et juſte et libere ſicut unquam melius et quietius et liberius tempore Regis Henrici tenuerunt & die qua fuit vivus & mortuus & tempore Com. Glouc. et ne trahantur in Placitum niſi ipſe præcipiat ore ſuo, quia ipſe omnia illius Eccleſiæ tenementa in cuſtodia ſua et propria manu cepit.

NUM. CLXI. 13.

Idem Rex præcipit ut Monachi Theok. *ſint reſaiſiati de terra de* Werſton *& de* Pultum.

LITERÆ ejuſdem Regis præcipientis Vicecomiti de Wilteſyr. reſaiſiare Monachos de Theok. de terra ſua de Werſton et de Pultun, unde Walter. de Pincen eos deſeiſiavit injuſte. Præcipit etiam ut bene et in pace et juſte et libere illas teneant.

NUM. CLXI. 14.

Rex Henricus *ſecundus præcipit Juſticiariis, Vicecomitibus & Miniſtris ut protegant omnes res Monachorum de* Theokesburia.

BREVE Henrici Regis ſecundi præciplentis Juſticiariis, Vice-comitibus, et omnibus Miniſtris ſuis ut cuſtodiant et manuteneant et protegant terras et tenementa, et homines et res et poſſeſſiones Monachorum Theok. ſicut proprias Domini Regis, quia ipſe cæperat omnia illa in cuſtodia et protectione ſua. Prohibuit etiam ne ponerentur in Placitum de ullo tenemento ſuo niſi coram eo. Et ſi quis eis forisfaceret, ſtatim eis juſticias exhiberent.

NUM. CLXI. 15.

Rex Henricus *ſecundus præcipit ut Monachi de* Theokesbury *habeant Decimas ſuas in* Bibur.

BREVE Henrici Regis ſecundi directum Rogero de Sumeri, et cæteris omnibus qui terras excolunt in Foreſta de Bibur, præcipiens ut plenarie et ſine dilatione reddant Monachis de Theok. omnes Decimas et Elemoſynas ſuas de terris ſuis de Boſco et de Plano de Bibur, ſicut melius et plenius et integrius eas habuerunt tempore Henrici Regis avi ſui vel poſtea.

NUM. CLXI. 16.

Idem Rex præcipit ne Monachi Theokesburienſes *ponantur in Placitum de re——*

BREVE ejuſdem præcipientis Juſticiariis, Baronibus, Vicecomitibus, & omnibus Miniſtris ſuis, ut facerent Monacos Theok. tenere bene & in pace Eccleſias, Terras, & Decimas, & omnes res ſuas & terras ſicut H. Rex avus ſuus eis conceſſit, & Carta ſua corroboravit, prohibens ne ponerentur in Placitum contra Carta mavi ſui, niſi ipſe præciperet ore ſuo.

NUM. CLXI. 17.

Conf——

CONFIRMATIO J. Com. Moritoniæ, qua dicitur quod inſpectis Cartis anteceſſorum ſuorum R. filii Haimonis & Roberti filii Regis H. primi, & Willielmi filii ejus Com. Glouc. vidit & intellexit quod R. filius H. dederat & conceſſerat Eccleſiæ Sanctæ Mariæ de Theok. & Monachis Decimas omnium Reddituum ſuorum de Cairdif, & de toto Dominico ſuo in Wallia. Robertus filius Rogeri totam Decimam Redditus & Thelonei Feriæ de Cardif & Landuncuit, totam Decimam Emolumentorum & Reddituum ſuorum & Molendinorum in Wallia, quæ facta fuerunt inibi vel fient poſtquam terram habuit omnium ſuarum emendationum, & incrementorum & eſſartorum & terrarum præter Decimam terræ Morini, & ovium, & porcorum, & pullorum in Wallia. Willielmus Comes conceſſit & confirmavit donaciones avi ſui & patris ſui ſicut ſupraſcriptum eſt. Has omnes donationes & conceſſiones J. Comes confirmavit in hac Carta.

NUM. CLXI. 18.

Protectio J. Comitis quando fuit Rex.

PROTECTIO J. Regis literatoria, qua dicit se recepisse in manu & custodia sua Abbatem & Monachos, & Ecclesiam, & terras, & omnes possessiones Ecclesiæ de Theok. & homines illorum, unde mandat omnibus Comitibus, Baronibus, Vicecomitibus & Ministris ut defendant, & custodiant & protegant & manuteneant res illorum, nec inferant nec inferi permittant eis injuriam vel molestiam contra Cartas quas habent de autenticis. Prohibet etiam ne ponantur in placitum de aliquo tenemento suo nisi coram eo vel capitali Justiciario suo.

NUM. CLXI. 19.

Testimonium W. *Com. quod* Robertus *Comes* Glouc̃estriæ *pater suus dederat* Ricardo *Clerico suo eccleſias* Cornubiæ.

CARTA W. Com. Glouc. testificantis quod R. Com. pater suus dederat Ricardo Clerico suo omnes Ecclesias terræ suæ de Cornubia cum Capellis & pertinentiis suis, viz. Ecclesiam de Egglosberec, Ecclesiam Commart, Ecclesiam de Eggloſheil, Ecclesiam de Eggloſlant, Ecclesiam de Eggloſcraven & Capellam de Bennart, Ecclesiam de Menelidan, & Capellam Sancti Gennot; quas omnes idem Comes statim post mortem patris sui ad preces prædicti Ricardi dedit Ecclesiæ B. Jacobi Bristol ad victum ibidem Monachorum Deo servientium, ubi corpus ejusdem Comitis patris sui requiescit, dicens se fecisse hanc donationem prædictis Monachis antequam dedisset terram memoratam Cornubiæ Roberto de Juel Sestre fratri suo.

NUM. CLXI. 20.

W. *Com. innoteſcit——— hæc confirmaſſe.*

CARTA W. Com. missa omnibus Baronibus suis & hominibus testificantis quod R. Com. pater suus dederat in Elemosynam Ricardo Clerico suo atque nutrito omnes Ecclesias terræ suæ in Cornubia cum Capellis & omnibus pertinentiis suis; & eo defuncto idem Ricardus pro anima Domini sui & sui ipsius dedit eadem Ecclesias Deo & Ecclesiæ S. Mariæ de Theok. & Ecclesiæ S. Mariæ de Bristol & Monachis Deo ibidem servientibus, salvo suo tenemento dum viveret, & ipse Comes hanc concessionem Ricardi confirmaverat.

NUM. CLXI. 21.

Literæ Institutionis———

UNIVERSIS Christi fidelibus præsentes literas inspecturis, W. miseratione divina Exon. Ecclesiæ Minister humilis, salutem in Domino. Noverit universitas vestra nos ad præsentationem religiosorum virorum Abbatis & Conventus Theok. verorum patronorum Sanctæ Wennæ & Sanctæ Cromennæ, dilectos in Christo filios Magistrum W. de Staneweie & Dominum Benedictum de Sancta Wenna ad easdem admisisse, & ipsos in eisdem canonice instituisse personas. In cujus rei testimonium sigillum nostrum præsentibus duximus apponendum. Datum Exon. anno gratiæ 1238, die sanctorum quatuor coronatorum.

NUM. CLXI. 22.

Confirmatio generalis Bartholomei Exon. *Episcopi de Eccleſiis de novo tantum.*

CONFIRMATIO generalis Bartholomei Exon. Episcopi, qui confirmat Ecclesiæ & Monachis Theok. hæc subscripta: Ecclesiam de Winkeleiga quam Rogerus de Winkelega confessus fuit se nomine Monachorum Theok. tenere sub annua pensione 20 *s.* & de Kintonum & de Winbleg quas fol. 74 b. ambas confessus est se nomine Monachorum possidere sub annua pensione dimidiæ Marcæ. Ecclesiam de Chitelhamton quam Galfridus & Rogerus Clerici confessi sunt se nomine eorum possidere sub annua pensione dimidiæ Marcæ. Ecclesiam de Edwieslechec quam Rogerus de Cumba se confessus est nomine eorum possidere sub annua pensione 12 *d.* Ecclesiam de Chilcunton, quam Ricardus Clericus se confessus est nomine eorum possidere sub annua pensione 10 *s.* Hæc confirmatio facta est 1176 anno gratiæ, 2° Idus Julii apud Exoniam. Carta Rogeri de Rupa facta Ecclesiæ Sanctæ Mariæ Theok. & Monachis de Ecclesia de Dricheſtuna. Roger. Wigorn. Episcopus illam confirmat Monachis Theok. Testimonium Rogeri Wigorn. Episcopi quod Ricardus tenuit Ecclesias Cornubiæ de Monachis Theok. sub annua pensione unius aurei. Literæ Bartholomei Episcopi Exon. idem per omnia testificantis. Carta J. Episcopi Exon. testificantis quod receperat Robertum Bardulfi ad personatum omnium Ecclesiarum quas Ricardus tenuit in Cornubia a præsentatione Monachorum Theok.

NUM. CLXI. 23.

Rogerus Salesburienſis *Epiſcopus confirmat Eccleſiæ de* Theok. *Elemoſynas* Roberti *filii* Haimonis *& aliorum fidelium.*

CARTA Rogeri Salesburiensis Episcopi confirmantis Ecclesiæ de Theok. dona R. filii H. & Mi-

& Militum ſuorum anno incarnationis Domini 1109. In primis Eccleſiam Sanctæ Mariæ de Craneburna, cum omnibus pertinentiis ſuis, Eccleſias quæ fuerunt R. Capellani, viz. Eccleſiam de Pentrith, Eccleſiam de Eſſemer, Eccleſiam de Froma cum omnibus quæ ad eam pertinent, Decimam de Tarente Roberti de Haia, Decimas de Chaldewelle & de Fifhida, Decimam de Develiſe, Decimam de Tornecumba, Decimam de Muleburna Odonis de Hemedeſwicha, Decimam de Blachesberga, Decimam de Eſtecheliſtuna, Decimam de Wichometon, quandam Decimam apud Suttonam, decimam Dominii de Chenuca, Decimam Willielmi de Hectredesbiria, in Purbica duas Decimas de Elemoſyna Aelfredi de Nichola, viz. Decimam de Tachetona & de la Harpine, Decimam Dominii de Occheburna Joufridi de Meili, Decimam Dominii de Werſtona.

NUM. CLXI. 24.

Generalis Confirmatio Simonis Wigornienſis *Epiſcopi.*

CONFIRMATIO generalis Simonis Wigornienſis Epiſcopi confirmantis Eccleſiæ de Theok. omnes Eccleſias, Elemoſynas & Decimas quas prædicta Eccleſia in Epiſcopatu ſuo poſſidet, tam Regum quam Principum & proborum virorum donatione; Eccleſiam viz. de Tornebir cum appendiciis ſuis, Eccleſiam de Mersfeld cum omnibus ad eam pertinentibus, Eccleſiam de Sopesbiria cum ſuis pertinentiis, Eccleſiam de Fairford cum pertinentiis, Eccleſiam de Lecche cum pertinentiis ſuis, Eccleſiam de Cheddeſleg cum pertinentiis ſuis, Eccleſiam de Smedun cum pertinentiis ſuis, Eccleſiam Sancti Petri de Briſtol cum pertinentiis ſuis infra Caſtrum & extra Dominicum Burgi, Decimam Frederici de Botinton, dimidiam Decimam Drogonis præpoſiti de Witfeld, Decimam Nicholai de Chedeſleg, Decimam Hugonillæ de Pulla, Dominicam Decimam de Simella, Decimam de Bikemareis, duas partes de dominica Decima de Grenhamſtede & de Seinesbiria. Inſuper illa die qua Cimiterium Sancti Jacobi apud Briſtol edificandæ dedicavit, eo quod Burgenſes, quo vellent extra Epiſcopatum ſuum deferri ſepeliendum ſolebant, epiſcopali auctoritate præcepit ut nullus ejuſdem Civitatis niſi ſua licentia alibi ſepeliendus deferretur, præter Theokesburiam. Ibi etiam ſtatuit & ſancivit, ut prædicta Eccleſia Sancti Jacobi jure perpetuo ſubjecta eſſet cœnobio Sanctæ Mariæ Theok. Eccleſiæ ad petitionem Domini Benedicti Abbatis, & aſſenſu Roberti filii Reg. Com. Glouc. & uxoris ſuæ Mabiliæ Comitiſſæ.

NUM. CLXI. 25.

De decima Dominii de Suella.

CARTA Simonis filii Poinz concedentis Eccleſiæ de Theok. tempore Simonis Wigornienſis Epiſcopi, in perpetuam Elemoſynam Decimam totius Dominii ſui de Suella, tam de Aldebiz quam de alio Dominico. Et ne aliqua in perpetuum oriretur controverſia inter prædictam Eccleſiam de Theok. & Capellam de Suelle, dedit eidem Capellæ in perpetuum unam virgatam terræ, præter illas duas virgatas quas prius habebat.

NUM. CLXI. 26.

Controverſia inter Eccleſiam de Theok. *& Capellam de* Suelle *ſic quievit ſuper Decimas Dominii.*

COMPOSITIO facta inter Eccleſiam de Theok. & Mattheum Capellanum de Suelle ſuper Decimis de Dominico auctoritate literarum Domini Papæ demandata Abbati de Buttleſden & R. de Northampton & —— de Bukinham Archidiacono; ſcil. quod Monachi de Theok. percipient omnes Decimas de Dominico de Suelles, ita tamen quod ſi parochiani de Capella poſuerint oves ſuas in ovili Domini de Suvella & in paſtura de Dominico hiemaverint, rector Capellæ percipiet medietatem Decimarum illarum & Monaci reliquam medietatem. Monaci etiam percipient omnes decimas omnium ſervientium Domini quæ erunt in ovili Capellæ de Suvelle, 6 *d.* pro loco Berthanæ quam diu ſtabit in vilenagio. Erunt tamen quieti a præſtatione eorum eo anno quo parochiani habuerint oves ſuas in Berthana Domini & in Dominico; & ſi remota fuerit Berthana; pœna etiam 100 *s.* ſub fidei præſtatione interpoſita eſt, ſi aliter utraque partium a compoſitione reſilient, parti eam obſervanti præſtanda. Hanc compoſitionem prædicti Judices confirmaverunt. Fol. 75. b.

NUM. CLXI. 27.

Literæ Domini W. Exonienſis *Epiſcopi.*

OMNIBUS Sanctæ Matris Eccleſiæ filiis W. miſeratione divinâ Exonienſis Eccleſiæ Miniſter humilis æternam in Domino ſalutem. Ne dilecto noſtro Domino R. Decano Exonienſi abſentia vertatur in dampnum & detrimentum, ex ſpeciali indulgentia eidem concedimus & iſtarum literarum auctoritate indulgemus, quod licet ſit alias beneficiatus, dum ab Epiſcopatu noſtro abſentes fuerimus, poſſit dictus Decanus Eccleſiam de Winkeleya cum omnibus pertinentiis ſuis pacifice poſſidere; ita quidem quod patrono ejuſdem Eccleſiæ nullum generetur præjudicium ex lapſu temporis. Et in hujus rei teſtimonium has Literas Patentes ſigillo noſtro ſignavimus. Dat. apud Cerde Manerium Epiſcopi Bathonienſis anno Conſecrationis noſtræ 9°.

NUM. CLXI. 28.

Confirmatio W. *Comitis facta* T. *Sacerdoti de Eccleſia Sancti* Audoeni.

CARTA W. Com. Glouc. per quam innoteſcit Simoni Wigornienſi Epiſcopo quod confirmat Thurſtano Sacerdoti de Briſtol Eccleſiam Sancti Audoeni, quam Robertus Conſul pater ſuus illi primum in elemoſynam dedit & Carta ſua confirmavit. Rogat autem ut idem Epiſcopus ſumma nuteneat ſicut admiſerat eum tempore patris ſui.

NUM. CLXI. 29.

Sanctus Thomas *Archiepiſcopus idem confirmat.*

CARTA ſancti Thomæ Cantuarienſis Archiepiſcopi confirmantis Thurſtino Sacerdoti de Briſtoll Eccleſiam Sancti Audoeni de Briſtoll, cum omnibus appenditiis ſuis, quam R. Com. Glouc. ei dederat in Eccleſiam tenendam unam libere, ſicut Simon Wigorniæ Epiſcopus ei illam confirmaverat.

NUM. CLXI. 30.

Willielmus *Comes confirmat Eccleſiæ de* Theokesbury *donationem* Turſtini.

CARTA W. Comitis confirmantis donationem quam Turſtanus Presbyter Sancti Audoeni fecit Deo & Eccleſiæ Sancti Jacobi de Briſtoll de præfata Eccleſia Sancti Audoeni.

NUM. CLXI. 31.

Teſtimonium W. *Comitis quod* Philippus *Sacerdos dedit Eccleſiæ de* Theokesbury *medietatem Eccleſiæ ſuæ Sanctæ* Trinitatis *in* Briſtoll.

CARTA W. Com. miſſa Johanni Wigornienſi Epiſcopo, in qua teſtatur quod Philippus Sacerdos Eccleſiæ Sanctæ Trinitatis de Briſtou, tempore Roberti Comitis patris ſui dedit & conceſſit Eccleſiæ de Theok. illam partem in præfata Eccleſia quam poſſidebat. Et poſtea idem Philippus in præſentia ejuſdem Comitis & Baronum ſuorum apud Theok. ipſam donationem per unum textum in manu Abbatis cum ſeipſo dedit & conceſſit. Et W. Comes illam conceſſionem confirmavit, rogans ut Epiſcopus inde faceret quod ſuam ſpectabat dignitatem.

NUM. CLXI. 32.

Comes rogat ut Epiſcopus confirmet.

CARTA Comitis rogantis Johannem Epiſcopum Wigornienſem ut confirmet Eccleſiæ de Theok. illam partem Eccleſiæ Sanctæ Trinitatis Briſtoll quam Philippus Sacerdos ſecum dederat & ipſe Comes confirmavit.

NUM. CLXI. 33.

Johannes Wigornienſis *Epiſcopus ad præces* W. Comitis *confirmat Monachis medietatem Eccleſiæ Sanctæ* Trinitatis.

JOHANNES Wigornienſis Epiſcopus confirmat Eccleſiæ de Theok. ad petitionem W. Comitis ejuſdem Eccleſiæ patroni illam partem Eccleſiæ Sanctæ Trinitatis Briſtoll quam Philippus Sacerdos dederat ſecum. Rogerus autem Abbas tunc temporis ad præces ejuſdem Epiſcopi dedit illam Henrico Clerico ejuſdem Epiſcopi tenendam ſolvendo inde annuatim pro libito, vel 2 aureos vel 5 *s.* ad feſtum Sancti Michaelis.

NUM. CLXI. 34.

Gilbertus Londonenſis *Epiſcopus confirmat Monachis* Theokesburiæ *Eccleſiam Omnium Sanctorum in* London.

CARTA Gilberti Londinenſis Epiſcopi confirmantis Monachis Theok. Eccleſiam Omnium Sanctorum in London quæ dicitur Semmaneſire.

Literæ Theobaldi Cantuarienſis Archiepiſcopi teſtificantis quod Eccleſiæ de Anelinges & Burnette a poſſeſſione Monaſterii de Theok. abſque aſſenſu & voluntate Capituli mancipatæ fuerunt.

Literæ Bartholomei Exonienſis Epiſcopi teſtificantis quod recepit Galfridum Clericum ad medietatem Eccleſiæ de Chitelhampt ad præſentationem Abbatis & Conventus Theok. ſub annua penſione 150 *d.* in natali Sancti Johannis ſolvenda.

Fromundus Abbas Theok. ad præces ejuſdem Epiſcopi dedit vicariam de Kilcton Galfrido Clerico ſuo.

NUM. CLXI. 35.

De Eccleſia de Senedone *qualiter data ſit quondam* Theokesburiæ.

CARTA Odonis Sori per quam mandat Simoni Wigornienſi Epiſcopo quod Eccleſiam

de Senedone ex longo tempore obnoxia ſit Eccleſiæ de Theok. utpote illic aquam, oleum, & criſma accipit, ſicut——Eccleſia. Et ideo pater ſuus Robertus Sori qui terram illam jure hæreditario tenuit prædictam Eccleſiam Monaſterio Theok. pro anima ſua & ſuorum dedit. Et Odo filius ſuus poſt mortem patris, in præſentia ejuſdem Epiſcopi donum ejus confirmavit & Cartam poſuit ſuper Altare Sanctæ Mariæ Epiſcopo vidente. Et Epiſcopus confirmavit. Quam donationem ubicunque ſecure ire poſſet paratus fuit probare, ſi forte eam aliquis calumniari preſumeret.

NUM. CLXI. 36.

Item de eadem Eccleſia, quam Hugo de Fucheroles *ſicut jus ſuum petebat.*

LITERÆ Odonis Sori directæ Johanni Wigornienſi Epiſcopo, quibus mandat ſibi innotuiſſe quod Hugo de Fucheroles vexavit Abbatem & Monachos de Theok. de Eccleſia de Senedone, quam pater ſuus Robertus adhuc vivens dedit in elemoſynam præfato Monaſterio; dicens etiam ſe poſt mortem patris ſui prædictam Eccleſiam in manu Simonis Wigornienſis Epiſcopi prædeceſſoris ſui tradidiſſe, requirendo eum quatenus illam in manu Abbatis traderet, & donationem patris ſui & ſuam, ſi ei placeret, confirmaret. Quod ſi prædictus Hugo vel aliquis alius hanc donationem legitime factam præſumeret forte calumniari, ipſe quod legitime facta eſſet probaret, quia hoc factum fuit multo tempore ante quam Philippus Comes habuit Caſtellum de Crichelade & de Cirenceſtre.

NUM. CLXI. 37.

Literæ Simonis *Epiſcopi* Wigornienſis.

LITERÆ Simonis Wigornienſis Epiſcopi directæ Eſgaro prædicto de Senedon, quibus ei mandat quod in præſentia ſua Odo Sorus conceſſit & dedit Eccleſiæ Sanctæ Mariæ Theok. & Abbati & Monachis ejuſdem loci Eccleſiam de Senedon cum omnibus pertinentiis ſuis, & eos canonice inde veſtivit. Præcepit autem in virtute obedientiæ, ut ad Dominum Abbatem veniat, & ei quod juſtum eſt ſicut domino inde faciat.

NUM. CLXI. 38.

——*Fecit Eccleſiæ de* Theok.

CARTA Willielmi Comitis Glouceſtriæ confirmantis Eccleſiæ de Theok. donationem Ricardi filii Nichelli de una virgata terræ quam teſtamento ultimo reliquit Eccleſiæ de Theok. Rogerus etiam prædicti Ricardi filius & hæres, & Robertus hæres ipſius Rogeri in præſentia ejuſdem Comitis pro anima præfati Ricardi incrementum 22 acrarum adjecerunt, ſicut Carta ipſius Rogeri teſtatur, quam Eccleſia habet. Hanc totam terram verſus eundem Comitem & omnes alios idem Rogerus & poſt eum heredes ſui adquietabunt de omni ſervitio, ſicut in illa Carta dicitur.

NUM. CLXI. 39.

Qualiter Monachi Theokesburienſes *habuerunt terram in* Strengeſham *hic docetur.*

CARTA Willielmi de Mara concedentis Eccleſiæ Beatæ Mariæ Theok. unam virgatam terræ in Strengham ex teſtamento Mabiliæ uxoris ſuæ pro anima ejus in perpetuam elemoſynam quietam ab omni ſervitio & conſuetudine. Ad hæc dedit & conceſſit eidem Eccleſiæ Ailunardum quendam hominem ſuum cum ſua virgata terræ quam tenebat in Strengeſham libera & quieta ab omni ſervitio & conſuetudine, & conceſſu Roberti filii ſui & aliorum hæredum ſuorum. Ipſi autem & hæredes eorum defendent illas prædictas terræ virgatas, ſicut totam terram prædictæ ejuſdem villæ erga dominos ſuos de omni ſervitio. Et dedit Abbas Rogerus prædicto Roberto prædicti Willielmi filio duas marcas argenti pro hoc conceſſu; quum dicti Willielmus de Mara & R. filius ſuus ſuper altare donationem in præſentia ejuſdem Abbatis poſuerunt.

NUM. CLXI. 40.

Robertus *de* Mara *confirmat donum patris ſui.*

CARTA Roberti de Mara confirmantis donum patris ſui Willielmi & matris ſuæ Mabiliæ Eccleſiæ Sanctæ Mariæ Theok. de dimidia hida terræ in Strengeſham, viz. Ailvardum cum toto tenemento ſuo, & aliam quandam virgatam terræ quam Robertus de Wdemancote tenet, quietas ab omni ſervitio & conſuetudine, ſicut pater ſuus illis dederat ipſo præſente & annuente. Concedit etiam ut prædicti homines & eorum ſucceſſores omnes libertates & communiones cum liberis hominibus ſuis habeant in boſco & in plano, in pratis & in paſcuis & in cæteris aiſiamentis ejuſdem villæ. Ipſe autem & hæredes ſui defendant prædictam elemoſynam in ſcutagio & in exercitu verſus Regem.

NUM. CLXI. 41.

De adquietatione Regalis ſervitii eidem terræ pro redditu annuo 12 *d.*

CARTA Roberti de la Mara concedentis Eccleſiæ de Theok. annuatim redditum 12 *d.*

in feſto Sancti Michaelis ſolvendorum de quadam parte cujuſdam virgatæ terræ in Strengeſham quam Urlo in vita ſua tenebat, pro adquietatione Regalis ſervitii illius dimidiæ hidæ in illa villa, quam pater ſuus & ipſe dederant; quam terram ipſe & hæredes ſui debebant adquietare de omni ſervitio regali. Et ſi forte ad ſtatutum terminum 12 *d.* non reddiderint Eccleſia illum juſtificet per Catella ſua qui illam partem terræ tenuerit. Iſta conventio facta fuit inter eum & Monachos de Theokesburia.

NUM. CLXI. 42.

Galfridus *de* Mara *conventionem confirmat.*

CARTA Galfridi de la Mara fratris prædicti *Roberti* confirmantis per omnia prædictam conventionem de 12 *d.* ita quod Eccleſia juſtificet ſe, ſi defecerit in ſolutione ad terminum definitum. Hanc conventionem *Gaufridus* prædictus *de la Mara* & *W.* Hæres ſuus juraverunt fideliter tenendam. In hundredo de *Perſora* & Eccleſiam de *Theok.* adquietabit regale ſervitium: Eccleſia autem dedit ei dimidiam Marcam & filio ſuo 12 *d.*

NUM. CLXI. 43.

Reginaldus *de Sancto* Liger. ——

CARTA *Reginaldi de Sancto Ligerio* concedentis & confirmantis Eccleſiæ de *Theok.* & Monachis dimidiam hidam terræ in *Strengeſham* quam Monachi tenent de feodo ſuo &—— quietos remiſit quos calumniaverat de prædictis Monachis, quietam & liberam ab omni ſervitio & ab omnibus querelis & exactionibus & omnibus placitis ad curiam ſuam pertinentibus, excepto regali ſervitio & ſervitio domini Feodi. Adjicit etiam concedendo hominibus illis in illa terra manſuris de cætero paſturam communem & quietam & pannagium porcorum eorum ſuper terram illam nutritorum quietum, & Husbote & Heibote cum hominibus ſuis. Et ipſe terram illam ſicut elemoſynam ſuam & homines eorum warantizabit, & manutenebit ſicut ſuos.

NUM. CLXI. 44.

Carta Roberti de Dicledona *donantis & confirmantis Eccleſiæ de* Theok. *6 acras prati.*

CARTA *Roberti de Dicledona* dantis & confirmantis Eccleſiæ de *Theok.* aſſenſu *Maenſciæ* Uxoris ſuæ & hæredum ſuorum 6 acras prati ſui quæ jacent ſuper *Avenam* juxta Pratum *Rogeri* Clerici ad Aquilonem liberas & quietas ab omni ſervitio & exactione ſeculari. Ipſe etiam & hæredes ſui debent warantizare prædictas 6 acras prati dictæ Eccleſiæ contra omnes homines & feminas. Et ſi warantizare non poterunt, facient rationabile eſcambium loco competenti. Item de eodem alia Carta eo adjuncto, quod percipiet annuatim de Eccleſia pro omni ſervitio de præfatis 6 acris prati unum par Calcarium aut 2 *d.*

NUM. CLXI. 45.

De uno meſſuagio dimidiæ virgatæ terræ in eadem villa de dono Roberti de Dicleſdon, *& uxoris ſuæ.*

CARTA *Roberti de Dicleſdon* cum uxore ſua & hæredibus dans Eccleſiæ de *Theok.* unum meſſuagium dimidiæ virgatæ terræ in *Strengeſham* libere & quiete tenendum; ita quod ſi aliquod ſervitium inde vel a Rege, vel a quocunque alio exactum fuerit ipſe & hæredes ſui adquietabunt. Hoc meſſuagium ſitum eſt in *Boieſtred* juxta meſſuagium *Heremanni.* Ipſe autem *Robertus* dedit eſcambium hominum qui tenent virgatam ad quam prædictum meſſuagium pertinebat.

NUM. CLXI. 46.

Carta Willielmi de Bokingham *de dimidia virgata terræ.*

CARTA *Willielmi de Bukingham* facta Monachis *Theok.* de illa dimidia virgata terræ in villa de *Strengeſham* quam *Egelina de Sancto Ligerio* ei hæreditabiliter conceſſit, ita ut Monachi adquietent eum & hæredes ſuos dimidiam libram Cumini verſus præfatam *Egelinam* & hæredes ſuos, & verſus dominum Regem de Regali ſervitio.

NUM. CLXI. 47.

De contentione quæ fuit aliquando de Decima unius Hidæ terræ.

CONTROVERSIA fuit tempore *Simonis Wigornienſis* Epiſcopi inter Eccleſiam de *Theok.* & Eccleſiam de *Winchelcumb* ſuper Decima unius hidæ terræ quam *Rogerus de Dicleſdon* in *Grettona* de feudo Com. *Glouc.* tenuit, quæ ſic quievit confirmata a præfato Epiſcopo; Capella prædictæ villæ de *Grettun* & tota Parochia & medietas Decimæ prædictæ hidæ Eccleſiæ de *Withecumba* remanſit, & alia medietas prædictæ Decimæ Eccleſiæ de *Theok.*

NUM. CLXI. 48.

Controverſia inter Litinenſem *Eccleſiam, & Eccleſiam de* Theok. *quievit.*

TESTIMONIUM *Johannis Wigornienſis* Epiſcopi de compoſitione facta inter *Litinenſem* Eccleſiam & Eccleſiam de *Theok.* ſuper calumniis quas Eccleſia *Litinenſis* habebat verſus *Theok.* Eccleſiam de Decimis Dominicorum de *Forthelmet* & de *Prato* & de *Biſſelega* & de *Pulla*, & de Vinea in preſentia ejuſdem Epiſcopi, anno gratiæ M. C. LI. Epiſcopatus ejus anno primo apud *Glouc.* Eccleſiæ *Litinenſis* Decimam Dominici de *Pulla*, & de Vinea Decimam, quas calumniabantur Eccleſiæ *Theok.* liberam & quietam in perpetuum remiſit. Eccleſia vero *Theok.* Eccleſiæ *Litinenſi* liberas & quietas conceſſerunt in perpetuum Decimas frugum totius Dominici quod tunc erat quando compoſitio iſta facta eſt de *Biſſelega* & de *Forthelmetona* & de Prato, & in Boſco & in Plano, ita viz. quod ſi terra ruſticorum creverit in Eſſartis illa decima concedatur Sacerdoti de *Forthelmetuna.* Si vero terra Dominii monachorum in Eſſartis creverit, Eccleſiæ *Litinenſi* reddatur illa Decima. Præterea *Theok.* Eccleſia adquietare debet *Litinenſem* Eccleſiam erga Sacerdotem de *Forthelement*, & de *Briſſeleg*, qui pro Cantaria primum habuit tertiam Decimam partem frugum Dominicorum de Villis prænominatis quam ex compoſitione iſta, cum 2 reliquis partibus integram *Lit.* Eccleſiæ concedit.

NUM. CLXI. 49.

Vide quod ſupra ſcribitur Litinenſis vocatur Lir.

Compoſitio inter Li——— *& Eccleſiam de* Theok.

COMPOSITIO facta inter Rogerum Abbatem *Theok.* & Eccleſiam & *Beldeirum* Abbatem de *Lir.* & Eccleſiam ſuam in cirographo ſigillo partium ſignato, fuit hoc modo. Prædictus Abbas de *Lir.* renuncians omni calumniæ, Decimas ſuas cum terris & hominibus quos habebant in *Forth* & in *Biſſeleg* & in *Quinhulle* Abbati *Rogero* & Succeſſoribus ſuis & ejuſdem Eccleſiæ pro 2 marcis & dimidia reddendis ad *Pentecoſten* perpetuo tenendas conceſſit, niſi, quod abſit, Abbas *Theok.* noluerit. Abbas autem *Rogerus* dedit prædicto Abbati unam Marcam Argenti de Caritate in Confirmationem hujus Conventionis.

NUM. CLXI. 50.

Compoſitio facta inter Eccleſiam Theok. *&* Dirhurſt.

CONTROVERSIA quæ fuit inter Eccleſias de *Theok.* & *Derhurſta* ita quievit. Decima *Roberti* filii *Warini de Witeſell* quam Eccleſia de *Derhurſta* aliquando contra Eccleſiam *Theok.* calumniabatur, eo quod nullam partem inde habebat, per medium diviſa eſt ita quod medietas de Dominico Blado Eccleſiæ de *Derhurſta* remaneat, & aliam partem ejuſdem Eccleſia *Theokesbir.* perpetualiter poſſideat. Eo pacto quod *Rotericus* Monacus & Prior ejuſdem loci & Monaci ſui clamaverunt quietas & liberas & ab omni ſequentium calumnia exemptas Eccleſiæ de *Theok.* cæteras Decimas quas Eccleſia de *Theok.* in Parochia de *Derhurſt* habet, viz. Dominicam Decimam *Frederici de Robintona* tantummodo in annona, & Dominicam Decimam in *Kenemertona.*

NUM. CLXI. 51.

Henricus de Novoforo *confirmat Monachis Villam de* Amenel.

CARTA *Henrici de Novoforo* confirmat Manerium de *Amenel* Eccleſiæ *Theok.* quod *Winebaldus de Balun* avus ſuus ex parte dedit & ex parte vendidit eidem Eccleſiæ, 1 anno *Henrici* Regis 1^mi^ ita liberum & quietum tenendum ſicut illa Eccleſia tenuit a tempore prædicti *Winebaldi*, & ſicut cirographum teſtatur quod inter Eccleſiam *Theok.* & ipſam *Winebaldum* confectum fuit.

NUM. CLXI. 52.

Idem Rex (Hen. 2.) *prohibet ne Monaci vexentur de* Amenel *contra Cirographum* Winebaldi.

CARTA *Henrici* 2^di^ Regis prohibentis *H. de Novoforo*, ne vexaret Abbatem & Monachos *Theok.* de terra de *Amenel*, nec de aliqua alia re, nec eis inde injuriam faceret, nec conſuetudines vel ſervitia exigeret contra Cirographum *Winebaldi de Balun* avi ſui, nec contra Cartam ſuam propriam, nec contra Cartam Regis *H.* avi ſui.

NUM. CLXI. 53.

De 18 *acris terræ in* Craumera *de dono* Roberti de Boneville *& Uxoris ſuæ.*

CARTA *Roberti de Bonavilla & Julianæ* uxoris ſuæ concedentium & dantium Eccleſiæ de *Theok.* 18 acras terræ in loco qui dicitur *Craumere*, pro anima *Ricardi* filii ſui in die ſepulturæ ejus apud *Theok.* in perpetuam Elemoſynam liberas & quietas ab omni ſervitio & conſuetudine; 2 etiam Manſuras in *Theok.* liberas & quietas ab omnibus ſervitiis pro orationibus & ſocietate Eccleſiæ. Hanc donationem fecerunt aſſenſu filii ſui & hæredis

redis *Willielmi* & aliorum hæredum ſuorum prædictæ Eccleſiæ, & cum eiſdem filiis per cultellum. Unde ſuper altare Beatæ *Mariæ* poſuerunt tempore *Rogeri* Abbatis.

NUM. CLXI. 54.

Nicholaus de Stutevilla *confirmat quæ nuper & quæ antiquitus data ſunt.*

NIcholaus *de Stutevilla* confirmat Eccleſiæ de *Theok.* totam terram quam ipſa Eccleſia apud *Craumere* ante ſuum tempus tam ex antiquo quam ex novo dono tenebat, & duas manſuras in Burgo de *Theok.* tenendas libere & quiete ab omni ſervitio & conſuetudinibus Domino ejuſdem feudi pertinentibus tempore *Fromundi* Abbatis.

NUM. CLXI. 55.

W. de Aufei *confirmat unam virgatam terræ de dono* W. de Leſcham *& aliam quam Eccleſia habet de Dono* Roberti de Bolevilla.

CARTA *Walteri de Aufei* confirmantis Eccleſiæ de *Theok.* unam virgatam terræ in *Craumera* quam *Willielmus de Leſcham* eidem dederat, & aliam virgatam terræ ibidem in *Craumera* tanquam proprio dono, & duas Manſuras in *Theok.* quas Eccleſia de dono *Roberti de Boleville* tenuerat, habendas & tenendas in perpetuam Elemoſynam libere & quiete ab omni ſervitio & conſuetudine domino ejuſdem Feudi pertinentibus, tempore *Fromundi* Abbatis.

NUM. CLXI. 56.

Eufemia Talebot *clamavit quietas illas duas virgatas terræ.*

CARTA *Eufemiæ Talebot* quondam uxoris *Girardi Talebot* confirmantis Eccleſiæ Sanctæ *Mariæ Theok.* pro animabus anteceſſorum ſuorum totam terram quam clamavit ad ſuam hæreditatem pertinere in 2 virgis terræ in *Craumere* quam jam dicta Eccleſia diu tenuerat habendam in perpetuum abſque ulla reclamatione ſui vel hæredum ſuorum libere & quiete ab omni exactione ſeculari & ſervitio; tempore *Alani* Abbatis.]

NUM. CLXI. 57.

W. *Comes* Glouceſtriæ *teſtatur* Ricardum de Sancto Quintino *cognoviſſe in Curia ſua ſe nil habere in Eccleſia de* Froma, *nec in Decimis de* Caldewalle *&* Fifhida.

CARTA *Willielmi* Com. miſſa Juſticiariis domini Regis *Anglie* teſtificantis, quod *Ricardus de* Sancto *Quintino* fuit in Curia ſua, & auditis ibi Cartis Monachorum *Theok.* quas habent de Eccleſia de *Froma* & Decimis de *Caldewalle* & de *Fifhida*, ſcilicet, Carta Regis *Henrici* & Carta *Roberti* filii *Haimonis*, recognovit & certus fuit quod ipſa Eccleſia & prædictæ Decimæ ſunt Monachorum prædictorum libere & quiete, & quod ipſe *Ricardus* nullam habet calumniam in eis nec de Advocatione nec de Præſentatione, & penitus eos quiete clamavit. Et ideo rogavit Juſticiarios ut non paterentur Monachos ſuper hoc vexari.

NUM. CLXI. 58.

Idem Ricardus de Sancto Quintino *hoc profitetur quod & Comes Dominus ſuus.*

CARTA *Ricardi de Sancto Quintino* directa Juſticiariis Domini Regis, qua dicit ſe fuiſſe in Curia Domini ſui *W.* Com. *Glouc.* & audiviſſe Cartas Monachorum *Theok.* quas habent de Eccleſia de *Froma*, & de Decimis de *Caldewalle* & de *Fifhida*, ſcilicet, Cartam *Henrici* Regis 1^mi & Cartam *Roberti* filii *Haimonis*, unde intellexit & certus fuit, quod prædicta Eccleſia & Decimæ Monachorum prædictorum ſunt, & quod ipſe nihilominus habuit nec calumniam in illis, nec de Advocatione nec de præſentatione Clerici.

NUM. CLXI. 59.

Jocelinus Salesburienſis *Epiſcopus dicit ſe recepiſſe Magiſtrum* Herveum *ad Eccleſiam illam.*

LITERÆ *Jocelini Salesbirienſis* Epiſcopi miſſæ *Haimoni de Mappandona* & *Ernaldo* Decanis, quibus mandat eis ſe recepiſſe Magiſtrum *Herveum* ad Perſonatum Eccleſiæ de *Froma* & Capellæ de *Caldewella* ad præſentationem Monachorum *Theok.* mandans ut ipſi Magiſtrum *Herveum* pro Capella ſua denuncient Perſonam.

NUM.

Num. CLXI. 60.

W. *Comes teſtatur* Haimonem *filium* Gaufridi *fuiſſe in Curia ſua pro Eccleſia de* Pentrith *quæ adjudicata eſt Monachis de* Theok.

CARTA *W.* Comitis *Glouceſtriæ* directa *Jocelino Sarisburienſi* Epiſcopo cognato ſuo teſtificantis, quod Abbas *Theok.* fuit in Curia ſua placitans pro Advocatione Eccleſiæ de *Pentrith* quam *Haimo* filius *Gaufridi* ex dono *Roberti* Comitis patris *W.* Comitis, ſuam dicebat eſſe, & recognitum eſt ibi in Curia Bar. dicti Comitis Eccleſiam *Theok.* & Monachos a diebus *Roberti Haimonis* & ex ipſius Dono Eccleſiam de *Pentriet* poſſediſſe, & patrem ſuum *R.* nullum jus Advocationis in præfata Eccleſia dediſſe, quàndo manerium illud prædicto *Haimoni* donavit. Requiſivit autem ut quoniam Curia ſua veraciter *H.* cognovit pro calumnia prædicti *Haim.* Eccleſiam *Theok.* non permitteret amplius vexari, & quicquid Abbatum eſſet per rigorem Juſtitiæ faceret integre reſtitui.

Num. CLXI. 61.

Teſtimonium W. *Comitis quod* Radulphus Chamel *remiſit calumniam de* 1 *hida terræ in* Cheotel.

CARTA *Willielmi* Comitis teſtificantis quod *Radulphus Chamel*, homo Abbatis *Theok.* & Monachorum coram eo & hominibus ſuis apud *Theok.* penitus quietam clamavit calumniam qua ipſum Abbatem & Monachos vexaverat de quadam Hida terræ, quam pater ſuus antiquitus vendiderat prædictis Monachis, aſſerens ſe injuſte de hoc adverſus eos inſurrexiſſe, quia ipſe cum adoleſcens eſſet eidem venditioni interfuit & facta patris ſui conceſſit & confirmavit ut hæres ſuus. Ipſe etiam *Radulphus* coram eo affidavit in manu *Willielmi de Boſco* militis prædicti Comitis quod ipſe & hæredes ſui ſine fraude & dolo prædictam terram warrantizarent, & quod illos nunquam de prædicta Hida vexarent. Sed & ipſe *Radulphus* & *Willielmus* filius ſuus & hæres in Capitulo *Theok.* juraverunt ſuper ſacroſancta Evangelia quod non ipſi nec hæredes ſui illos de prædicta terra in aliquo tempore vexarent.

Num. CLXI. 62.

W. *Comes confirmat Domum & Manſuram Monachis* Theok.

CARTA *W.* Comitis confirmantis Eccleſiæ Sanctæ *Mariæ Theok.* ad præſentationem *Thomæ* filii Gaufridi Aurifabri *Theok.* in perpetuam Elemoſynam illam placeam in qua habebatur domus patris ſui & matris & *Baldobzan* Avi ſui in *Theok.* in Burgo juxta molendinum Monachorum, tenendam ita libere & quiete ſicut pater ſuus & avus illam tenuerunt tempore Roberti filii *H.* & *Roberti* Comitis Patris ſui.

Num. CLXI. 63.

De una virgata terræ in Aileſwrdhe *ex dono* Philippi de Cailewei.

CARTA *Aviciæ de Cailewei* & *Hugonis* filii ejus & hæredis concedentium Eccleſiæ de *Theok.* de teſtamento *Philippi de Cailiwei* domini ſui unam virgatam terræ in *Aileſwrthe* libere & quiete in perpetuam Elemoſynam tenendam de omnibus qui ad eos pertinebant, & de omnibus exactionibus. Eccleſia autem *Theok.* dedit *Hugoni* 12 *d.* ad emenda Calcaria tempore *Roberti* Abbatis.

Num. CLXI. 64.

De tota terra illa quam Willielmus Piſtor *habuit in* Dunnecheulle *data Monachis* Theok.

CARTA *Willielmi Piſtoris* facta *Alano* Abbati & Conventui *Theok.* de tota terra quam habuit in *Dunnecheulle* libera & quieta ab omni ſervitio de qua ſeiſivit prædictos Monachos, ponendo unum Cultellum propria manu in altare Beatæ *Mariæ* in puram Elemoſynam ſine aliqua reclamatione ſui vel hæredum ſuorum.

Num. CLXI. 65.

Carta ejuſdem W. *de* 4 *acris terræ datis Eccleſiæ de* Theok. & Monachis.

CARTA ejuſdem *W. Piſtoris* dantis pro anima ſua & ſuorum Eccleſiæ de *Theok.* in perpetuam Elemoſinam 4 acras terræ, unam ſcilicet juxta viam *Homedunæ*, & unam juxta *Chicwei*, & 2 ſuper *Codelinge*.

Num. CLXI. 66.

Watlerus de Dunſtonvilla *confirmat terras de* Pultona *&* Werſtona.

CARTA *Walteri de Dunſtanvilla* confirmantis Eccleſiæ de *Theok.* tempore *Alani* Abbatis terram de *Pultona* pro ſervitio unius militis, vel ſicut

ſicut eas diu tenuerat & terram de *Werſtona* pro ſervitio unius militis ſicut eas diu tenuerat ita quod ipſe & hæredes ſui poſt mortem *Willielmi* Baſtard ponerent unum Monachum idoneum in præfata Eccleſia ſucceſſive in perpetuum ad faciendum ibi ſervitium pro ſalute ſua & prædeceſſorum ſuorum. Ipſe autem & hæredes ſui prædictæ Eccleſiæ Monachis contra omnes homines Warantizarent prædictas terras, ſi forte aliquis moviſſet contentionem adverſus Monachos de illis vel de Monacho faciendo.

NUM. CLXI. 67.

Contentio quæ fuit inter Eccleſiam de Theok. *& de* Bekleford *ſic quievit.*

Carta Reginaldi *Comitis* Cornubiæ *confirmantis terram de* Werſton.

COMPOSITIO facta inter Eccleſiam de *Theok.* & de *Bekleford* in præſentia *Rogeri Wigornienſis* Epiſcopi anno gratiæ 1177, 14 Kal. Junii, in Eccleſia Sancti *Petri* apud *Winchecumbam* de Capella de *Waſſeburna* & Decimis Ruſticorum de *Dudecote* Magiſter *Silveſter* Rector Eccleſiæ de *Bekeford* in perpetuam Elemoſynam Eccleſiæ de *Theok.* remiſit omne jus quod vendicabat in Capella de *Waſſeburna*, ita quod ſi aliquod inſtrumentum haberet ſuper hiis quæ petebat in præſcripto Capitulo nullas de cætero vires haberet. Eccleſia vero *Theok.* remiſit Eccleſiæ de *Bekeford* Decimas Meſſium & Nutrimentorum & omnium quæ per annum renovantur de 12 Virgatis terræ in *Dudecote* cum iſtam excolunt qui ſunt Parochiani Eccleſiæ de *Bekeford.* Præterea Eccleſia de *Theok.* conceſſit Eccleſiæ Sancti *Andreæ* de *Eſtona* omnes decimas tam majores quam minores cujuſdam virgatæ terræ quam *Willielmus Francus* tenuit de Eccleſia de *Theok.* in eadem villa de *Eſtona.* Si autem forte proceſſu temporis aliqua pars de 12 prædictis virgatis terræ in Dominicam verſa fuerit, nihilominus inde decimas perſolvent. De 30 vero acris terræ quas tempore hujus tractationis Monachi *Theok.* de Dominico excoluerunt in eadem villa de *Dudicot* non ſolvent Eccleſiæ de *Bedford* decimas; ſi autem villanis traditæ fuerint, decimas inde ſolvent ſicut & de aliis Eccleſiæ de *Bekeford.*

fol. 81. b.

NUM. CLXI. 68.

Confirmatio Henrici Wigornienſis *Epiſcopi de Eccleſiis* Briſtol *& quibuſdam aliis rebus.*

CARTA generalis *Henrici Wigornienſis* Epiſcopi confirmantis Eccleſiæ de *Theok.* omnia quæ & *Simon Wigornienſis* Epiſcopus & etiam ampliora, hæc ſcilicet, Eccleſiam Sancti *Jacobi* de *Briſtoll*, ubi Prioratus eſt, cum ipſo Prioratu, & cum omnibus pertinentiis ſuis; Eccleſiam Sancti *Johannis* de *Briſtoll*; Eccleſiam Sanctæ *Trinitatis Briſtoll*; Eccleſiam Sancti *Jacobi* de *Fraia* de *Briſtoll*; Eccleſiam Sancti *Andoeni* de *Briſtoll*; Eccleſiam Sancti *Michaelis* de *Briſtoll*; Eccleſiam Sancti *Brendani* extra villam de *Briſtoll*; Eccleſiam de *Edrickſtona* cum pertinentiis ſuis de dono *Fredtherici de Botinton*, 6*s.* quos idem *Frethericus* dedit Eccleſiæ de *Theok.* quum ibidem monachatus eſt; & de dono *Roberti Muchegros* filii ſui 6*s.* quos dedit eidem Eccleſiæ, & quando ibidem habitum religionis ſuſcepit. Idem *H.* Epiſcopus confirmat Penſionem duorum Biſantionum in Eccleſia de *Hedricheſtona. Mangerus* etiam *Wigornienſis* Epiſcopus eandem Penſionem & jus Præſentationis de illa Eccleſia Monachis confirmat.

NUM. CLXI. 69.

De Eccleſiis de Merlave *& de* Hameled *quas* Hugo Lincolnienſis *Epiſcopus confirmat Monachis* Theokesburienſibus, &c.

CARTA *Hugonis Lincolnienſis* Epiſcopi qui inſpectis Cartis *Roberti* filii *Haimonis* confirmat Monachis *Theok.* Eccleſias de *Merlave* & de *Hamelid* quas præfati Patroni eis dederunt cum omnibus pertinentiis ſuis.

Idem Epiſcopus per Cartam ſuam inſtituit Robertum Bardulf in Eccleſia de *Hameled* ad præſentationem Monachorum de *Theok.* ſub annnua Penſione 60*s.*

Idem *Robertus Bardulf* obligat ſe Domino ſuo Abbati *Theok.* ad dimidiam Marcam annuatim pro Hoſpitio ſuo, quia non habet honeſtum domicilium in quo poſſit eum recipere apud *Feirford.*

Litera *Willielmi Wigornienſis* Epiſcopi teſtificantis quod ad præſentationem Monachorum *Theok.* & *Alani* Abbatis admiſit *Robertum* Clericum ad Eccleſiam de *Sened* tenendam ſub annua Penſione unius Marcæ ſolvendæ duobus Terminis, medietatem ad Paſca & aliam Medietatem ad Feſtum Sancti *Michaelis.*

Teſtimonium ejuſdem Epiſcopi quod admiſit Magiſtrum *Simonem* ad Eccleſiam de *Fornebyria* ad præſentationem Monachorum *Theok.* tenendam ſub annua Penſione 64*s.* ad 4 Terminos anni.

Carta *W.* Com. *Glouc.* confirmantis Eccleſiæ *Theok.* 7 acras agriculturæ & unam de Prato quas *Ricardus* filius *Hugonis Groſſi* de eo tenuerat & ſuo aſſenſu dedit in Elemoſinam Eccleſiæ Sanctæ *Mariæ Theok.*

Carta *Roberti de Cairdif* concedentis Eccleſiæ de *Theok.* in perpetuam Elemoſinam Decimam totius foeni in Dominico ſuo de *Waltuna*, quam Decimam pater ſuus ſui permiſſione perfecit tempore *Alani* Abbatis.

Controverſia inter Eccleſiam *Theok.* & Eccleſiam de *Langeduna* ſuper Decimis de *Hurſta* & de Terra *Nic. Blake* tempore Magiſtri *R. Folet* Rectoris illius Eccleſiæ ſic quievit, ſcilicet, quod Eccleſia de *Langeduna* & ejus Rectores in Perpetuum tenebunt illas Decimas de Eccleſia de *Theok.* ſolvendo 3*s.* annuatim Eccleſiæ de *Theok.* ad feſtum Sancti *Michaelis* pro eiſdem.

Carta

Carta *W. Folet* clamantis quietam in perpetuum Eccleſiæ de *Theok.* terram illam de *Tetteleia* de qua controverſia fuit inter eum & Abbatem *Alanum*, etiam quod nec ipſe nec hæredes ſui ullo tempore illam repeterent nec aliquod clamium inde facerent.

Carta *Roberti de Muchegros de Botintuna* confirmantis Eccleſiæ de *Theok.* Elemoſynam 6 *s.* annuorum quos Pater ſuus *Fredericus* dedit eidem Eccleſiæ cum ibi habitum Religionis ſumeret, & obligavit hæredes ſuos ad eorum ſolutionem.

Carta *Ricardi de Muchegros* ratam habentis conceſſionem & donationem avi ſui *Frederici* de 6 *s.* reddendis annuatim Eccleſiæ de *Theok.* per manum hæredum ſuorum ad feſtum *Annunciationis* Beatæ *Mariæ*, quando ibi Monachus factus eſt, & nihilominus Donationem Patris ſui *Roberti de Muchegros* factam prædictæ Eccleſiæ de *Theok.* & de aliis 6 *s.* ad prædictum terminum ab hæredibus ſuis ſolvendis, quando & ipſe ibi Monachatus eſt, ad quorum 12 *s.* ſolutionem idem *Richardus Muchegros* fideliter faciendam, ſicut ab avo & patre ſuo facta eſt conceſſio, ſe & hæredes ſuos in perpetuum conſtituit debitores termino definito.

Carta *Roberti de Muchegros* dantis Eccleſiæ de *Theok.* ſecum quando ibi Monachatus eſt redditum 6 *s.* ab hæredibus ſuis annuatim ſolvendorum, ad *Annunciationem* Sanctæ *Mariæ*, exceptis illis 6 *s.* quos pater ſuus *Fredericus* eidem Eccleſiæ dedit, quando & ipſe ibi habitum Monachi ſuſcepit tempore *Alani* Abbatis.

Carta *Thomæ Janitoris* per quam reddit Eccleſiæ de *Theok*, & Sancti *Jacobi de Briſtoll* terram illam quam uxor ſua Matildis diviſit Deo & Eccleſiæ Sancti *Jacobi*. Et præterea idem *Thomas* conceſſit eidem Eccleſiæ Sancti *Jacobi* 12 *s.* terræ in rubea terra, & 4 acras terræ ſuper *Aexeliam* & 2 Acras infra ita libere & quiete tenendas ſicut *R.* Comes *Glouceſtriæ* Dominus ſuus illi dedit & poſt eum *W.* Comes filius ſuus confirmavit.

Carta *Willielmi Trian* qui dedit & conceſſit Capellæ Sancti *Michaelis* domus Infirmorum Monaſterii *Theok.* quolibet anno 12 *d.* de redditu prati ſui de *Theok.* ad lumen ejuſdem Capellæ.

Carta *Alexandri de Stoke* teſtificantis quod ipſe aſſenſu *Roberti* filii ſui & hæredis quietam clamavit querelam & omnino ſopitam remiſit *Alano* Abbati & Conventui de *Theok.* de terra de *Suibgete*, ita quod nec ipſe nec hæredes ſui inde quicquam unquam clamarent. Poſteaque voluit ſub habitu Religionis vivere, & mori, reddidit ſeipſum Eccleſiæ Beatæ *Mariæ Theok.* & dedit ſecum & aſſignavit de conſenſu prædicti hæredis ſui in perpetuam Elemoſynam totam terram illam & pratum quam filius *Simardi* hactenus de eo tenuerat in *Langeford*, ita quod Abbas & Conventus inde redderent annuatim *Roberto* filio ſuo 2 *s.* ad feſtum Sancti *Michaelis* & hæredibus ſuis pro omni ſervitio. Et ſi forte idem *Robertus* hæres ſuus vel ipſius *Roberti* hæredes non poſſent warantizare Monachis de *Theok.* illam terram & pratum, tunc ipſi darent prædictæ Eccleſiæ 5 *s.* annuatim pro eſcambio.

Carta *Roberti de Stoke* teſtificantis ſe præſentem eſſe cum pater ſuus remitteret quærelam ſuam verſus Eccleſiam de *Theok.* & cum ſe redderet eidem Eccleſiæ, & totum confirmavit ſecundum quod Carta patris ſui proportat.

Carta *Simonis de Columba* & *Roiſiæ* uxoris ſuæ concedentium Eccleſiæ de *Theok.* in perpetuam Elemoſynam duas partes Decimæ Dominii ſui de *Buterlega* in omnibus rebus de quibus Decimæ dari debent, tertia parte retenta ad ſervitium oratorii ſui, tempore *Alani* Abbatis.

Carta *Simonis de Columba* qui concedit pro anima ſua & nominatim pro animabus uxoris ſuæ *Roiſiæ* & filiæ ſuæ *Roiſiæ*, Eccleſiæ Beatæ *Mariæ* de *Theok.* ubi corpus ejuſdem uxoris ſuæ requieſcit, totam Decimam foeni de Dominico ſuo de terra ſua de *Pulla* quam Dominus ſuus *Henricus* Rex dedit ei pro ſervitio ſuo, tempore *Alani* Abbatis.

NUM. CLXI. 70.

Contentio inter A. *Abbatem &* Herebertum *Capellanum ſuper Vicariam* Craneburniæ *ſic quievit.*

DECISIO cauſæ quæ vertebatur inter *A.* Abbatem & Conventum *Theok.* & *Herebertum* Capellanum ſuper Vicaria de *Craneburna* Commiſſione facta auctoritate *Celeſtini* Papæ *Willielmo Hereſordenſi* Epiſcopo & *A.* Abbati de *Flexlega.* Idem *Herbertus* dicens ſe in Eccleſia de *Craneburna* perpetuam Vicariam habere, & Capellam in Curia Comitis de ipſo Comite tenere in Capite & non de Eccleſia de *Theok.* & multa alia proponens in diſpendium Eccleſiæ de *Theok.* ſuper quibus aliquando tractus in Com. auctoritate Archiepiſcopi coram *R.* Abbate de *Cirenceſtria* & *P.* Archidiacono *Wigorniæ* ad Dominum Papam appellavit ſacramento præſtito de appellatione proſequenda, quam biennium & eo amplius proſequi contempnente, tam de præfatis judicibus cauſa demandata, & partibus in judicio conſtitutis, idem *Herebertus* tandem cognovit, ſine jure ſe injuſte Abbatem vexaſſe & nullum jus habere, nec in Vicaria nec in Capella vel aliis rebus quæ propoſuerat verſus Abbatem, & proſtratus veniam poſtulavit; unde Abbas, ad præces Judicum remiſſo ei rancore, permiſit, ut in vita ſua Vicariam teneret; dum tamen fidelitatem ſervaret. Quæ autem ad Vicariam pertinent hæc ſunt, *Herbertus* deſerviet tam Eccleſiæ de *Craneburna* quam ſuis Capellis, hoc eſt, Capellæ de Cimiterio, Capellæ de Curia Comitis, Capellæ de *Winburna* Abbatis & voluntatem & præceptum Abbatis, vel illius qui in loco ipſius fuerit; nec in Eccleſia ipſa de *Craneburna* vel Capellis aliquid præſumet contra voluntatem. In menſa Prioris Procurationem habebit ſingulis diebus & extra nil niſi forte graviter infirmatus, ita quod venire non poſſit. Die *Natalis Domini*, die *Paſſionis Domini*, die Paſchæ, tertiam partem oblationum habebit in Eccleſia de *Craneburna*, Oblationem etiam in ſecunda Miſſa pro defunctis præſentibus ſecundum diviſum, uſque ad 12 *d.* quod autem ſupra fuerit, dividetur inter Priorem & ipſum dimidiabiliter. Ad diviſum faciendum non ibit niſi ſub Teſtimonio miſſi Prioris Clerici vel Laici. Proventus de confitentibus inter Priorem & ipſum dimidiabiliter. Idem *Herebertus* habebit unam virgatam terræ quam hactenus in *Craneburna* cum domibus ad ipſam pertinentibus tenuit, etiam totam Wilenagii Decimam de Winburna Abbatis, cum tertia parte Dominici, excepta Decima Lanæ. Unuſquiſque Denarius, ſi in miſſa ſua oblatus fuerit ſuus erit. De Sponſalitiis etiam tertiam ſibi partem vendicabit. Nullum retinebit Capellanum ſub ſe, niſi de voluntate Prioris.

NUM.

NUM. CLXI. 71.

Concordia facta inter Ceciliam *Comitiſſam* Herefordiæ, *& Abbatem de uno meſſuagio in* Langeford.

FINALIS concordia inter *Ceciliam* Comitiſſam *Herefordiæ* petentem, & *Alanum* Abbatem *Theok.* anno regni Regis *Johannis* tertio, ad Weſtmo. a die Sancti *Michaelis* in unum menſem, de uno meſſuagio cum pertinentiis in *Langeford*, ſcilicet quod prædicta *Cecilia* remiſit & quietum clamavit, pro anima ſua & anteceſſorum ſuorum, de ſe & hæredibus ſuis, prædicto Abbati & ſucceſſoribus ſuis totum jus & clamium quod habuit in prædicto meſſuagio cum pertinentiis in perpetuum.

NUM. CLXI. 72.

Concordia inter Alanum *Abbatem &* Rogerum Corbet *de Eccleſia de* Hedelega.

FINALIS concordia facta in Curia Domini Regis apud *Merleberg*, in octavis clavis Paſchæ, anno Regni Regis *Johannis* 2^do^ inter *Rogerum Corbet* & *Hawiſan* uxorem ſuam petentes & *Alanum* Abbatem *Theok.* Adforciantem de Advocatione Eccleſiæ de *Chedeſlega* unde placitum fuit inter eos in eadem Curia, viz. quod ipſe Abbas remiſit eis advocationem Eccleſiæ prædictæ, & prædicti *R.* & *Hawiſa* uxor ſua dedit prædicto Abbati & Eccleſiæ de *Theok.* 4 virgatas terræ cum pertinentiis ſuis in *Wadehamet*, ſcilicet, unam virgatam terræ quam *Hugo* filius H——— tenuit, & dimidiam virgatam terræ quam *Hugo Kynemar* tenuit, & unam virgatam quam *Ricardus Fid.* tenuit, & unam virgatam & dimidiam quam *Edmerus Hoſp.* tenuit. Et præterea 4 virgatas terræ cum pertinentiis & dimidiam in *Dreitona*, ſcilicet, unam virgatam terræ quam *Robertus* Textor tenuit, & dimidiam virgatam quam *Ricardus Hugenam* tenuit, & dimidiam virgatam terræ quam *Thomas* filius *Sulſweini* tenuit, & unam Virgatam quam *Rogerus* filius Viduæ tenuit, & dimidiam virgatam quam *Robertus de Winterfold* tenuit, & dimidiam virgatam quam *Eſoluvus* filius molendinarii tenuit, & dimidiam virgatam quam *Matildis* vidua tenuit, habendas & tenendas eidem Abbati & ſucceſſoribus ſuis in perpetuam & puram Elemoſynam quietas ab omni ſervitio ſeculari & exactione. Et ipſe *Rogerus* & *Hawiſa* uxor ejus & hæredes eorum warantizabunt Abbati & ſucceſſoribus ſuis totam prædictam terram contra omnes homines.

NUM. CLXI. 73.

Variæ Cartæ.

CARTA *Johannis de Suwik* confirmantis Eccleſiæ de *Theok.* quandam terram in *Glouc.* quæ jacet extra murum in *Glouc.* Sancti *Oſwaldi* quam *Ricardus de Ex.* tenuit, & in Burgo *Theok.* unum Burgagium, & unam acram prati & alteram acram terræ colundæ ſuper *Aldebir.* quas terras *Willielmus* pater ſuus dederat Eccleſiæ de *Theok.* quas etiam *Willielmus* Comes ei dederat pro ſervitio ſuo.

Carta *Ricardi Swiſth* concedentis Eccleſiæ de *Theok.* ad luminaria 2 *s.* redditus annuatim de terra quam *Alanus* filius *Walteri* tenuit de eo, dedit in perpetuum de eadem terra 12 *d.* Eccleſiæ Sancti *Petri* de *Biſſelega*, & croftam unam in qua horreum ſacerdotis ſitum eſt, tempore *Alani* Abbatis.

Nicholaus de Sancta Brigida dedit Eccleſiæ de *Theok.* medietatem Decimæ ſuæ de *Hereſfeld* quas Canonici *Lanton.* tenent modo pro 10. *s.*

Carta *H. Wigornienſis* Epiſcopi teſtificantis quod ad præſentationem Monachorum *Theok.* recepit *Ricardum Camblanum* ad illam medietatem Eccleſiæ Sancti *Petri* de *Briſtoll* quam *Stephanus de Ripum* tenuit ante illum, tenendam & habendam ſub annua penſione 3 *s.* ſolvendorum Eccleſiæ Sancti *Jacobi Briſtoll.*

Carta *H. Wigornienſis* Epiſcopi de Eccleſia Sancti *Michaelis de Briſtoll* facta *Ricardo Cumblano* ad præſentationem *Monachorum Theok.*

Carta *Osberti Alguri* concedentis Eccleſiæ de *Theok.* ad lumen Eccleſiæ 6 *d.* annuatim reddendos ad feſtum Sancti *Clementis*, 4 ſcilicet de Domo ſua in qua manſit, & 2 *d.* de Domo quam habuit de *Bilſel.* quos 2 *d.* hæres domus in qua manſit recipere debuit, & illos cum cæteris reddere ad prædictum terminum, tempore Abbatis *Alani.*

Carta *Randulphi Finegal* concedentis Eccleſiæ de *Theok.* ſine aliqua reclamatione ſui vel hæredum ſuorum illam terram totam quæ jacet a parte Meridiei juxta vineam Monachorum, quæ dicitur *Novalanda*, in perpetuam Elemoſynam, tempore *Alani* Abbatis.

Carta Magiſtri *Nicholai de Semisbir.* de duabus partibus Decimarum ejuſdem villæ, quas Abbas *Alanus* ei reddidit ad firmam tenendas pro 8 *s.* dum fuerit in ſeculari habitu, quos juravit fideliter ſolvere in Octavis *Paſchæ* & etiam Sancti *Michaelis* pro æqua portione.

Carta *Nicholai de Muttona* concedentis Eccleſiæ Sanctæ *Mariæ Theok.* de conſenſu *Philippi* hæredis ſui, pratum ſuum juxta Torrentem de *Carent*, quod *Osbernus* filius *Ailgari* aliquando tenuit de eo, tenendum libere & quiete in perpetuum, ſolvendo inde annuatim ei & hæredibus ſuis 12 *d.* in Purificatione Sanctæ *Mariæ* 6 *d.* & in Nativitate ejuſdem 6 *d.* pro omni ſervitio.

Carta *Willielmi de Colecumba* filii *Simonis de Henelega* concedentis & confirmantis Eccleſiæ de *Theok.* illam virgatam terræ in *Baldehala* quam dederat *Ricardo* fratri ſuo pro ſervitio ſuo, & pro 2 Calcaribus de 2 *d.* reddendis in Paſcha ei & hæredibus ſuis; & pro 16 *s.* reddendis Priori de *Malvernia* per annum pro omni ſervitio. Quam virgatam terræ idem *Ricardus* dedit Eccleſiæ *Theok.* cum corpore ſuo quando in extremis habitum illius Eccleſiæ recepit, ſalvo prædicto ſervitio *Willielmo de Colecumba* & hæredibus ſuis, & Prioris majoris *Malverniæ* prædictis.

Carta *Jordani Wace* facta Eccleſiæ *Theok.* anno primo *W.* Abbatis de omnibus terris ſuis de *Briſtoll*; viz. illa quæ eſt intra Burgum *Briſtoll* juxta Macellum ex parte occidentali, & illa terra de feudo *Roberti* filii *Marci* quæ eſt proxima prædictæ terræ ex parte Aquilonari, quæ reddidit ei annuatim 4 *s.* & illa terra quæ eſt ſuper montem verſus Eccleſiam

cleſiam Sancti *Auguſtini* quæ reddit Sancto *Jacobo* de *Briſtoll* annuatim 12 *d*; & omnes terras ſuas de *Blidebluna* in *Hibernia*, illam ſcilicet quæ eſt juxta Eccleſiam Sanctæ *Trinitatis* ex parte Occidentali, & illam terram quæ eſt juxta Eccleſiam Sancti *Audoeni*. Præfatus vero Abbas & Monachi de qua eos ſeiſivit de prædictis terris in pleno hundredo de *Briſtoll* adquietaverunt prædictum *Jordanum* de 26 Marcis Argenti tam in *Judaiſmo* quam alibi, pro quibus terræ ipſæ erant obligatæ Creditoribus; & receperunt eum & uxorem ſuam *Editham* in ſocietatem ſociorum, benefactorum & Orationum Eccleſiæ, & invenient eis neceſſaria omnia in victu & veſtitu in tota vita ſua.

Carta *Milonis Barba April.* dantis Eccleſiæ Sanctæ *Mariæ Theok.* in perpetuam Elemoſinam redditum 12 *d.* de terra quam *Robertus Pipere* tenuit in villa de *Covintre* quæ eſt in foſſata Baillii Caſtelli Comitis.

Carta *Ailwardi* Juvenis facta Eccleſiæ *Theok.* anno primo *Walteri* Abbatis de terra ſua in *Hibernia* quæ dicitur *Croſmalgium* cum omnibus pertinentiis ſuis, ita quod *Mathias* & *Thomas* filii ſui & eorum hæredes illam teneant de Eccleſia de *Theok.* ſolvendo annuatim 2 Aureos ad feſtum Sancti *Michaelis* & ipſi eandem terram ab omni ſervitio adquietabunt.

Carta *H. Landavenſis* Epiſcopi concedentis *Domui* de *Morgan* Eccleſiam de *Kenefet* cum Capellis, Terris & omnibus pertinentiis ſuis aſſenſu & petitione *W.* Abbatis & Conventus *Theok.* ſolvendo domui *Theok.* annuatim 10 Marcas, 5 infra octavam Paſchæ, & 5 infra octavam Sancti *Michaelis*.

Compoſitio inter *W.* Abbatem & Conventum *Theok.* & Magiſtrum *R. Foliot* Perſonam Capellæ de *Bikemareys* ſuper 2 partibus minutarum Decimarum Curiæ de *Bikemareys* quas prædicti Abbas & Conventus ſibi deberi proponebant aſſenſu & voluntate *Lambekini* qui tunc temporis curam gerebat *Roberti Foliot* prædictæ Capellæ Advocati, viz. quod Abbas & Conventus 2 partes Decimarum frugum curiæ prædictæ ſicut conſueverunt, & medietatem omnium minutarum Decimarum percipient. Dictus vero *R.* & ſucceſſores ſui Perſonæ prædictæ capellæ habebunt ad ſervitium Capellæ 3^{am} partem Decimarum frugum & medietatem minutarum Decimarum, & totam Decimam foeni de Dominico Curiæ una cum Decima terræ & aliis bonis quæ *Willielmus Foliot* qui ipſam Capellam fundavit eidem Capellæ caritative conceſſit. Hæc compoſitio confirmata eſt a partibus & a Domino *Malgerio Wigornienſi* Epiſcopo.

Carta *Roberti de la Mara* facta Eccleſiæ de *Theok.* & Monachis annuente *Mabilia* uxore ſua & hærede de una virgata terræ in *Wodemaneſcot* cum omnibus pertinentiis ſuis liberam & quietam ab omni ſeculari ſervitio & exactione, illam *viz.* quam *Reginaldus Wigig.* tenuit de eo, quam virgatam terræ dedit cum corpore ſuo quando agebat in extremis. Conceſſit etiam eidem Eccleſiæ prædictum *Reginaldum* tanquam nativum ſuum cum omni ſequela ſua in perpetuum.

Carta *Mabiliæ* Sororis ejuſdem *Roberti* & hæredis de dono fratris ſui poſt mortem ejuſdem fratris per omnia confirmantis, ſicut Carta *Roberti* proportat.

Teſtimonium literatorium *Hereberti Salesbirienſis* Epiſcopi quod admiſit Magiſtrum *Willielmum* de *Teiſſe* ad Eccleſiam de *Chetel* ad præſentationem *W.* Abbatis & Monachorum *Theokesbircenſium*.

Controverſia inter *Malgerum* Epiſcopum *Wigornienſem* & *Walterum* Abbatem & Monachos *Theok.* mota anno Incarnationis Dominici 1207, ſic quievit, Abbas & Monachi parabunt per aquam quæ dicitur *Avene*, *Wigornienſi* Epiſcopo duas vias competentes, unam verſus *Glouceſtriam*, & aliam verſus *Wigorniam* & *Malveriam*, & paratas conſervabunt competentes. Abbas etiam & Monachi providebunt, quod Epiſcopus & Succeſſores ſui nullum damnum incurrant in pratis ſuis vel Molendino de *Bredona* occaſione Molendini Monachorum, neque aquæ detentæ pro Molendino ſuo.

Controverſia inter Eccleſiam de *Theok.* & Eccleſiam Sanctæ *Mariæ de Tweninga*, tempore *Malgerii Wigornienſis* Epiſcopi & *W.* Abbatis *Theok.* amicabiliter ſic quievit; Eccleſia de *Theok.* habebit plenarie omnes Decimas garbarum & omnium aliarum rerum de omnibus illis terris quas *Walter de Matta* tenuit in *Tweninga* de feodo Comitis *Glouceſtriæ* & *Duddingheſhale* & de omnibus illis terris quas *Willielmus Wigornienſis* tenuit in eadem villa de eodem feodo. De illa autem virgata quam prædictus *Walterus* tenuit de feodo Abbatis de *Winchelcumba* in prædicta Villa nihil recipiet Eccleſia de *Theok.* nec de *Buttecroft*. De omnibus autem illis terris quæ ſunt in eadem villa de feodo Comitis *Glouceſtriæ* quas *Ricardus de Lecche* & *Robertus Levieth* & *Henricus* filius *Rogeri*, & *Willielmus Hoc* & *Willielmus Wlmar* & *Sebinus Hoc* tenuerunt percipiet Eccleſia de *Theok.* 2 partes Decimarum de Garbis, & mortuorum corpora cum principali legato de eiſdem terris præter illam virgatam terræ quam *Willielmus Pac* & *Nicholaus* frater ejus tenuerunt, in qua Eccleſia de *Tweninga* omnes Decimas & omnia jura parochialia percipiet. Eccleſia etiam de *Tweninga*, & quicunque in ea Perſona fuerit partem Decimarum de Garbis cum omnibus minutis Decimis, oblationibus & obventionibus quæ de præfatis terris provenire poterint. De quibus terris Eccleſia de *Theok.* duas partes garbarum percipiet. Hæc compoſitio in Cirographum redacta ſigillo Abbatis & Conventus *Theok.* Eccleſiæ de *Tweninga* confirmata eſt. Fol. 87. 6.

Controverſia inter Abbatem *W.* de *Theok.* & *Henricum de Campo Ernaldi* Milite de terra quæ dicitur *Ealdeduna*, quam prædictus Abbas & Monachi de *Theok.* dicebant ad villam ſuam pertinere, hoc modo facta eſt, *Henricus* prædictus de conſenſu *Oliverii* hæredis ſui & aliorum hæredum——

——————————————ejus quietam clamavit Eccleſiæ de *Theok.* medietatem illius terræ in perpetuum. Et Monaci clamaverunt ei & hæredibus ſuis quietam aliam medietatem, & hoc a Procuratore Monachorum Magiſtro *Petro* apud *Oxon* & a prædictis *Henrico* & hærede ſuo *Oliverio* firmiter in perpetuum tenendum affidavit.

Carta *Jordani Parcarii* & *Margaretæ* uxoris ſuæ concedentium Eccleſiæ Sanctæ *Mariæ Theok.* & Monachis totam aquam quæ eſt ſuper terram ſuam quæ dicitur ſuperior *Caldevall*, ut Monachi eam ducant libere & quiete per terram eorum quantum durat veſus —ſine ulla moleſtia eorum vel hæredum ſuorum in futurum; & emendent in futurum quicquid emendandum fuerit ſive in aquæ ductu ſive in aqua pro commodo domus *Theok.* anno quo *Anglia* interdicta eſt. Fol. 88.

Carta *Radulfi Finegal* idem concedentis & confirmantis de prædicta aqua.

Carta *Osberni* filii *Ailgari* concedentis & confirmantis Eccleſiæ de *Theok.* die qua *Willielmus* filius ſuus ibidem Monachatus eſt totam terram & curtilagium

tilagium cum cameris inibi ædificatis in Burgo *Theok.* ſcilicet, quæ ſunt inter domum *Willielmi de Camera*, ita quod ipſe & hæredes ſui prædicta Curtilagia, terram & Cameras ibidem ædificatas ab omni ſeculari ſervitio adquietarent. Præterea conceſſit eidem Eccleſiæ eadem die 1 Solidum in prædicto Burgo *Theok.* de feudo *Aluredi* Fabri quæ eſt prima domus ejus quam ipſe emit a *Rogero Talun*, ita quod Monachi prædictæ Eccleſiæ adquietent illam terram annuatim verſus prædictum *Aluredum*, & hæredes ejus de Gallagio 4 *d.* ad 4 terminos anni.

Carta *Roberti de Berga* reſignantis in manu *W.* Abbatis & Monachorum *Theok.* totam terram quam tenuerat in villa de *Forthelmetuna* tam ex dono *Alani* Abbatis, quam ex dono *W.* Abbatis ſucceſſoris ſui, ſine aliquo retenemento. Juravit etiam in præſentia prædictorum & aliorum multorum ſuper Altare Sanctæ *Mariæ* de *Theok.* quod nunquam præſumet per ſe vel per hæredes ſuos repetere prædictam terram, & Cartam poſuit ſuper Altare, in hujus rei teſtimonium, anno ab Incarnatione Domini 1210, die Sancti *Jacobi* Apoſtoli.

Sciant præſentes & futuri quod ego *Robertus* filius *Hugonis de Dicleſduna* aſſenſu *Maenciæ* uxoris meæ & hæredum meorum dedi & conceſſi Deo & Eccleſiæ Sanctæ *Mariæ Theok.* & Abbati & Monachis ibidem Deo ſervientibus pro ſalute animæ meæ & hæredum meorum & anteceſſorum meorum in puram & perpetuam Elemoſynam 3 Acras prati in *Strengeſham* de meo prato ſuper *Abenam*, quæ jacent juxta pratum *Rogeri* Clerici ad Aquilonem habendas & tenendas de me & hæredibus meis liberas & quietas in perpetuum ab omni ſervitio & exactione ſeculari. Et ego *Robertus* & hæredes mei debemus warantizare prædictas acras prati prædictis Monachis & Abbati contra omnes homines & fœminas. Ut hæc autem mea donatio firma & ſtabilis in poſterum permaneat eam præſenti Carta mea ſigilli mei impreſſione munita corroboravi, his Teſtibus.

Fol. 88. b.

NUM. CLXI. 74.

Carta Roberti de Bigod *de* Godrint.

SCIANT præſentes & futuri quod ego *Robertus Bigod* & hæres *Hugonis Bigod* dedi & conceſſi & hac præſenti Carta mea confirmavi Eccleſiæ Sanctæ *Mariæ* de *Theok.* & Monachis ibidem Deo ſervientibus totam terram meam de *Godrintona* quæ jure hæreditario me contingebat ad perpetuam firmam, tam illam quam Mater mea illic habuit in dote ex dono Patris mei, quam illam quam ego habui in manu mea, tenendam & habendam in feudofirmam de me cum pertinentiis, tam in dominicis quam in ſervitiis liberorum hominum & redditibus, in villenagiis & molendinis & boſcis & pratis & paſcuis, ſtagnis & vicariis & in omnibus aiſiamentis in villa de *Godrintona* & extra villam, reddendo inde annuatim in perpetuum mihi & hæredibus meis 2 *s.* ſterlingorum ad duos terminos anni, viz. ad feſtum Sancti *Michaelis* 12 *d.* & ad Paſcha 12 *d.* pro omnibus ſervitiis aliis & exactionibus & demandis, ſalvo ſervitio forinſeco. Ego vero *Robertus le Bigod* & hæredes mei warantizabimus prædictis Monachis totam prædictam terram cum omnibus pertinentiis prænominatis contra omnes gentes. Et ſi forte eis warantizare non poterimus faciemus eis rationabile eſcambium loco competenti. Pro hac autem mea donatione & perpetuæ firmæ conceſſione prædicti Monachi dederunt mihi de pecunia domus ſuæ 4^{or} viginti Marcas Argenti & 4^{or} & 2 Palefridos ad corpus meum redimendum de priſona domini Regis *Johannis* in qua urgentiſſime diu detentus fui. Ut igitur hæc mea Donatio & perpetuæ firmæ conceſſio incuſſa permaneat ſtabiliter, eam præſenti ſcripto ſigilli mei appoſitione munitam roboravi. Hiis teſtibus.

Item duæ Cartæ de eodem.

NUM. CLXI. 75.

Carta Silveſtri Wigornienſis *Epiſcopi de Eccleſia de* Amenel.

Fol. 89.

UNIVERSIS Sanctæ Matris Eccleſiæ filiis ad quos præſens Carta pervenerit *S.* Dei gratia *Wigornienſis* Epiſcopus, æternam in Domino ſalutem. Cum ex ſuſceptione officii paſtoralis regimine plantare debemus religionem & fovere plantatam; quam ſi forte non habemus in nobis in aliis tamen augere tenemur & conſervare. Attendentes in locis religioſis illud coram Deo & hominibus ſpecialius præfulgere quod in ipſo fonte Caritatis frequentius exercetur ipſa opera Caritatis in eis augere decrevimus & nutrire. Verum quod Hoſpitum ſuſceptio Magiſter eſt & Magiſtra inter cætera Caritatis opera, dicente Domino, Hoſpes fui & collegiſtis me, conſiderantes eam compoſitione & copioſitate ſtudioſa in Abbatia de *Theok.* continue vigere, divinæ pietatis intuitu dedimus & conceſſimus Abbati & Monachis *Theok.* in proprios & perpetuos uſus ſuos Eccleſiam de *Amenel* & eos in ejuſdem Eccleſiæ corporalem poſſeſſionem ſolemniter fecimus induci. Ita viz. quod dicti Abbas & Monachi habeant & poſſideant prænominatam Eccleſiam cum omnibus pertinentiis ſuis erogandam in perpetuos uſus Hoſpitum per Magiſtrum Hoſpitum, quicunque pro tempore fuerit ibidem conſtitutus; ſalva perpetua Vicaria 5 Marcarum honeſto & idoneo Capellano qui in Eccleſia illa in propria perſona deſervierit ab ipſis præſentato & a nobis & ſucceſſoribus noſtris canonice admiſſo. Salvis etiam nobis & ſucceſſoribus noſtris & Archi-diaconis loci jure pontificali & parochiali, & aliis hominibus ordinariis & conſuetis a dictis Abbate & Monachis ſuſtinendum & præſtandum. Ut autem hæc noſtra conceſſio & donatio perpetuæ firmitatis robur obtineat, eam præſentis ſcripti teſtimonio, & tam ſigilli noſtri proprii quam ſigilli univerſitatis Conventus noſtri *Wigornienſis* auctoritate pontificali corroboravimus. His Teſtibus.

Honorius Papa eam confirmat Eccleſiæ Sanctæ *Mariæ Theok.* anno Incarnationis Dominicæ 1220, tempore *Petri* ejuſdem loci Abbatis. Et eodem anno celebrata eſt ſecunda Coronatio Regis *Henrici* filii Regis *Johannis* apud *London* in die Penteceſtes 16 Kal. Junii. Et eodem anno facta eſt tranſlatio Sancti *Thomæ* Martyris quondam *Cantuarienſis* Archiepiſcopi per Dominum S. *Cantuarienſem* Archiepiſcopum in octava Apoſtolorum *Petri* & *Pauli*, 3° Idus Julii.

NUM.

Num. CLXI. 76.

Cartæ de Eccleſia de Eſcremovilla.

WILLIELMUS Comes *Glouceſtriæ* ſuo Dapifero *Normannio*, omnibuſque Baronibus & Hominibus, & univerſis Sanctæ Eccleſiæ filiis, ſalutem. Sciatis me pro ſalute animæ *Roberti* Comitis *Glouceſtriæ* patris mei, & ſalute animarum mei ipſius & uxoris meæ & liberorum noſtrorum dediſſe & conceſſiſſe Eccleſiam de *Eſcremovilla* cum ſibi pertinentibus in Elemoſinam Deo & Eccleſiæ Sancti *Jacobi* apud *Briſtoll*, in qua Corpus patris mei requieſcit, ad victum Monachorum ibi Degentium, ſalvo tenemento *Picardi* Clerici mei ejuſdem Eccleſiæ perſonæ dum vixerit. His Teſtibus.

Carta *Henrici* Dei gratia Regis *Angliæ*, Ducis *Normanniæ* & *Aquitaniæ*, & Comitis *Andegaviæ*, Archiepiſcopo *Rotomagenſi*, Epiſcopis, Abbatibus, Comitibus, Juſticiariis, Baillivis & omnibus Miniſtris & Fidelibus ſuis *Normannis*, ſalutem. Sciatis me conceſſiſſe & præſenti Carta confirmaſſe Eccleſiæ Sancti *Jacobi* Apoſtoli apud *Briſtou* & Monachis ibidem Deo ſervientibus Eccleſiam de *Eſcremovilla* cum omnibus pertinentiis ſuis quam *Willielmus* Comes *Glouceſtriæ* eis dedit in perpetuam Elemoſynam pro ſalute animæ patris ſui *Roberti* Comitis *Glouceſtriæ*, ſicut Carta prædicti Comitis *Willielmi* quam inde habent teſtatur. Quare volo & firmiter præcipio quod prædicti Monachi habeant & teneant prædictam Eccleſiam de *Eſcromovilla* cum ad eam pertinentibus bene & in pace, & libere & quiete, & integre & honorifice ſicut Comes *Willielmus* eis dedit, & carta ſua confirmavit. His teſtibus.

Henricus Dei gratia *Baiocenſis* Epiſcopus omnibus fidelibus ad quos præſens Carta pervenerit ſalutem, gratiam & benedictionem. Noverit univerſitas veſtra, quod conceſſimus & Dei auctoritate & noſtra confirmamus Eccleſiam de *Eſcromovilla* cum omnibus pertinentiis ſuis tam internis quam externis & cæteris beneficiis Eccleſiæ Sanctæ *Mariæ Theok.* & Eccleſiæ Sancti *Jacobi Briſtoll*, quam *Willielmus* Comes *Glouceſtriæ* eiſdem dedit Eccleſiis pro anima patris ſui in perpetuam Elemoſynam, & Carta ſua confirmavit. Conceſſimus itaque præfatis Eccleſiis præſentationem Vicarii cum integritate omnium rerum quæ pertinent ad * Catitatiam præfatæ Eccleſiæ de *Eſcromvilla*, ſalvo jure *Bajocenſis* Epiſcopi & conſuetudine. Et ut hoc ratum & inconcuſſum permaneat, id Cartæ noſtræ & ſigilli noſtri munimine corroboravimus. Hiis Teſtibus. * ſic.

Rotrodus Dei gratia *Rotomagenſis* Archiepiſcopus omnibus fidelibus tam præſentibus quam futuris ad quos præſens Carta pervenerit, ſalutem. Volumus in publicam notitiam devenire, quod conceſſimus & dei auctoritate & noſtra confirmavimus Donationem *Willielmi* Comitis *Glouceſtriæ*, & confirmationem *H.* venerabilis *Baiocenſis* Epiſcopi ſuper Eccleſiam de *Eſcromovilla*, quam præfatus Comes dedit & conceſſit Deo & Eccleſiæ Sancti *Jacobi* Apoſtoli *Briſtoll* pro ſalute ſua & parentum ſuorum in perpetuam Elemoſynam, cum pertinentiis ſuis ad victum Monachorum in prædicto Monaſterio Deo militantium. Ut autem illa Donatio plenius in poſterum robur obtineat eam noſtri ſigilli auctoritate duximus roborandam. His teſtibus.

J. dei gratia &c. venerabili in Chriſto Patri *H.* eadem gratia *Baiocenſi* Epiſcopo ſalutem. Sciat judicatum eſſe in Curia noſtra quod ſtare non debet recognitio illa quæ facta fuit inter Abbatem *Theok.* & *Willielmum* Infantem de ultima præſentatione Eccleſiæ de *Eſcromovilla*, quia recognitio illa capta fuit ſine præcepto noſtro & warranto Seneſcalli noſtri coram aliis quam Juſticiariis noſtris, & coram talibus coram quibus capi non debuit, & contra Cartam prædicti Abbatis quam habet de *Willielmo* quondam Comite *Glouceſtriæ*, qui Eccleſiam illam dedit Eccleſiæ Sancti *Jacobi Briſtoll*, quæ eſt Cella de *Theok.* & contra confirmationem *H.* Regis patris mei, & confirmationem *Rotrodi* quondam *Rotomagenſis* Archiepiſcopi, & etiam contra confirmationem veſtram. Et ideo vobis mandamus, quatenus eidem Abbati faciatis habere ſine dilatione talem ſeiſinam de prædicta Eccleſia qualem inde habuit antequam prædicta recognitio inter ipſum & *Willielmum* Infantem proceſſiſſet, amoventes omnino perſonam illam quam in ea poſuiſtis poſt illam recognitionem ad præſentationem ipſius *Willielmi* Infantis. Teſte meipſo apud *Munford*, 13 die Martii.

Num. CLXI. 77.

Conceſſio facta W. de Putot *de libera Cantaria habenda in Capella Curiæ de* Manegodesfeld.

NOTUM ſit omnibus Chriſti fidelibus præſens ſcriptum viſuris vel audituris quod *P.* Abbas *Theok.* & ejuſdem loci Conventus, Magiſter *Stephanus de Torneburia* & *Dd.* tunc Decanus *Briſtoll*, Rectores Eccleſiæ Beati *Petri* juxta Caſtrum *Briſtoll* & Capellæ villæ de *Manegodesfeld* ad ipſam pertinentis conceſſerunt pure & liberaliter, quantum in ipſis eſt, Domino *Willielmo de Putot* tunc Vic. *Glouceſtriæ* & hæredibus ſuis liberam Cantariam ſuam ad opus ſuum, & totius familiæ ſuæ & Hoſpitum ſuorum in Capella quam de conſenſu omnium prædictorum conſtruxit in Curia ſua in *Manegodesfeld*, & quod Capellanus dictæ Capellæ in Curia, ſive continue reſidens ſive abſens habeat omnes obventiones & oblationes ipſius Capellæ præterquam in Die Natalis Domini, & Paſchæ & feſti Sancti *Athelberti*, quod eſt feſtum Capellæ de villa. Quibus diebus dictus *W. de Putot*, & familia ſua, & Hoſpites qui præſentes fuerint & potentes audiant divina in præfata Capella villæ. Et ſi forte aliquæ obventiones dictis diebus in dicta Capella Curiæ evenerint, Matrici Eccleſiæ reddantur ; ſalvis ipſi matrici Eccleſiæ omnibus Decimis majoribus & minoribus de Curia, & ſibi legatis. Nullus autem Parochianorum admittatur in dicta Capella in Curia in præjudicium matricis Eccleſiæ, niſi ſit de familia vel Hoſpitibus Curiæ ad aliqua Eccleſiaſtica Sacramenta, nec aliquid tangens jus parochiale circa ipſos exerceatur a Capellano Capellæ de Curia ſine conſenſu Capellani Matricis Eccleſiæ, vel Capellani Capellæ de Villa. Et hoc ſi noluerit Capellanus Curiæ, * qui ſi continua reſidentia fuerit ibidem facinus, matrici Eccleſiæ præſtabit juramentum fidelitatis. In cujus rei robur & teſtimonium prædictus Abbas & Conventus, & * ſic.

prædicti

prædicti Rectores Eccleſiæ Sancti *Petri* & prædictus *W. de Putot* tunc Vicecomes *Glouceſtriæ* huic ſcripto ſigilla ſua appoſuerunt. Hiis teſtibus, *Radulpho de Wilet*, *Roberto de Turvile* & *M. A.*

NUM. CLXI. 78.

Carta ejuſdem W. de Putot *de redditu* 4 s. 3 d.

OMNIBUS Chriſti fidelibus præſens ſcriptum viſuris vel audituris *W. de Putot*, Vicecomes *Glouceſtriæ* æternam in Domino ſalutem. Noverit univerſitas veſtra quod ego communi aſſenſu uxoris meæ & hæredum meorum dedi & conceſſi, & hac præſenti Carta mea confirmavi Deo & Beatæ *Mariæ Theok.* & Monachis ibidem Deo ſervientibus in puram & perpetuam Elemoſynam annuum redditum 4 *s.* 3 *d.* quæ *Amiſia* filia *Roſelini* Fol. 91. de *Manegodesfeld* & hæredes ſui tenuerunt in *Manegodesfeld*, habendum & tenendum de me & hæredibus meis libere & quiete & pacifice abſque omni exactione ſeculari. Ego vero *W. de Putot* & hæredes mei warrantizabimus prædictum redditum prædictæ Eccleſiæ, & dictis Monachis *Theok.* contra omnes homines & fæminas. Ut autem hæc m. &c.

Iſtam terram quam prædicta mulier tenuit dedit *Radulphus de Wiletuna* Monachis de *Gingeſwode*, quam emit dictus *W.* ab eis, vel per Denarios vel per Eſcambium. Præterea debemus habere Cartam prædicti *Radulphi* quam contulit dictis Monachis & Monachorum de quieta clamantia de dicta terra.

NUM. CLXI. 79.

Epiſtola Monachorum Theok. *ad Papam pro Abbate ſuo.*

SANCTISSIMO Patri ac Domino ſuo reverentiſſimo Dei gratia ſummo univerſalis Eccleſiæ Pontifici, devoti in Chriſto ſalutem. Humilis Prior *Theok.* & ejuſdem loci Conventus cum omni devotione plenam in domino reverentiam & debitum ac devotum ſubjectionis & obedientiæ famulatum. Cum reverendus dilectus Pater, Paſtor ac Abbas noſter Dominus *P.* multis moleſtiis contumeliis & injuriis ſibi indebite & immerito illatis tam per dominum Epiſcopum *Wigornienſem* Dioceſanum noſtrum, qui eum ex pridem proſecutus eſt, faciens in Monaſterio noſtro frequenter convocationem & ſcrutinia, inſolita contra eum alia mala quam plurima pro poſſe ſuo machinans & inferens eidem, per quæ & nos non modicum turbati ſumus, & Monaſterium noſtrum in multis læſum & ſcandalizatum, quam per quendam fratrem noſtrum, *Ricardum de Campedena* nomine, quem & dictus Epiſcopus in odium capitis Abbatis noſtri a multo tempore fovit, & adhuc fovet; de cujus conſenſu & voluntate ſumptibus ſuis exhibitus, & cum teſtimonio literarum ſuarum jam bis *Romam* profectus falſis & frivolis ſuggeſtionibus ſanctitatem veſtram circumvenit infamando & repetendo malitioſe dictum Dominum Abbatem noſtrum ſuper quibuſdam dilapidationibus & alienationibus, ac aliis malis, a quibus omnibus immunis eſt ex multo tempore jam dudum fuerit afflictus & fatigatus; quoniam religioſorum vitæ congruit veritati teſtimonium perhibere, quo facilius minus juſte oppreſſus liberetur a calumpnia, ac bonorum & piorum filiorum intereſt pro patris contumelia & injuria ſe defenſores opponere ad abolendam confuſionem ſuam & infamiam viriliter inſurgentes, ac Fol. 91. b. uſque ad ſanguinem, ſi opus eſſet, pro eo decertantes, nos quicquid dilecto dicto patri noſtro & paſtori noſtro mali vel moleſtiæ ab aliquo infertur nobis omnibus illatum reputantes, Sanctitati veſtræ fideliter volumus conſtare dictum Dominum *P.* Abbatem noſtrum, virum ſcilicet honeſtum moribus, & omni bonitate religionis ac ſanctitatis ornatum, ac bona firma & integra opinione omnium a quibus notus eſt approbatum, qui nobis & Eccleſiæ noſtræ ſibi commiſſæ ita huc uſque laudabiliter præfuit, quod cum hic ſuper pauca fidelis extiterit, eo ipſo merito ſupra multa alibi conſtitui promeruerit, juxta illud Evangelium, velut bonus Diſpenſator bona Monaſterii noſtri in aliquo non minuiſſe; imo per omnia tam in terris & redditibus quam Ornamentis Eccleſiæ & aliis rebus multis ampliaſſe; diſperſa a multo tempore congregans, & congregata conſervans, nec aliqua de bonis Monaſterii etiam in minimis alienaſſe vel dilapidaſſe, quod abſit, imo potius in omnibus augmentaſſe, prout ipſa rei veritas evidentius patet. Ipſe bonis operibus ſuis clareſcentibus & clamantibus, ac ſibi ſuper hoc, licet etiam nos ſilere vellemus, teſtimonium perhibentibus. Præterea cum aliquam propter temporis importunitatem, ſeu aliquem alium caſum infortuitum quædam victui noſtro neceſſaria, quæ juxta conſuetudinem domus noſtræ nobis ſolebant & debebant exhibi, nobis ſubtraherentur, ſive propter aliquam aliam controverſiam & diſſentionem inſtinctu diabolico inter nos & Dominum Abbatem noſtrum exortam, quaſdam querimonias coram Domino Epiſcopo *Wigornienſi* adhuc exiſtente deponeremus, pravis aliquorum malevolorum conſiliis & ſuaſionibus circumventi ſeducti ad hoc doloſe inſtigati, cum ſcriptum ſit quod humanum ſit cadere, ſed diabolicum perſeverare, tandem redarguentibus & ledentibus nos Conſcientiis noſtris pœnitentes nos & indiſcrete ac minus ſapienter egiſſe recognoſcentes, dictis queremoniis omnino in perpetuum renunciamus; & ne inde in poſterum aliqua mentio fiat per nos vel alios, neque aliqua controverſia de cætero oriatur aut occaſione dictarum queremoniarum dictus Dominus Abbas noſter aliquando ab aliquo contumeliam vel moleſtiam aliquam patiatur, id per patentes literas præſentes teſtificamur. Ut autem ſuper omnibus ſupraſcriptis ſanctitas veſtra indubitanter abſque omni ſimulatione fictæ fraudis vel doli machinatione certiſſima reddatur, omnia ſupraſcripta coram reverenda paternitate veſtra proteſtamur dictum *P.* Abbatem noſtrum ab omni alienatione & dilapidatione ab ipſo vel per ipſum facta plene excuſantes, & dictis queremoniis contra eum indebite & immerito factis renunciantes tam præſentibus Literis noſtris teſtimonialibus ſigillo Eccleſiæ noſtræ ſignatis quam ſubſcriptionibus omnium & ſingulorum noſtrorum inferius annotatis. Vitam & incolumitatem veſtram conſervet ſibi Deus & Eccleſiæ ſuæ per tempora diuturna.

NUM. CLXI. 80.

Licentia eligendi Abbatem.

VIRO venerabili amico in Chriſto chariſſimo Domino *R.* Priori *Theok.* & ejuſdem loci Conventui *H. de Burgo* Comes *Canciæ* Juſticiarius *Angliæ* ſalutem cum dilectione ſincera. Venerunt ad nos apud *Covetesham* in craſtino Paſchæ *R.* Præcentor, & *M.* Sacriſta veſter ex parte veſtra Licentiam Abbatem eligendi poſtulantes ad quod benignum præbemus aſſenſum, monentes quod talem eligatis qui Deo & hominibus ſit acceptus & qui præeſſe ſciat, poſſit & velit & prodeſſe. In cujus rei teſtimonium has literas noſtras vobis mittimus patentes. Valete.

NUM. CLXI. 81.

Compoſitio inter Abbatem Theok. *&* Radulphum de Haya *Militem.*

HÆC eſt forma pacis per amicabilem compoſitionem concepta circa feſtum Sancti *Michaelis* inter *P.* Abbatem *Theok.* & Conventum ejuſdem loci ex una parte, & Dominum *Radulphum de Haya* Militem & Uxorem ſuam ex altera ſuper procurationibus & correddiis petitis ex parte Militis pro cariacione Decimarum uſque ad horreum ſuum de *Oxenduna*, & ſuper Decimas foeni petitas
Fol. 92. b. ex parte Abbatis & Monachorum *Theok.* viz. quod dictus Miles & Uxor ejus remiſerunt Fratribus in perpetuum & quietum clamaverunt & Sanctæ Matrici Eccleſiæ *Theok.* totum clamium & jus quod ſe dicebant habere in dictis Correddiis & Procurationibus, & quod cariabunt ſingulis annis integre & fideliter omnes Decimas garbarum ſuarum de *Oxenduna* uſque ad horreum ſuum, & ſervientes domini Abbatis & Monachorum recipient eas ibidem abſque conditione & difficultate & ducent eas quo voluerint. Item pro decimis foeni ut dictum eſt in Dominico de *Oxendona* & de *Wilnagio* & de prato liberorum hominum dederunt & conceſſerunt de Dominico ſuo *R.* Miles & Uxor ejus conſentientibus omnibus tenentibus eorum cum liberis hominibus & aliis matrici Eccleſiæ ſuæ de *Theok.* nomine Decimæ foeni totius Manerii ſui de *Oxenduna* tres acras prati in illo loco qui vocatur *Sewes*, diſtinctas & diviſas per 4 foſſata in 4 angulis facta. Et renunciatum eſt hinc inde omni petitioni expenſarum circa litem factarum & omni refuſioni damnorum hinc inde perpeſſorum, & impetratis & impetrandis, & appellationibus & omnibus aliis atque præſentem Compoſitionem in perpetuum duraturam auctoritate Domini Papæ confirmabunt; quia partes ſe perpetuo obſervaturos eam corporaliter juraverunt. Et in rei factæ teſtimonium tam Abbas & Conventus quam Miles huic ſcripto ſigilla ſua apponere velle ſe profitebantur.

NUM. CLXI. 82.

De Abſolutione Conventus Theok. *a vinculo Excommunicationis.*

MEMORANDUM quod die Mercurii proxima ante feſtum Apoſtolorum *Philippi & Jacobi* in Capella Beatæ *Katarinæ* apud *Weſtmonaſterium London* comparuit *Robertus* Prior *Theok.* & Magiſter *Ricardus de Fraxino* cum literis Conventus *Theok.* deſtinati ab eis ad petendum beneficium abſolutionis in forma Eccleſiæ pro eo quod nominatim excommunicati erant, ob hoc quod corpus *J.* quondam Abbatis ſui a Domino *Wigornienſe* nominatim excommunicato in Eccleſia *Theok.* traditum ſepulturæ poſt denunciationem rite præmiſſam ejicere noluerunt: Et licet de rigore literæ procuratoriæ ad Abſolutionem petendam non eſſent ſufficientes, Dominus Epiſcopus *Wigornienſis* gratiam eis faciens, a dicto *R.* Priore & *P.* de delegatis Monachorum *Theok.* necnon a dicto Procuratore in animam totius Conventus de *Theok.* de parendo mandatis Eccleſiæ recepto ſacramento, eos abſolvit, necnon & ſacramento præſtito ab eiſdem nihil in hoc negocio fraudulenter actum eſſe. Quibus ſolemniter peractis ſub virtute præſtiti ſacramenti eſt eis injunctum, ut die ſolenni ab Epiſcopo prædicto eis præfigendo in Eccleſia de *Theok.* præſente eodem Epiſcopo & omnibus qui audire voluerint publice confiteantur quod quia non conſtare fecerunt Epiſcopo de Signis Penitentiæ dicti Abbatis ſuper eo, ſcilicet quod in extremis conſtitutus abſolutionem petiit ſententiæ quam Epiſcopus in eum tuliſſe dicebatur idem Epiſcopus eos compellere poſſit ad corpus ejuſdem Abbatis ejiciendum, mitius tamen cum eis agere volens eis pepercit, quia de ſignis penitentiæ dicti Abbatis ei conſtat, ut corpus ejuſdem a Sententia Excommunicationis illius tunc reddat abſolutum. Et ſi forte aliqui de Monachis de *Theok.* nominatim excommunicati divina celebraverunt, ita quod propter hoc irregularitatem incurrerint, injunctum eſt eis, ut omnes illi qui ita celebraverint ſedem adeant Apoſtolicam, nec interim divina celebrent Officia; & hoc ſi animabus ſuis viderint expedire; in hoc enim conſcientiæ ſuæ eos reliquit. De generali autem ſententia in Conventum de *Theok.* lata Domino *Wigornienſi* pro intruſione facta in Eccleſia de *Feirford* conſcientiæ ſuæ eos committit. Excepto *W. de Bellocampo* Monaco *Theok.* pro eadem cauſa nominatim excommunicato, qui ſub prædicta Excommunicatione nullo modo continetur. In cujus rei teſtimonium tam Dominus *Wigornienſis* quam dictus Magiſter *Ricardus* Procurator dicti Conventus *Theok.* præſenti ſcripto ſigilla ſua appoſuerunt.

NUM. CLXI. 83.

Electio Domini Roberti *Abbatis* 3.

SEPTIMO Idus Maii Dominica 3 poſt Octavam Paſchæ de aſſenſu communi & nullo reclamante vel contradicente electus fuit *Robertus* Prior *Theok.* in Abbatem ejuſdem loci ſub tali forma. Impetrata Licentia eligendi a Domino *H. de Burgo* Comite *Canciæ* Juſticiario *Angliæ* & Cuſtode Advocati noſtri *Ricardo de Clara* recognoſcente &

concedente Domino *H.* Rege jus & libertatem ejuſdem *R.* de Advocatione Abbatiæ de *Theok.* impetrata etiam Abſolutione a ſententia qua dictus Epiſcopus *Wigornienſis W.* dicebatur nos innodaſſe, qui etiam contra Electionem noſtram appellavit propter dictam ſententiam, multis habitis Orationibus in Conventu de forma eligendi, tandem ita con-
Fol. 93. b. venit, ſcilicet, quod primo lecta regula, & poſtea capitulo concilii de forma ſimplicis Electionis ſecundum formam Concilii procedendum eſſe decretum eſt ; eo quod non eſſet contraria Regulæ, ſcilicet ut tres fratres bonæ opinionis ab omnibus & nullo contradicente electi ſint qui vota ſingulorum examinando cognoſcerent. Priore primum prædictorum fratrum ſcilicet *Ricardum de Briſtoll* nominante, ſecundum vero ex choro Abbatis per *Robertum* tunc Præcentorem nominato, ſcilicet *Johanne de Storwike*, tertium autem ex Choro Prioris *Ricardum de Derby* ſumpſerunt. Iſti tres auditis votis ſingulorum per conſenſum Conventus invocata gratia ſpiritus ſancti & oratione præmiſſa nominaverunt prædictum Priorem, ex parte majoris partis & ſanioris, & ſenſu & numero, eo quod eſſet vir bonæ opinionis & religionis & honeſtæ vitæ, miſericordiæ & pacis, & amator ſacri ordinis, ut diſperſa congregaret & congregata conſervaret; qui multum renitens & plura objiciens, ſed tandem victus inſtantia & præce Conventus vix adquievit, dicens coram Deo in medio, quod mallet morti ſubjacere quam violare bonas & approbatas conſuetudines Eccleſiæ & quod eas pro poſſe ſuo ſuſtineret, & quod nihil ſtatueret circa obedientiarios, vel alia in quibus de jure debet inquiri Conſenſus Conventus, ſcilicet 2 Idus Maii apud *Dorkeceſtriam* quando colloquium habuit cum Domino Juſticiario, licet breve ; die vero ſequenti comparuit coram Juſticiario & porrectis literis Conventus, & eis diligenter auditis, ſic reſpondit vir nobilis. Quia accepta a nobis licentia eligendi vobis Abbatem ratione cuſtodiæ Patroni veſtri quam habemus, ut nobis videtur ſecundum Deum proceſſiſtis, ſi bene feceritis, inter Deum & vos ſit. Electum diligenter ſuſcepit & Electioni conſentiens manibus connexis in oſculo pacis benigne ſuſcepit, monens eum ut pompam ſeculi relinqueret & Domum ſuam & Monachos ſuos diligenter cuſtodiret, & ipſe ei conſilium & auxilium in omnibus ſuis agendis diligentiſſime preſtaret. Ipſo ita a Juſticiario recepto, miſit domi ab *Staneweia Petrum* & *Robertum* tunc Præcentorem, retento ſecum *Alano Corner*, & *H.* tunc Celerario qui domum venientes literas Conventus præſentationis Electi apud *Wigorniam* ex parte Conventus detulerunt, agente *R.* prædicto convenientibus apud *Wigorniam*
Fol. 94. domino Rege, Juſticiario, Cancellario, Epiſcopo *Wigorniæ* & multis aliis, die *Aſcenſionis* Domini, ſcilicet in craſtino Sancti *Dunſtani* inter magnam Miſſam quam Dominus Epiſcopus *Cyceſtriæ* Domini Regis Cancellarius celebravit, Domino *Wigornienſe* loco Cantoris *Ebor.* tenente, præſentatus eſt dictus electus ibidem Domino Epiſcopo ex parte Domini Regis & Juſticiarii per manum Domini *Ricardi* Capellani & Theſaurarii Domini Regis aliquando Cancellarii Domini Juſticiarii prædicti, Domino Rege dicente Epiſcopo, Domine Epiſcope miſerere pauperum illorum & parce expenſis illorum quas faciunt cauſa Electionis ſuæ. Multis enim debitis tenentur. Cui Epiſcopus, Domine vos & Juſticiarius feciſtis quod veſtrum fuit, admittendo Electum, oportet quod ego faciam quod Epiſcopi eſt cognoſcendo de Electione, ſi rite celebrata fuerit & canonice. In craſtino autem venit apud *Theok.* Archidiaconus *Wigorniæ*, & pluribus aliis comitantibus Clericis ſuis ſapientioribus, & intrant Capellam cum ſolo Archidiacono *Wigorniæ*, & dicto, Benedicite, propoſuit quia viduata fuit Eccleſia noſtra Paſtore, & ut audivit, elegimus Priorem noſtrum per licentiam Advocati noſtri mediante Juſticiario Cuſtode ipſius, ſub qua forma volens ſcire, & tres dixit eſſe formas Concilii contra quas ſi in aliquo fecimus nulla eſt Electio noſtra. Oſtenſa igitur forma Electionis noſtræ, dixit quod non fuit uſque quaque ſecundum formam Concilii celebrata, eo quod vota ſingulorum non erant mox in Capitulo publicata; nobis e contra dicentibus, quod ſic, & ſi forte in aliquo commiſimus, ſimplicitas noſtra debet excuſare nos. Tandem nobis petentibus & illo conſentiente, lectum fuit Capitulum Concilii de Electione facienda, nec tamen totum. Et dixit, nullam iſtarum 3 formarum tenuiſtis. Deinde requiſivit, ubi eſſent illi 3 Fratres qui vota ſingulorum audierunt. Duobus vero oſtenſis *Johanne* & *Ricardo*, tertius vero fuit apud *Briſtoll*, *R.* fecit dictos duos jurare tactis ſacroſanctis quod dicerent verum. Sic reconceſſit Conventus, & illis diligenter examinatis inſpexit Epiſcopus duo paria Literarum, ſcilicet Præſentationis Electi Epiſcopi, & Teſtimoniales Electionis noſtræ, in qua continebatur forma & modus ejuſdem Electionis. Poſtea viſis Literis & diligenter examinatis

Carta hæc ſic abrupte explicit.

Num. CLXI. 84.

Carta Ordinationis Eccleſiæ Theokesburienſis *tempore* Giraldi *Abbatis, &* Roberti *filii* Haimonis. Fol. 94. b.

IN nomine Patris & Filii & Spiritus Sancti. Amen. Ordinata eſt Eccleſia Sanctæ *Mariæ Theokesburienſis* Cœnobii. Diviſa ſunt viz. ejuſdem Eccleſiæ quæque Miniſteria; & nominatim ſunt diſtributa quæque quibuſque & ſingulis miniſteriis pertinentia in eiſdem miniſteriis perpetualiter, quamdiu ſcilicet ſeculum duraverit Deo opitulante firma aſſertione permanſura & convenienter & diviſe ſunt conſtituta ad ſingulas utilitates Domus Dei regendas & promovenda quæque neceſſaria, ſicut ſubſequenti capitulatione inſcribitur. Sunt autem hæc ad Monachorum menſam pertinentia. In ipſa *Theodekesburia* Molendina duo, piſcaria una, terra de *Phytentona*, Decima Domini & hominum ejuſdem villæ, Decimæ quorundam vicinorum, tertia pars omnium Elemoſynarum quæ fiunt in Eccleſia, vel in Capitulo quocunque modo fiunt in eadem Domo Dei, præter Conſuetudines Parochiæ, Eccleſia Sancti *Petri* de *Briſtol*, Obedentia de *Wallis* præter terram quæ fuit *Walchelini Belingehopa*, juxta *Hereford*, *Waſſeburna*, *Stanleya*, *Staneweya*, *Tatintona*, *Leomintona*, *Amenel*, *Alientuna*, *Werſtona*, *Tarenta*. Hoc autem Manerium *Tarenta* dedit Abbas ejuſdem Eccleſiæ nomine *Gyraldus* prece *Roberti* filii *Haymonis* ad emendationem victus Monachorum die hujus ordinationis. Unde tunc definita fuit fore cotidiana melioratio victus eorum 12 *d.*

Erant vero tunc in Eccleſia Monachi numero 57.

Ad veſtes

Ad veſtes Monachorum pertinet Eccleſia de *Wairford*, terra de *Middelonda*, omnes Eccleſiæ quæ fuerunt *Roberti* Capellani, *Kingeſtona*, poſtquam Coenobium ædificatum fuerit. De manu Abbatis centum ſolidi, donec conſtituantur in terra.

Ad Secretariam pertinent omnes Conſuetudines Parochiæ præter Decimas. De Elemoſyna Dominici 40 *s.* tertia pars omnium extrinſecarum Elemoſynarum quæ fiunt in eadem Eccleſia.

Ad emendum Parcamentum pertinet quædam terra in *Wallis* quæ fuit *Walchelini*, Decima *Roberti de Baskerewille*.

Ad Elemoſynam pertinet *Ceotel* in *Dorſete*, terra de *Pequemintona*, una Haya ad *Wyncelcumbam*, Decima totius victus Coenobii, Decima Cenſus de *Briſtoll*.

Cæteri redditus & terræ quas privilegium Eccleſiæ nominando diſtinguit, ad emendum terras, ornamenta, ad ſupplenda omnia deficientia prædictorum, ad agenda quælibet opera, ad explendas omnes res Abbatis ordinantur.

Facta eſt hæc Ordinatio a prædicto Abbate monitu & conſilio *Roberti* filii *Haymonis* ejuſdem Eccleſiæ Fundatoris & Domini, ipſo præſente & *Sibilia* uxore ſua, atque filia ſua *Mabilia*, *Gylebertoque de Deulfram villa*, *Ricardo de Croyle*, multiſque aliis, præſente etiam toto Conventu ipſius Eccleſiæ, 5° Kal. Octobris, *anno* ſcilicet ab Incarnatione Domini 1105: quo eodem *Henricus* Rex *Anglorum* deſtruxit *Baiocas* incendio. Hujus Ordinationis Violatorem, ſi forte ullo tempore ſurrexerit, excommunicavit eodem die Abbas prædictus, ut a conſortio cæleſti ſeparatus in pœnis gehennalibus permaneat ſine fine cruciandus, niſi ſatisfaciens reſipuerit, toto Conventu Eccleſiæ & omnibus qui aderant reſpondentibus, AMEN.

NUM. CLXI. 85.

De Privilegio Abbatiæ puniendi Latrones.

Fol. 96. quæ ſequuntur alia manu ſcribitur in originali.

ANNO gratiæ 1249. Anno Regni Regis *Henrici* filii Regis 34. tempore Domini *Roberti* Abbatis *Theouk.* captus eſt quidam Latro nomine *Ricardus* filius *Aluredi de Wrke* de feodo Abbatis in Dorſ. & quia Baillivi Abbatis minus diſcreti erant, nec etiam unquam viderunt Judicium fieri de Latrone in Curia Abbatis volentes conſulere diſcretiores quid agendum eſſet eis in tali caſu, dum res moram traheret longiorem, ductus eſt Latro ille ad Curiam Domini Comitis de *Craneburna*, ubi judicatus eſt & ſuſpenſus pro inſipientia Baillivorum Abbatis. Quo audito Abbas vehementer commotus eſt verſus Ballivos ſuos, & dolore cordis tactus videns libertatem Eccleſiæ ſuæ in hoc facto nimis læſam; & dum iſta agerentur captus eſt & alius Latro in feodo Abbatis ibidem, nomine *Johannes Milkſop* filius *Rogeri Milkſop* de *Berkel*, & ductus eſt in Curiam Abbatis apud *Upwinburnam*, & ibidem impriſonatus circa feſtum Sancti *Andreæ* Apoſtoli. Hoc audito Abbas feſtinanter præparavit & venit ad locum illum, & fecit ſummoniri Curiam ſuam, & vocavit multos tam de ſuis quam de vicinis Milites & liberos volens uti libertate ſua ibidem ſicut & fecit apud *Theok.* ſed Baillivus Comitis hoc non permiſit, quia intendebat facere de iſto ſicut & de primo, faciens diſtrictiones in terra Abbatis pro detentione Latronis. Quo viſo Abbas tempeſtive adivit Dominum ſuum, viz. *Ricardum de Clare* tunc Comitem *Gloncſtriæ*, & oſtendit ei verbo ad verbum injuriam ſibi factam contra libertatem & tenorem Cartarum predeceſſorum ſuorum quas etiam eidem tradidit inſpiciendas. Dominus vero Comes diſſuaſus fuit per conſiliarios ſuos contrarios, & non permiſit Abbati uti li- Fol. 96. b.
bertate ſua ſed deſcendit ad inquiſitionem, voleus certificari de libertate Abbatis in hunc modum. *Ricardus de Clare*, &c. *Adæ de Beckteſgat* Baillivo ſuo de *Craneburna*, ſalutem. Monſtravit nobis dilectus noſter Abbas *Theok.* quod quidam Latro captus eſt in terra ſua de quo dicit ſe habere libertatem in Curia ſua faciendi Judicium, & tu ei facere non permittis. Quocirca tibi mandamus quatenus illud Judicium in reſpectum ponas, & diligenter inquiras ſi dictus Abbas aliquo tempore tali libertate uſus fuerit, vel nos vel Anteceſſores noſtri de Latronibus in terra ſua captis, & illam inquiſitionem nobis ſub ſigillo tuo habere facias. Vale, Dat. circa feſtum Purificationis apud *Theok.* Et propter abſentiam majorum & diſcretorum de Curia de *Craneburna* non fiebat Inquiſitio iſta. Unde Abbas magis fatigatus tandem acceſſit ad Dominum Comitem; ſed adhuc nihil aliud potuit impetrare niſi Literas iterato de Inquiſitione facienda per hoc breve, *Ricardus de Clare*, &c. eidem Baillivo ſuo de *Craneburna*, ſalutem. Monſtravit nobis Abbas de *Theok.* quod Inquiſitionem de libertatibus ſuis nondum feciſti, & ideo tibi mandamus quod ad proximam Curiam tuam Inquiſitionem illam per probos & legales homines fieri facias, & eam ſub Sigillis eorum per quos facta fuerit, nobis tecum die Dominica proxima poſt Curiam tuam tentam, ad partes de *Thunebrigg* deferas, & interim dicto Abbati boſcum ſuum in pace habere permittas. Dat. apud *Thorneb.* die dominica proxima ante Cathedram Beati *Petri*. Veniens ibi Abbas apud *Craneburnam* ad Curiam Domini Comitis, porrectum eſt breve iſtud in medium, quo perlecto electi ſunt Inquiſitores ſecundum formam mandati; viz. *Rogerus Waſpul*, *Robertus de Lucy*, *Henricus de Wyrleya*, *Willielmus de Franceys*, *Thomas Aland*, *Ricardus de la Forde*, *Ricardus de Wodeward*, *Robertus de Muſters*, *Walterus Abbats*, *Willielmus* filius *Adæ*, *Johannes de Gillingeham*, *Rogerus de Treis*, & quidam de nominatis erant ex *Phariſeis*. Dicunt per auditum quod antiquis temporibus habuerunt Abbas & Conventus libertatem ſuſpendendi & furcas erigendi; ſed nullus eorum recolit, nec meminit vidiſſe tempus. Dicunt vero quidam in Inquiſitione aſſiſtentes quod recolunt vidiſſe tempus quando unus nativus Abbatis de *Wynb.* appellavit filium ſuum in Curia de *Craneburna* & convictum ſuper crimen furti ſuſpendit eum. Item dicunt quod in hoc anno poſt Feſtum Omnium Sanctorum proxime præteritum captus fuit quidam Latro in terra Abbatis, & ſuper furto convictus in Curia de *Craneburna* paſſus fuit Judicium ſuſpendii. Dicunt etiam quod Seneſcallus Abbatis inſtanter petiit Curiam domini ſui de eodem Latrone; ſed quia ſpecialiter non fuit datus Procurator ad hoc proſequendum in Curia de *Craneburna*, neque per Literas Abbatis neque ſpeciale mandatum Seneſcalli de *Craneburna*, ex quo Latro convictus fuit ſuper furto, decrevit Judicium non differri. Sentiens igitur Abbas multa ſibi imminere diſpendia, & Inquiſitionem ſibi eſſe contrariam, poſuit clamium ſuum contra Inquiſitionem & Inquiſitores, quod tacito ordine Juris facta eſt Inquiſitio, qui ſubſtituerunt utrum Latro iſte judicatus eſſet in Curia de *Craneburga* tempore Cuſtodiæ vel tempore

veri Domini. Videns etiam quod Baillivus adeo tardaſſet quod nullatenus attingere poſſet ad dictum Dominum Comitem cum Inquiſitione die & loco nominato, timens etiam quod Dominus Comes nimium remotus eſſet a loco illo, cum eſſet in procinctu ad transfretandum, adeo amicabiliter locutus eſt, & aperta manu quod habuit tranſcriptum Inquiſitionis ſub ſigillo Baillivi, nec ſibi nec ſuis parcens eadem die iter arripuit verſus Dominum Comitem quem invenit apud *Thonebrugg*. In craſtino autem commutans Dominus Comes Conſiliarios ſuos crudele reſponſum, & pejus priore dedit Abbati, viz. quod cuſtodiret priſonem ſuum uſque ad redditum ſuum in *Angliam*, quia adhuc voluit magis certificari de proceſſu rei, & de Inquiſitione minus rite facta, ſecundum clamium quod Abbas poſuit contra ipſam Inquiſitionem. Hiis auditis, multum triſtis effectus Abbas, & omnes qui cum ipſo erant, reſpondit quod non habuit priſones per tantum tempus, cum etiam in dubio eſſet redditus Comitis in *Angliam*, & multiplicavit precem tantum quod exauditus eſt ſub hac forma. *Ricardus de Clare* Comes *Glouceſtriæ* & *Hertfordiæ Adæ de Bechleſg*, Baillivo ſuo de *Craneburna* ſalutem. Intimavit nobis Abbas de *Theouk.* quod ad libertatem ſuam pertineat quod Judicium faciat in Curia ſua de *Wynb.* quam quidem Libertatem ſimiliter vendicamus; ſuper quo habuiſti a nobis præceptum & mandatum, ut ſuper hoc diligentem faceres Inquiſitionem; & quia non conſtare potuit nobis ad plenum per Inquiſitionem factam ſuper hoc quam nobis miſiſti, ſi primus Latro de quo in eadem fiebat mentio captus fuit & judicatus tempore Gardæ vel tempore veri Domini, ideo tibi mandamus quatenus permittas ad præſens prædictum Abbatem uti eadem libertate quam ei replegiavimus uſque Adventum noſtrum in *Angliam*, & judicare dictum Latronem in Curia ſua, & ſuſpendere ad furcas noſtras, ſi neceſſe fuerit, ſalvo tamen jure noſtro ſi quid habemus, & interim diligentem facias Inquiſitionem iterato ſuper illo præcipue articulo, utrum viz. tempore Cuſtodiæ, vel tempore veri Domini captus fuit & judicatus ille primus latro de quo nobis mandaſti, & in adventu noſtro nos inde reddas certiores. Præterea diſtrictiones quas facis dicto Abbati de Boſcis ſuis in reſpectum ponas uſque ad redditum noſtrum in *Angliam*. Dat. apud *Thonebrugg* 8° die Martii anno Regni Regis *Henrici* 34°. Venit igitur Abbas ad *Upwynburnam* Kal. Aprilis, & tenebat Curiam ſuam ad quam venit multitudo Clericorum & Laicorum. Venit etiam prædictus Baillivus Comitis ad Petitionem Abbatis ſicut unus de Populo. Roboravit enim Abbas Curiam ſuam de multo conſilio, quia dicebatur inter plebeios quod Latro iſte fuit aliquando Uthlac coram Juſticiariis Domini Regis apud *Syreburnam*, & ideo voluit Abbas procedere in hoc facto ſub multorum diſcretorum teſtimonio & conſilio. Et proceſſum eſt ita. Accuſatio contigit nocte Lunæ proximæ ante Feſtum Sancti *Andreæ* anno Regni Regis *Henrici* filii Regis *Johannis* 34° quod *Johannes Milkſop* de *Craneburna* furatus fuit 31 *d.* a burſa *Walteri Wymund* de *Briſtoll* ad domum *Eliz.* relictæ *Haywardi de Oudelinton*, & nocte illa idem *Johannes* cum prædictis denariis furatis poſuit ſe in fugam verſus *Wodekeſwrke*. Quando prænominatus *Walterus Wymond* ſciebat quod denarii ejus furati fuerunt ſecutus fuit eundem *Johannem* cum Clam. & Hutes. patriæ ad Boſcum de *Wodekeſwrke*, & ibidem cum Clam. & Hutes, ut latro cum dicto Latrocinio captus fuit; & ad Curiam Domini Abbatis de *Theok.* apud *Upwynb.* imprisonatus, & in priſona detentus uſque ad diem Hundredi dicti Abbatis, ad prædictum Hundredum venit prænominatus *Walterus Wymund*, & prædictum *Johannem Milkſop* appellavit de dictis 31 denariis ſibi per eundem *Johannem Milkſop* furatis, qui denarii ſeparatim inventi fuerunt in manibus dicti *Johannis* in pleno Hundredo, & eundem appellavit de dicto Latrocinio. Idem *Johannes Milkſop* nihil defendit verſus eundem *Walterum* quod ei valere poſſet. Unde Judicium Hundredi conſideravit quod idem *Johannes Milkſop* nihil reſpondit quod ei valere poſſet. Ideo judicatus ſuſpenditur.

Fol. 97. b.

Fol. 98.

Fol. 98. b.

NUM. CLXI. 86.

Capitula de Hockeday.

IMPRIMIS de Theſauro invento. De Virgine vi rapta. De aqua extra proprium curſum ducta. De Chemino vel Semita obſtructa. De Sanguine effuſo & non manifeſtato. De Hucheſio levato & non præſentato. De Latrone vel malefactore aperto vel ſuſpenſo. De receptatoribus talium, vel Sociis eorundem. De hiis qui ſplendide vivunt & parum laborant, nec habent unde ſuſtentantur. De hiis qui de die dormiunt, & de nocte malicioſe vigilant. De hiis qui de nocte bidentes ad Ovile excoriant & pelles vendunt. De hiis qui contra Aſſiſam regni extraneos ultra tres noctes ſine Licentia receptant. De Aſſiſa Panis & Cerviſiæ vendita fracta. De Falſariis ut in Moneta, Ulna, Petra, Galon, Buſſell & aliis. De Cumeling. concelatis. De hiis qui non ſunt obedientes Decenæ ſua. De hiis qui 12 annos excedunt & non ſunt in Decena. De Decena ſi compareat ſicut debet per Capita, ſcilicet quilibet de ætate 12 annorum. De propreſſuris factis ſuper Dominum in Pratis, in Paſturis, in Boſcis, vel Aquis, Terris arabilibus, Viis vel Semitis, qui illas fecerit, quando & quantum. De Propreſſuris factis a vicino ſuper vicinum. De Foſſato levato, muro facto vel Sepe plantata ad nocumentum Domini vel alicujus vicini. De Aſſarto vel Extirpatione Hayiæ ſuper aliquem injuſte facta. De hiis qui abſentant hac die & comparere deberent. De omnibus aliis rebus tam nominatis quam non nominatis ad pacem Domini Regis ſpectantibus ut veritas diſtincte oſtendatur.

Fol. 98.

Expliciunt Chartæ de Abbatia Theokesburiæ.

NUM. CLXII.

Sturminſter *Abbatiæ Fundatio ex cartâ originali penes* Tho. Cott. *Mil. & Baronettum.*

Bibl. Bodl. MS. Dodſw. Vol. 78. fol. 1.

✠ EGO *Aethilbalt* donante Deo Rex non ſolum Marcerſianæ ſed & omnium provinciarum quæ Generali nomine Sut-Angli dicuntur pro remedio animæ meæ & relaxatione piaculorum meorum Aliquam terræ particulam, id eſt. X. caſſatorum venerando Comiti meo Cyniberhte ad conſtruendum cœnobium in provincia cui ab Antiquis nomen inditum eſt Huſimerae juxta fluvivm vocabulo

Dorſet.

bulo Stur. cum omnibus neceſſariis ad eam pertinentibus, cum campis ſilviſq; cum piſcariis, pratiſq; in poſſeſſionem Eccleſiaſticam benigne largiendo trado. Ita ut quamdiu vixerit poteſtatem habeat tenendi ac poſſidendi cuicunq; voluerit, vel eo vivo, vel certe poſt obitum ſuum relinquendi. Eſt autem ſupradictus Ager in circuitu ex utraq; parte ſupranominati fluminis habens ex Aquilone plaga ſilvam quam nominant Cymbre, ex Occidentale verò aliam cui nomen eſt Moerheb. quarum pars maxima ad præfatum pertinet Agrum. Si quis autem hanc donationem violare temptaverit, Sciat ſe in tremendo examine Tyrannidis ac præſumptionis ſuæ Domino rationem terribiliter redditurum. Scripta eſt hæc cartula anno ab incarnatione Domini Noſtri Jeſu Chriſti, Septingenteſſimo, Triceſſimo VI. Indictione quarta.

Anno VII^o. XXX^o.

✠ Ego Aethilbalt, Rex Britanniæ propriam donationem confirmavi & ſubſcripſi.

✠ Ego Uuor Epiſcopus concenſi & Subſcripſi.

✠ Ego Wililfridus Epiſc. jubente Aethilbaldo Rege Subſcripſi.

✠ Ego Aethilric Subregulus atq; comes glorioſiſſimi principis Ethelbald huic donationi concenſi & Subſcripſi.

✠ Ego Ibeacſi indighus Abbas concenſi & Subſcripſi.

✠ Ego Heardberht frater atq; Dux præfati Regis concenſi & Subſcripſi.

✠ Ego Ebbella concenſum meum accomodans Subſcripſi.

✠ Ego Onoc comes Subſcripſi.

✠ Ego Oba concenſi & Subſcripſi.

✠ Ego Sigebed concenſi & Subſcripſi.

✠ Ego Bercol concenſi & Subſcripſi.

✠ Ego Ealduuſt concenſi & Subſcripſi.

✠ Ego Cuſa concenſi & Subſcripſi.

✠ Ego Pede concenſi & Subſcripſi.

Cartæ ad Prioratum de Pinley Monialium Ordinis Sancti Benedicti in Comitatu Warwicenſi ſpectantes; penes——Stanton Dominum Manerii de Wolverton in eodem Comitatu, Ann.——tranſcripſit Ricardus Graves de Mickleton in eodem Comitatu Armig.

NUM. CLXIII.

Penes—— Stanton Armig.

Carta Hugonis de Bladis *de uno homine & Redditu Quatuordecim Denariorum Monialibus de* Pinley *conceſſis.*

SCIANT preſentes & futuri quod Ego Hugo de Bladis de Longele Dedi & Conceſſi & hac preſenti Carta mea confirmavi Deo & Eccleſie Beate Marie de Penele & Monialibus ibidem Deo ſervientibus, pro ſalute anime mee & animarum omnium anteceſſorum & ſucceſſorum meorum in liberam & puram & perpetuam elemoſinam Johannem filium Willielmi de Langele hominem meum cum homagio & ſervicio & redditu quatuordecim denariorum Argenti, in quo mihi aliquando tenebatur, & quicquid juris in eodem Johanne habui, vel habere potui, ratione illius terræ, quam de me tenuit in territorio de Langele per cartam prædictum redditum percipiendum in perpetuum, Habendum de eodem Johanne & heredibus ſuis ad duos anni terminos, ad Feſtum Beate Marie in Marcio ſeptem Denarios, ad Feſtum Beati Michaelis ſeptem Denarios. Et Ego predictus Hugo & heredes mei predictum Johannem cum predicto ſervitio & predicto redditu & aliis rebus ſicut ſuperius ſcriptum eſt, ſicut liberam puram & perpetuam elemoſinam imperpetuum warantizabimus acquietabimus & defendemus. Et ſi contingat, quod predictus redditus rectis terminis & ſtatutis non ſit plene ſolutus, conceſſi eiſdem Monialibus, quod predictus Johannes & heredes ſui, ubique tam in feodo meo, quam in ſuo de Langele, quod de me tenuit, ſine querela diſtringantur, donec idem Johannes & heredes ſui predictum redditum predictis Eccleſie & Monialibus plene perſolverint, & de retentione ſatisfecerint. In cujus rei Teſtimonium preſenti ſcripto ſigillum meum appoſui. Hiis Teſtibus, Simone de Stoke, Nicholao de Cordeſhale, Johanne Cotevil, Johanne le Botiller, Thoma de Colehalle, & aliis.

Sine data.

NUM. CLXIV.

Penes eundem.

Carta Willielmi de Rodburne, *de uno Homine, octodecim Denariis Redditus, &c. Monialibus de* Pinley *conceſſis.*

SCIANT preſentes & futuri quod Ego Willielmus filius Willielmi de Rodburne Dedi Conceſſi & hac preſenti Carta mea confirmavi Deo & Eccleſie Beate Marie de Pineleye, & Monialibus ibidem ſervientibus, in puram & perpetuam elemoſinam, & pro ſalute animarum Patris mei & Matris mee & anteceſſorum meorum, totum ſervitium Hugonis de Burley & heredum ſuorum, quod mihi reddere ſolebat de tenemento, quod de me tenuit in villa de Claverdon, cum homagio ejuſdem Hugonis & heredum ſuorum, & cum omnibus rebus & exactis, que mihi de eis poſſent contingere, ſcilicet, octodecim Denarios per annum, ad duos anni terminos reddendos, ad Feſtum Sancti Michaelis IX Denarios & ad Feſtum Sancte Marie in Martio IX Denarios, pro omni ſervitio. Et ego Willielmus & heredes mei predictis Monialibus totum predictum ſervicium & redditum cum omnibus aliis rebus, ſicut predictum eſt, in puram & perpetuam elemoſinam contra omnes gentes warantizabimus & defendemus imperpetuum. Ut autem hæc mea Donatio & Conceſſio firma & ſtabilis permaneat, hoc ſcriptum ſigilli mei impreſſione roboravi. Hiis Teſtibus, Domino Mauricio Pincerna, Waltero de——Henrico de Naſford, Galfrido de Cherlecote, Petro de Wenardinton, Willielmo de Waleford, Willielmo de Edricheſton, Nicholao de la Hethe, & aliis.

Sine data.

Num. CLXV.

Penes eundem.

Carta Roberti de Thayndon *de Tenemento, &c. in Villa de* Scravele *Monialibus de* Pinley *conceſſo.*

OMNIBUS ad quos preſens ſcriptum pervenerit, Robertus de Thayndon ſalutem. Sciatis me Dediſſe & Conceſſiſſe & hac Carta mea Confirmaſſe Deo & Eccleſie Beate Marie de Pinneleye, & Monialibus ibidem Deo ſervientibus, pro ſalute anime mee & anteceſſorum meorum, in perpetuam elemoſinam, totum jus & ſervicium, quod unquam habui vel habere potui in toto tenemento, quod Osbertus filius Jordani tenuit de me in Villa de Scravele, cum omnibus pertinentiis ſuis, & cum eodem Osberto & tota ſequela ſua, illud ſcilicet tenementum, quod prius habui de Dono & Confirmatione Radulphi filii Wigeyn. Habendum & tenendum libere & quiete imperpetuum, Reddendo inde annuatim mihi vel heredibus meis vel meis aſſignatis unam libram Piperis ad Nativitatem Domini pro omni ſervicio & demanda, mihi vel heredibus meis vel aſſignatis meis pertinente, Salvo forinſeco ſervicio. Et Ego Robertus de Thayndon vel heredes mei, vel mei aſſignati, totum predictum tenementum cum omnibus pertinentiis ſuis & ſervicium prefati Osberti, cum eodem Osberto & tota ſequela ſua predicte Eccleſie de Pinneley & predictis Monialibus, de omnibus rebus & demandis contra omnes homines & feminas warantizabimus per predictum ſervicium mihi vel heredibus meis vel meis aſſignatis faciendum. Pro hac autem Donatione & Conceſſione dederunt mihi predicte Moniales V Marcas Argenti & Dimidiam. Ut autem hec mea Donatio & Conceſſio rata & ſtabilis permaneat, eam ſigilli mei impreſſione roboravi. Hiis teſtibus, Domino W. Abbate de Bordeſleg, Radulpho Pincerna, Mauricio filio ſuo, Roberto de Haſelover, Joh. de Abbetot, Simone Bagod, Galfrido de Charlecote, Willielmo de Eduſton, Willielmo de Waleford, Simone de Beauſale, Nicholao de la Hethe, Nicholao de Curdeſhale, Osberto de Lumebuke, Willielmo de Collehalle, & multis aliis.

Sine data.

Num. CLXVI.

Penes eundem.

Alia Carta ejuſdem Roberti de Tayndon *de eodem Tenemento eiſdem Monialibus vendito.*

UNIVERSIS Sancte Matris Eccleſie filiis, ad quos preſens ſcriptum pervenerit, Robertus de Tayndon ſalutem. Noverit univerſitas veſtra me conceſſiſſe & in finali & ſtabili venditione vendidiſſe, & hac preſenti Carta mea confirmaſſe Deo & Eccleſie Beate Marie de Pinneleye, & Monialibus ibidem Deo ſervientibus totum jus & clamium & ſervicium, quod unquam habui vel habere potui in Osberto filio Jordani de Screvele, & in tota ſequela ſua & in toto tenemento ſuo, quod eſt in Villa de Screvele, cum omnibus pertinentiis ſuis in puram & perpetuam elemoſinam. Reddendo inde annuatim &c. *(ut in ſuperiore carta)* Habendum & tenendum de me & heredibus meis libere & quiete, integre in perpetuum cum omnibus Libertatibus, ſicut Radulphus Wigen tenementum illud cum omnibus pertinentiis ſuis & Osberto predicto cum omni ſequela ſua mihi liberius & quietius illud dedit & Carta ſua confirmavit. Hæc autem predicta in omnibus Ego predictus Robertus & aſſignati mei predicte Eccleſie de Pinnele, & dictis Monialibus ibidem Deo ſervientibus contra omnes homines & feminas in perpetuum warantizabimus. Pro hac autem Conceſſione & finali venditione dicte Moniales de Pinnele mihi ſex Marcas Argenti dederunt premanibus. Et ut hec mea conceſſio & finalis venditio rata & ſtabilis perſeveret imperpetuum, hoc preſens ſcriptum ſigilli mei munimine roboravi. Hiis teſtibus, Domino W. Abbate de Bordeſle, Radulpho Butiler, Mauricio filio ſuo, Johanne de Abetot, Roberto de Haſelover, Thoma Perſona de Tanorth, Simone Clerico de Beuſale, Nicholao de Curdeſhale, Willielmo Capellano de Budebroc, & multis aliis.

Sine data.

Num. CLXVII.

Penes eundem.

Carta Thomæ *filii* Ricardi de Tytteſnor *de una Placea terræ in* Screveleye *Monialibus de* Pinley *conceſſa.*

SCIANT preſentes & futuri quod Ego Thomas filius Ricardi de Tytteſnor Dedi Conceſſi & hac præſenti Carta mea confirmavi, Domui Beate Marie de Pinneleye, & Sanctimonialibus ibidem Deo & Beate Marie ſervientibus, totam illam Placeam terre mee in Screveleye, vocatam Peſhammeſnewelond, extendentem ſe in longitudine a Cowleyelone ex parte una uſque ad terram quandam Johannis Crips ex parte altera, illam quam habui ex dono & feoffamento quondam Johannis Tony de Rowynton. Habendam & tenendam totam predictam terram cum Haiſiis Foſſatis & ſuis pertinentiis, predictis Monialibus de Pinneleye & earum ſucceſſoribus inperpetuum, de capitalibus Dominis feodi illius per ſervicia inde debita & de jure conſueta. Et ego predictus Thomas de Tyſſenor & heredes mei, totam predictam Placeam terre cum omnibus ſuis pertinenciis predictis Monialibus de Pinneleye & earum ſucceſſoribus, contra omnes gentes warantizabimus imperpetuum. In cujus rei teſtimonium huic preſenti Carte ſigillum meum appoſui. Hiis teſtibus, Johanne de Cruddeſhale, Johanne Godman de Rowhynton, Simone Freynes de eadem, Ricardo Bredon, Gilberto Vicario de Hatton, & aliis. Dat. apud Schreveye die Martis proxima poſt Feſtum Inventionis Sancte Crucis, Anno Regni Regis Edwardi tertii poſt Conqueſtum viceſimo tercio.

Num. CLXVIII.

Penes Fran. Canning de Foxcote in Com. Warw. Arm.

Carta Stephani de Ludham *de una pecia prati Monialibus de* Campeſle *conceſſa.*

SCIANT preſentes & futuri quod ego Stephanus de Ludham conceſſi dedi & hæc preſenti carta

carta mea confirmavi Deo & Eccleſie Sancte Marie de Campeſſe & Monialibus ibidem Deo ſervientibus unam peciam prati mei in villa de Ludham que vocatur Netleholm & jacet inter paſturam Prioriſſe de Campeſſe & piſcariam meam, Tenendam & habendam in puram & perpetuam elemoſinam bene & in pace libere & quiete ab omni ſeculari ſervicio & demanda. Et ego predictus Stephanus & heredes mei warantizabimus predictum pratum predictis Monialibus contra omnes gentes in perpetuum. In cujus rei teſtimonium huic ſcripto ſigillum meum appoſui. Hiis teſtibus Johanne de Wacheſham. Rogero de Rindham. Ricardo Chercheman. Hugone de Berking. Ricardo de Bengos. Willielmo Burel. Johanne Holdelond. & aliis.

Licet hæc Carta ſit prenominati Stephani de Ludham, ſigillum tamen non eſt idem, hoc enim rotundum, & impreſſio preter Plantam neſcio, quam, habet ut opinor Pelicanum, & hanc inſcriptionem, S. STEPHANI DE LUDHAM.

NUM. CLXIX.

Penes eundem.

Carta Willielmi de Ludham *de terra vocata* Fincheſcront *Monialibus de* Campeſſe *conceſſa.*

OMNIBUS ad quos preſens ſcriptum pervenerit Willielmus de Ludham ſalutem. Noverit univerſitas veſtra me conceſſiſſe & dediſſe & hac preſenti carta mea confirmaſſe eccleſie Sancte Marie de Campeſſe & Monialibus ibidem Deo ſervientibus in liberam elemoſinam totam terram quam Willielmus Capellanus tenuit de me in villa de Ludham que vocatur Fincheſcrout cum omnibus pertinentiis habendam & tenendam de me & de heredibus meis libere, quiete & pacifice reddendo inde mihi annuatim & heredibus meis duodecim denarios, ad duos terminos, ſcilicet in vigilia Epiphanie VI Denarios & ad Feſtum ſancti Johannis Baptiſte VI Denarios pro omnibus ſervitiis & conſuetudinibus & demandis ſalvo ſervicio Domini regis ſcilicet ad viginti ſolidos ſemagii, tres denarios & ad plus plus & ad minus minus & ad vardam quando evenerit unum quadrantem. Et ego predictus Willielmus & heredes mei warantizabimus predictam terram predicte eccleſie & predictis Monialibus per predictum ſervicium contra omnes homines. Ut autem mea conceſſio & donatio & carte mee confirmatio rata ſit & ſtabilis preſens ſcriptum ſigilli mei appoſitione roboravi. Hiis teſtibus. Alexandro rectore Eccleſie de Getingham. Hamone de Valeynes. Waltero de Weſtſorpe. Thoma de Pleicit. Thoma de Coleyile. Willielmo de Saham. Willielmo de Pham. Hugone de Berkingle & aliis.

Impreſſio Sigilli in materia alba rotunda videtur eſſe eques ſed vix dignoſcibilis.

NUM. CLXX.

Penes eundem.

Carta Stephani de Ludham, *de remiſſione redditus duodecim denariorum in ſuperiore carta memoratorum de Monialibus* Campeſſe *conceſſa.*

OMNIBUS Chriſti fidelibus ad quos preſens ſcriptum pervenerit Stephanus de Ludham ſalutem. Noveritis me conceſſiſſe & omnino quietum clamaſſe Deo & Sancte Marie de Campeſſe & Monialibus ibidem Deo ſervientibus duodecim denariorum redditum quod mihi debuerunt de terra quam Willielmus Capellanus tenuit quondam in Villa de Ludham, que vocatur Fincheſcroft. Pro hac autem conceſſione & quieta clamatione relaxaverunt & quietum clamaverunt dicte moniales mihi & heredibus meis totum jus quod habuerunt in duas pecias prati in villa de Wickham quas Lenerich del Hil tenuit de dictis Monialibus. Ita videlicet quod ego predictus Stephanus nec heredes mei ſervicium vel conſuetudinem dictis Monialibus vel eorum hominibus cauſa dictarum duarum peciarum prati interrogare nec habere poſſimus niſi in termino quum predicta ſint defenſibilia. Et ut hec conceſſio & quieta clamacio rata & ſtabilis in perpetuum permaneat preſenti ſcripto ſigillum meum appoſui. Hiis teſtibus. Ricardo de Glemham. Henrico de Caldecote. Hamone de Valeynes. Ricardo de Avilyeres. Hernaldo de Ketelbe. Ricardo de Meltun. Roberto de Ludham. Johanne Clerico de Meltun. Thoma de Pleſiz. Simone de la Leyme. Willielmo de Perham. Hugone de Berking, & aliis.

Appendet ſigillum in materia alba oblongum, impreſſio eſt Jris Flos, & Inſcriptio SIGIL. STEPHANI DE LUDHAM.

NUM. CLXXI.

Penes eundem.

Compoſitio inter Robertum de Valeynes *& Moniales de* Campeſſe.

OMNIBUS Chriſti fidelibus ad quos preſens ſcriptum pervenerit, Walterus Dei Gratia Norwicenſis Epiſcopus ſalutem eternam in Domino. Cum inter Dominum Robertum de Valeynes dicentem ſe Patronum Monialium de Campeſſe, & predictas Moniales contrarium aſſerentes coram nobis queſtio verteretur eos ad concordiam induximus ſub hac forma videlicet quod Prioriſſa & Moniales de Campeſſe antedictum Robertum & ſuos heredes habebunt perpetuo pro patrono & cum contigerit Prioratum de Campeſſe vacare dictus Robertus & heredes ſui vel ejus aturnati ſi voluerint ibidem unum ſervientem tranſmittent qui ſimplicem dicte domus faciet ſeiſinam, qui quidem ſerviens nichil de bonis ipſius domus capiet nec ullam poteſtatem exercebit, & ſi ibidem manere voluerit ſumptibus Domini ſui hoc faciet. Predicte vero Moniales libere per electionem canonicam ſibi eligent Prioriſſam & electam predicto Roberto & heredibus ſuis vel ejus ballivo preſentabunt, ut ſuum eiſdem honeſtum prebeant aſſenſum & per ipſas ac per ipſum eadem Domino Norwicenſi Epiſcopo preſentetur.

preſentetur ; prefato Domino R. ſive heredibus ſuis nullum temporalitatis commodum tempore vacationis vendicantibus ſive in ſua libera electione impedimentum preſtantibus. Ad cujus ſiquidem rei ſecuritatem preſentibus ſignum noſtrum una cum ſignis partium eſt appoſitum. Hiis teſtibus, Domino Rogero Bigot Comite. Domino Hugone Bigot. Domino Hugone de Vallibus. Domino Matheo de Mautebi. Domino Johanne de Hungaldeſthorp. Domino Thoma Bigot. Domino Ada de Wrdeſted. & aliis. Datum apud Coleceſtriam Idibus Maii Pontificatus noſtri anno primo.

Annus primus Pontificatus hujus Walteri eſt annus ſalutis humanæ 1244.

Sigillum Epiſcopi appendet ſed aliquautulum confractum, materia ſecundi ſigilli integra, ſed impreſſio non apparet, tertium ſigillum comminutum.

NUM. CLXXII.

Penes Radulph. Thoresby de Leedes in Com. Ebor. Armig.

Carta Prioris & Conventus Sanctæ Trinitatis Londini, *de terris conceſſis Monialibus de* Haliwell.

OMNIBUS Chriſti fidelibus præſens ſcriptum viſuris vel audituris, Richardus Prior & Conventus Sanctæ Trinitatis London ſalutem in Domino. Noverit univerſitas veſtra nos conceſſiſſe & preſenti Carta confirmaſſe Agneti Prioriſſæ & Monialibus de Haliwell omnes terras, cum pratis & paſturis & molendino, & omnibus pertinentiis ſuis quas Richardus de Leſtoneſcherch de nobis tenuit in Villa de Alſeſwik, habendas & tenendas eiſdem Monialibus, libere, quiete, integre in perpetuum, per eadem ſervitia, quæ idem Richardus & heredes ſui nobis facere conſueverunt, ita quod ſint quietæ quantum ad nos & ſucceſſores noſtros de releviis & eſcheatis & wardis & hujuſmodi demandis, maxime de memoratis tenementis quæ in præſentiarum poſſident. Et nos vel ſucceſſores noſtri non poterimus aliquid exigere de prædictis terris, pratis, & paſturis, & molendino, niſi ſervitia memorata. Dicta autem Prioriſſa fecit fidelitatem Eccleſiæ noſtræ de prædicto tenemento; quod & Prioriſſæ ei ſuccedentes facere tenebuntur. Pro hac autem conceſſione, & præſentis cartæ confirmatione dederunt nobis memoratæ Prioriſſa & Moniales ſeptem Marcas ſterlingorum. In hujus rei teſtimonium huic ſcripto chyrographato ſigilla partium alternarum ſunt appenſa. Data anno gratiæ milleſimo ducenteſimo triceſimo nono quarto nonas Auguſti. Hiis teſtibus, Johanne de Soalar, Roberto de la Rokele, Luca de Tony, Briano de Troking, Rogero del Bek, Olivero de Saundon, Roberto de Leſun, Waltero de Wobindon, Johanne de Teſſunt, & aliis.

NUM. CLXXIII.

Carta Abbatiſſæ de Berking, *pro ſalute animæ Regis* Edwardi *tertii conceſſa.*

Fœd. & Conventiones Vol. II. P. 95. A. D. 1338. A. 12. E. 3. Pat. apud Antwerp. 12. E. 3. m. 2.

Rex Archiepiſcopis *&c.*
Sciatis nos,

PRO ſalute animæ noſtræ & Animarum Progenitorum & Hæredum noſtrorum, necnon ad inſtantiam, Dilectorum & Fidelium noſtrorum, Willielmi de Monteacuto Comitis *Sarum*, & Thomæ de Ponynges.

CONCESSISSE & hac carta noſtra CONFIRMASSE, Dilectis nobis in Chriſto, Abbatiſſæ & Monialibus de Berkyng Libertatem de Placitis Foreſtæ, & plenariam Poteſtatem proſternendi & cariandi Ligna de omnibus Boſcis ſuis, quæ ſunt infra metas Foreſtæ noſtræ, ad Focum ſuum & ad Ædificia ſua, & de alieno Boſco ſimiliter, ſiquis eis Ligna ad Focum ſuum, vel Maeremium ad Ædificia ſua DEDERIT VEL VENDIDERIT;

Habenda præfatis Abbatiſſæ & Monialibus & Succeſſoribus ſuis IMPERPETUUM.

Et prohibemus, ne quis Foreſtarius vel aliquis alius eas vexare aut inquietare præſumat,

Et quod Boſcus ſuus ſit IMPERPETUUM liber & quietus de Vaſto, Regardo, Viſu, & Cuſtodia Viridariorum & omnium Ballivorum Foreſtæ, & Miniſtrorum ſuorum, ita quod nullas eorum aliquam Poteſtatem in eo ſibi vendicet, ſeu ſe inde in aliquo intromittat.

Quare VOLUMUS & firmiter PRÆCIPIMUS, pro nobis & Hæredibus noſtris, quod præfata Abbatiſſa & Moniales, & Succeſſores ſui, IMPERPETUUM habeant libertatem de Placitis Foreſtæ, & plenariam Poteſtatem proſternendi & cariandi Ligna, *&c. prout ſupra, uſque hæc verba, viz.*

Seu ſe inde in aliquo intromittat, ſicut prædictum eſt.

Hiis Teſtibus.

Venerabili Patre *Henrico Epiſcopo Lincolnienſi*,
Henrico de Lancaſtria, Derbiæ
Willielmo de Monte Acuto, Sarum,
Roberto de Ufford, Suffolciæ,

Comitibus.

Henrico de Ferariis,
Reginaldo de Cobham,
Johanne Dany, Seneſcallo Hoſpitii noſtri

Et aliis.

Dat. per manum noſtram apud Andewerp. Quintodecimo die Decembris.

Per ipſum Regem.

NUM.

NUM. CLXXIV.

Fœd. & Conventiones Vol. 12. fol. 652. A. D. 1496. A. 12. H. 7. Pat. 12. H. 7. p. 1. m. 14.

Licentia Regis Henrici *Septimi pro ſupprimendo Prioratu Monialium Sanctæ* Radegundis *& Collegio loco ejus fundando.*

Rex omnibus ad quos, &c. ſalutem

SCIATIS quod Nos, tam ex fidedigno relatu Reverendi in Chriſto Patris *Johannis Epiſcopi Elienſis*, quam ex publica Fama, accepimus quod Domus ſive Prioratus Religioſarum mulierum Sanctæ Radegundis, de Fundatione & Patronatu Epiſcopi, ut in Jure Eccleſiæ ſuæ Elienſis, ac Terræ, Tenementa, Redditus, Poſſeſſiones, Ædificia, necnon Res, Bona, Jocalia, & alia Ornamenta Eccleſiaſtica eidem Domui ſive Prioratui pie & caritative antiquitus Data & Collata, per Negligentiam atque improvidam & diſſolutam Diſpoſitionem & Incontinentiam, occaſione Vicinitatis Univerſitati Cantebrigiæ, Prioriſſarum & Religioſarum mulierum Domus antedictæ, in tantum Dilapidata, Deſtructa, Devaſtata, Alienata, Diminuta & Subtracta exiſtunt, ipſæque ad tantas Inopiam & Paupertatem ſunt redactæ quod Divina Obſequia, Hoſpitalitatem, aut alia Miſericordiæ & Pietatis Opera ibidem, juxta Primariam Fundationem & Ordinationem Fundatorum ſuorum uſitata, manutenere & ſupportare, ſeu ſeipſas, quæ duæ tantum numero exiſtunt (quarum una alibi profeſſa alteraque Infans exiſtit) aliqualiter Suſtentare ſeu Relevare non valeant, ſed ipſas Domum ſeu Prioratum prædictas quaſi deſolatas relinquere oporteat,

Unde *idem Epiſcopus*, ob majorem Devotionem ac Divini Cultus & Virtutis Augmentum, Nobis humillime ſupplicavit ut ſibi Licentiam noſtram Regiam, quod de Domo ſive Prioratu prædicto Mulieres prædictas totaliter amovere & expellere, & inibi quoddam Collegium, perpetuis futuris temporibus duraturum, de novo Facere, Fundare, Erigere, Creare & Stabilire poſſit & valeat concedere dignaremur gratioſe,

Nos igitur, præmiſſa ac piam & devotam Intentionem *ipſius Epiſcopi* intime conſiderantes, intuitu Dei & ob ſinceram Devotionem quam ad Sanctam & Individuam Trinitatem, Beatiſſimamque Virginem Dei Genetricem Mariam, Sanctum Johannem Evangeliſtam, atque Sanctam Virginem Radegundem & omnes Sanctos gerimus & habemus, de gratia noſtra ſpeciali, Conceſſimus & Licentiam Dedimus, prout per præſentes Concedimus & Licentiam Damus, pro Nobis & Hæredibus noſtris, quantum in nobis eſt, *eidem Reverendo Patri* & Succeſſoribus ſuis, quod Ipſe & Succeſſores ſui Epiſcopi Elienſes, ac Executores, Deputati & Aſſignati ſui, ſeu eorum aliquis vel aliqui de Domo ſive Prioratu prædicto *quoddam Collegium de uno Magiſtro & Sex Sociis, & certo numero Scolarium in Grammatica erudiendorum*, & ad Exorandum, & Divina ſingulis Diebus infra Collegium prædictum pro proſpero Statu noſtro, & *Elizabeth Reginæ Angliæ* Conſortis noſtræ Cariſſimæ, Cariſſimæque *Matris noſtræ Margaretæ*, atque Præcariſſimorum filiorum noſtrorum, *Arthuri Primogeniti Principis Walliæ, & Secundogeniti Ducis Eborum*, cæterorumque Liberorum noſtrorum dum Vixerimus, ac pro bono Statu *ipſius Epiſcopi* ſimiliter dum vixerit, ac pro animabus noſtris cum ab hac Luce migraverimus, ac etiam pro Anima præcariſſimi Patris noſtri *Edmundi Richemondiæ*, ac pro anima *ipſius Epiſcopi* cum ſimiliter ab hac luce migraverit, necnon pro Animabus Priorum Fundatorum Domus ſive Prioratus antedicti & omnium Fidelium defunctorum imperpetuum celebrandum, ac alia Miſericordiæ & Pietatis opera ibidem juxta Ordinationem & Stabilimenta per *ipſum Epiſcopum* aut Executores ſeu Aſſignatos ſuos prædictos in hac parte Facienda, Ordinanda & Statuenda, Facere, Fundare, Erigere, Creare & Stabilire poſſint & poſſit, perpetuis futuris temporibus duratura,

Et quod Collegium prædictum cum ſic Factum, Fundatum, Erectum, Creatum & Stabilitum fuerit, *Collegium Beatiſſimæ Mariæ Virginis, Sancti Johannis Evangeliſtæ, & Glorioſæ Virginis Sanctæ Radegundis juxta Cantebrigiam in Comitatu Cantebrigiæ* nuncupetur, vocetur & appelletur.

Quodque *Magiſter*, *Socii* & *Scolares* Collegii prædicti & Succeſſores ſui, cum ſic ut præmittitur, Erectum, Creatum, Factum, Fundatum & Stabilitum fuerit, *Magiſter*, *Socii & Scolares Collegii Beatiſſimæ Mariæ Virginis, Sancti Johannis Evangeliſtæ & Glorioſæ Virginis Sanctæ Radegundis juxta Cantebrigiam*, nuncupentur, vocentur & appellentur;

Ita quod per idem Nomen Placitare & Implacitari, ac Reſpondere & Reſponderi, atque proſequi, Defendere & Defendi in quibuſcumque Curiis & Locis & coram quibuſcumque Judicibus ſive Juſticiariis Spiritualibus ſive Temporalibus;

Et quod ſint unum Corpus & *una Communitas corporata* in Re & in Nomine, habeantque Succeſſionem perpetuam ac Commune Sigillum pro Negotiis collegii prædicti expediendis;

Et etiam quod ſint Perſonæ habiles & capaces in Lege ad perquirendum & recipiendum Terras, Tenementa, Redditus, Reverſiones, Penſiones, Annuitates & alias Poſſeſſiones quaſcumque a quacumque Perſona ſeu quibuſcumque Perſonis ea eis Dare, Legare ſeu Aſſignare volenti ſeu volentibus;

Et quod ipſi Ordinationes, Statuta & Stabilimenta pro bono & ſano Regimine Collegii prædicti Concedere, Facere, Ordinare, & prout opus fuerit Stabilire poſſint & valeant,

Et ulterius, de uberiori gratia noſtra, Conceſſimus & Licentiam Dedimus *præfato Epiſcopo*, atque Succeſſoribus ſuis, ſeu Executoribus & Aſſignatis ſuis prædictis, & eorum cuilibet, quod ipſi ſeu eorum aliquis vel aliqui, poſtquam Collegium prædictum ſic Factum, Fundatum, Erectum, Creatum & Stabilitum fuerit præfatos Magiſtros, Socios & Scolares in corporalem Poſſeſſionem Domus ſive Prioratus prædicti ac omnium & ſingulorum Terrarum, Tenementorum, Reddituum, Servitiorum, Penſionum, Portionum & aliarum Poſſeſſionum eidem Prioratui antiquitus datorum & collatorum, tam Spiritualium quam Temporalium, & Jocalium & Ornamentorum Eccleſiaſticorum quorumcumque eidem pertinentium & ſpectantium Inſtituere, Inducere, & Ponere, aut Inſtitui, Induci & Poni facere valeat & valeant, licite & impune;

Habenda & Tenenda præfatis *Magiſtro*, *Sociis & Scolaribus* Collegii prædicti & Succeſſoribus ſuis *Magiſtro*, *Sociis & Scolaribus* ejuſdem Collegii, ad Suſtentationem ſuam, & ad alia Miſericordiæ & Pietatis opera, juxta Ordinationem *ipſius Epiſcopi* aut Succeſſorum ſuorum vel Executorum ſive Aſ-

ſignatorum ſuorum prædictorum vel eorum alicujus, in hac parte faciendam, in liberam puram & perpetuam elemoſinam imperpetuum.

Et eiſdem *Magiſtro Sociis & Scolaribus* quod ipſi Prioratum ſive Domum prædictam, ac omnia & ſingula antedicta Terras, Tenementa, Redditus, Servitia, Penſiones, Portiones, Annuitates & alias Poſſeſſiones quaſcumque, & cætera præmiſſa, cum ſuis pertinentiis, a *præfato Epiſcopo*, ſeu Executoribus ſeu Aſſignatis ſuis prædictis Recipere, Acceptare, Habere & Tenere Sibi & Succeſſoribus ſuis *Magiſtro, Sociis & Scolaribus* Collegii ſupradicti, ad Suſtentationem ſuam, ut prædictum eſt, poſſint & valeant ſimiliter Licentiam Dedimus & Conceſſimus ſpecialem, abſque Impedimento, Impetitione, Areſto ſeu Gravamine quocumque Noſtri aut Hæredum noſtrorum, Juſticiariorum, Eſcaetorum, Vicecomitum, Coronatorum, Ballivorum ſeu aliorum Officiariorum ſeu Miniſtrorum noſtrorum quorumcumque ; Statuto de Terris & Tenementis *ad Manum Mortuam* non ponendis, aut aliquo alio Statuto, Actu, Ordinatione, Proviſione ſeu Reſtrictione, in contrarium factis, non obſtantibus.

In cujus, &c.

Teſte Rege apud *Weſtmonaſterium* duodecimo die Junii.

Per ipſum Regem.

NUM. CLXXV.

Fœd. & Convent Vol. 14. *p.* 574. *A. D.* 1536. *A.* 28. *H.* 8. *Pat.* 28. *H.* 8. *p.* 2. *m.* 15.

Literæ Regis Henrici *Octavi de non Supprimendo Monaſterio Monialium* Beatæ Mariæ *in* Wintonia, *inter cætera Monaſteria quæ non habebant Redditus & Poſſeſſiones ad clarum Annuum Valorem Ducentarum Librarum.*

Rex omnibus ad quos, &c. Salutem.

CUM per quendam Actum in *Parliamento noſtro apud Londoniam* Tertio Die Novembris Anno Regni noſtri viceſimo primo Inchoato & deinde *uſque Weſtmonaſterium* Adjornato, & per diverſas Prorogationes uſque ad & in quartum Diem Februarii ultimo præterito Continuato & tum ibidem tento,

Inter alia Inactitatum exiſtit,

Quod nos haberemus & gauderemus Nobis & Hæredibus noſtris imperpetuum, omnia & ſingula Monaſteria, Prioratus, & alias Domos Religioſas Monachorum, Canonicorum & Monialium quibuſcumque generibus ſeu diverſitatibus Habituum, Regularum ſive Ordinum vocarentur ſeu nominarentur, quæ non habebant Terras, Tenementa, Redditus, Decimas, Portiones & alia Hæreditamenta *ultra clarum Annuum Valorem Ducentarum Librarum*, dictum Annualem Clarum Valorem dictorum Monaſteriorum ac Prioratuum capiendum & conſtituendum ſecundum clarum Valorem in Scaccario noſtro certificatum ;

Et ſimili modo quod haberemus & gauderemus Nobis & Hæredibus noſtris omnes & omnimodos Situs & Circuitus earumdem Religioſarum Domorum,

Ac omnia & ſingula Maneria, Grangias, Meſuagia, Terras, Tenementa, Reverſiones, Redditus, Servitia, Decimas, Penſiones, Portiones, Advocationes, Patronatus Eccleſiarum & Capellarum, Annuitates, Jura, Intrationes, Conditiones & alia Hæreditamenta quæcumque, eiſdem Monaſteriis, Prioratibus ſive Domibus Religioſis non habentibus, ut prædicitur, Terras, Tenementa, & Hæreditamenta ultra prædictum Annuum Valorem *Ducentarum Librarum*, pertinentia ſive ſpectantia, adeo plene & integre prout, *Abbates*, *Priores*, *Abbatiſſæ*, & alii *Gubernatores* hujuſmodi Monaſteriorum, Prioratuum, & aliarum Domorum Religioſarum ad tunc illa habuerunt aut habere debuerunt in jure Domorum ſuarum,

Habenda & Tenenda omnia & ſingula Premiſſa, cum omnibus ſuis Juribus, Proficuis, Juriſdictionibus & Commoditatibus, Nobis, Hæredibus & Succeſſoribus noſtris imperpetuum, ad inde faciendum & utendum noſtras proprias voluntates;

Cumque tamen in Actu prædicto provideatur quod Nos, aliquo & quocumque tempore poſt confectionem Actus illius, valeamus & potuiſſemus ad Beneplacitum noſtrum Ordinare, Conſtituere & Declarare, per Literas noſtras Patentes ſub Magno Sigillo noſtro conficiendas, quod Illæ & Tales hujuſmodi prædictarum Domorum Religioſarum, quas Supprimendas & Diſſolvendas eſſe Noluiſſemus, perſeverarent, ſtarent & continuarent & permanerent in eiſdem ſuis Corporibus Corporatis, ac in eiſdem ſuis Eſſentialibus, Statu, Qualitate, Conditione, Robore & Effectu, tam in Poſſeſſionibus quam aliter, prout eſſent & fuiſſent ante Confectionem Actus prædicti, abſque Suppreſſione ſive Diſſolutione earumden ſive alicujus Partis inde Prætextu & Auctoritate ejuſdem Actus & quod quælibet talis hujuſmodi Ordinatio & Declaratio, per Nos ſic fienda & ordinanda, eſſet bona, ſecura & effectualis Capitalibus Gubernatoribus hujuſmodi Religioſarum Domorum quas Supprimendas & Diſſolvendas eſſe noluiſſemus & Succeſſoribus ſuis, juxta & ſecundum Tenores & Effectus Literarum Patentium inde conficiendarum, aliqua Re ſive aliquibus Rebus in Actu prædicto in contrarium inde factis non obſtantibus, prout in Actu prædicto inter alia plenius continetur.

Prætextu cujus quidem Actus, *Domus*, *Monaſterium ſive Abbatia Beatæ Mariæ Monialium in Wintonia* in Comitatu Suthamptoniæ, pro eo quod non habet Terras, Tenementa, Redditus, Decimas, Portiones, aut Hæreditamenta ultra dictum clarum annuum valorem *Ducentarum Librarum*, prout certificatur in dicto Scaccario noſtro ut ibidem plane liquet, in Manibus & Diſpoſitione noſtris jam exiſtit utrum diſſolveretur ſecundum formam Actus prædicti, an permaneret & continuaret in ſuo priſtino & eſſentiali Statu, Conditione & Qualitate, prout ante Confectionem Actus prædicti fuit,

Nos volentes dictam *Domum*, *Monaſterium ſive Abbatiam Beatæ Mariæ Monialium in Wintonia prædicta*, pro diverſis Cauſis & Conſiderationibus nos ad præſens ſpecialiter moventibus, in ſuo priſtino eſſentiali Statu, Corpore, Conditione & Qualitate permanere & continuare prout ante Confectionem Actus prædicti fuit, ac prout eſſet ſi Actus ille factus non fuiſſet.

Sciatis igitur quod Nos,

Ob Favorem quem erga dictam *Domum*, *Monaſterium ſive Abbatiam Beatæ Mariæ Monialium Winton*, quod non extenditur in Terris, Tenementis

tis & aliis Hæreditamentis ſuis ad Annuum Valorem *Ducentarum Librarum* in Comitatu prædicto *Ordinis Sancti Benedicti* Wintonienſis Diæceſis, gerimus & habemus & ut *Abbatiſſa & Moniales* ejuſdem Domus, Monaſterii ſive Abbatiæ Divino Cultui ibidem celebrando devotius intendant, Hoſpitalitemque ac alia Pietatis Opera ibidem uberius exerceant,

De Gratia noſtra ſpeciali, ac ex certa Scientia & mero Motu noſtris, Ordinamus, Conſtituimus & Declaravimus, ac per Præſentes quantum in nobis eſt Declaramus, Conſtituimus, Ordinamus, Erigimus & Renovamus quod *prædicta Domus, Monaſterium ſive Abbatia Beatæ Mariæ Monialium in Winton*, prædicta, Continuabit, Stabit & Permanebit in eodem ſuo Corpore Corporato, ac in eodem ſuo eſſentiali Statu, Gradu, Qualitate & Conditione, tam in Poſſeſſionibus quam in omnibus aliis Rebus tam Spiritualibus quam Temporalibus & Mixtis, prout fuit tempore Confectionis Actus prædicti, aut aliquo tempore ante Confectionem Actus prædicti, abſque Suppreſſione ſive Diſſolutione aliquali ejuſdem *Domus Monaſterii ſive Abbatiæ Beatæ Mariæ Monialium in Winton prædicta*, aut alicujus Partis vel Parcellæ inde, vigore & auctoritate Actus prædicti;

Maneriis de Archefount & Allcannyng cum Pertinentiis in Comitatu Wilteſiæ, ac *Rectoria Eccleſiæ Parochialis de Archefount* prædicta, cum *Advocationibus Eccleſiarum de Archefount & Allcannyng prædictis*, necnon omnibus aliis Terris, Tenementis & aliis Hæreditamentis quibuſcumque Parcellis Poſſeſſionum prædictæ Domus ſive Monaſterii aut Abbatiæ Beatæ Mariæ Monialium Winton. tempore Confectionis Actus prædicti, nuper per nos Domino *Edwardo Seymer* Militi Vicecomiti *Beauchamp*, & Dominæ *Annæ Uxori ſuæ* per alias Literas noſtras Patentes prius conceſſas, omnino exceptis & reſervatis.

Et ulterius de uberiori Gratia noſtra Conceſſimus & per Præſentes Concedimus quod *Elizabetha Shelley* profeſſa Ordinis Sancti Benedicti ſit deinceps *Abbatiſſa dictæ Domus, Monaſterii ſive Abbatiæ Beatæ Mariæ Monialium in Winton prædicta*, ac pro *Abbatiſſa & Capitali Gubernatrice* ejuſdem Domus, Monaſterii ſive Abbatiæ Beatæ Mariæ Monialium in Winton. prædicta deinceps habeatur, reputetur & acceptetur, eiſdem Modo, Forma, Qualitate, Gradu, Conditione, Dignitate, Statu & Robore, prout eadem *Elizabetha* Quarto Die Februarii ultimo præterito aut antea fuit;

Et quod omnes aliæ *Religioſæ Perſonæ* ejuſdem Domus, Monaſterii ſive Abbatiæ Beatæ Mariæ Monialium in Winton. prædicta ibidem modo exiſtentes, aut quæ Quarto Die Februarii ultimo præterito ibidem fuerint, & jam a dicto Conventu non ſeparantur, ſint de cætero & deinceps *Conventus ejuſdem Domus, Monaſterii ſive Abbatiæ Beatæ Mariæ Monialium in Winton. prædicta*, ac pro Conventu ejuſdem Monaſterii Beatæ Mariæ ſive Abbatiæ deinceps habeantur, reputentur & acceptentur, eiſdem Modo, Forma, Qualitate, Conditione & Statu prout dicto Quarto Die Februarii ultimo præterito aut antea fuerunt,

Et quod prædicta *Elizabetha & Religioſæ Perſonæ Prædictæ* & omnes Succeſſores ſui habeant & habebunt hujuſmodi & eandem Succeſſionem in omnibus & per omnia prout ante dictum Quartum Diem Februarii ultimo præteritum habuerunt & habere debuerunt, ac prout habuiſſent & habere debuiſſent ſi Actus prædictus factus non fuiſſet;

Et quod prædicta *Elizabeth* per nomen *Abbatiſſæ dictæ Domus, Monaſterii ſive Abbatiæ Beatæ Mariæ Monialium in Winton.* prædicta, & Succeſſores ſuæ Abbatiſſæ dictæ Domus, Monaſterii ſive Abbatiæ Beatæ Mariæ Monialium in Winton prædictæ, ſint deinceps Perſonæ Habiles Implacitare & Implacitari in omnibus Placitis, Sectis, Querelis, Actionibus, Petitionibus, tam realibus quam perſonalibus & aliis quibuſcumque, in quibuſcumque Curiis & Locis, ac coram quibuſcumque Judicibus ſive Juſticiariis, tam in Spiritualibus quam Temporalibus, licet tangat Nos, Hæredes & Succeſſores noſtros, & ad facienda, exercenda & exequenda omnia & ſingula alia quæcumque ut Abbatiſſæ dictæ Domus, Monaſterii ſive Abbatiæ Beatæ Mariæ Monialium in Winton prædicta, prout feciſſent & facere potuiſſent ante confectionem Actus prædicti, ac prout feciſſent & facere potuiſſent ſi idem Actus minime factus & editus fuiſſet;

Et quod prædicta *Elizabetha* & Religioſæ Perſonæ prædictæ, ut Abbatiſſa & Conventus dictæ Domus, Monaſterii ſive Abbatiæ Beatæ Mariæ Monialium in Winton, prædicta, & Succeſſores ſuæ Abbatiſſæ & Conventus dictæ Domus Monaſterii ſive Abbatiæ Beatæ Mariæ Monialium in Winton. prædicta, habeant, gaudeant & teneant, & habere poſſint & valeant imperpetuum, totam prædictam Domum, Monaſterium ſive Abbatiam Beatæ Mariæ Monialium in Winton. prædicta, necnon Eccleſiam, Campanile, Scitum, Cimiterium, Fundum, Ambitum, Precinctum & Circuitum Eccleſiæ ejuſdem, ac omnia & ſingula Maneria, Meſſuagia, Terras, Tenementa, Redditus, Reverſiones, Servitia, Poſſeſſiones, Perpetuitates & Hæreditamenta noſtra quæcumque (exceptis præexceptis) necnon Commoditates, Ornamenta, Jocalia, Bona, & Catalla, ac alias Res, quæcumque tam Spiritualia quam Temporalia, eidem Monaſterio ſive Abbatiæ quovis modo ſpectantia ſive pertinentia, eiſdem modo & forma prout haberent & tenerent, aut habere, gaudere & tenere potuiſſent & valerent ſi Actus prædictus factus & editus non fuiſſet.

Et pro majore Securitate de & in Præmiſſis præfatis Abbatiſſæ & Conventui Monaſterii ſive Abbatiæ Beatæ Mariæ Monialium in Winton. prædicta & Succeſſoribus ſuis adhibenda,

Sciatis inſuper quod nos, de uberiori Gratia noſtra ſpeciali, Dedimus & Conceſſimus, ac per Præſentes Damus & Concedimus præfatis Abbatiſſæ dictæ Domus, Monaſterii ſive Abbatiæ Monialium in Winton. prædicta, necnon totum Scitum, Fundum, Ambitum, Præcinctum, Circuitum, Eccleſiam, Campanile, & Cimiterium ejuſdem Domus, Monaſterii ſive Abbatiæ Beatæ Mariæ Monialium in Winton. prædicta,

Ac omnia & ſingula Dominia, Maneria, Meſſuagia, Terras, Tenementa, Boſcos, Subboſcos, Redditus, Reverſiones, Servitia, Feoda Militum, Warda, Maritagia, Relevia, Eſcaeta, Parcos, Warennas, Stagna, Vivaria, Piſcarias, Communias, Rectorias, Vicarias, Advocationes & Patronatus Eccleſiarum, Capellarum, Cantariarum, Terras, Glebas, Penſiones, Portiones, Decimas, Oblationes, Curias Letas, Viſ. Franciplegii, Libertates, Juriſdictiones, & Francheſias, ac alia Jura, Poſſeſſiones & Hæreditamenta quæcumque, exceptis præexceptis;

Ac omnia alia Bona & Catalla, Campanas, Jocalia, Ornamenta & alias Res, quæcumque eidem Monaſterio ſive Abbatiæ ſpectantia ſive pertinentia, & quæ prædicta Abbatiſſa & Conventus, Quarto Die Februarii ultimo præterito, aut antea vel poſtea, in Jure Domus, Monaſterii ſive Abbatiæ illius habuerunt, tenuerunt vel gaviſi fuerunt, & quæ ad Manus noſtras, ratione & prætextu Actus prædicti,

prædicti, devenerunt & devenire debuerunt, adeo plene & integre, ac in tam amplis modo & forma, prout dicta Abbatiſſa & Conventus, dicto Quarto Die Februarii ultimo præterito, & ante factionem Actus prædicti, in Jure Monaſterii ſive Abbatiæ prædictæ Illa habuerunt, tenuerunt, vel gaviſi fuerunt, & adeo plene & integre, ac in tam amplis modo & forma prout illa, ratione, prætextu, vigore & Auctoritate Actus prædicti; ad manus noſtras devenerunt & devenire debuerunt, aut in manibus noſtris jam exiſtunt vel exiſtere deberent,

Habendum & Tenendum prædictum Monaſterium ſive Abbatiam, ac omnia & ſingula cætera Præmiſſa cum ſuis Juribus, Pertinentiis, Commoditatibus & Libertatibus quibuſcumque (exceptis præexceptis) præfatæ *Elizabethæ Shelley* Abbatiſſæ dictæ Domus, Monaſterii ſive Abbatiæ illius & Conventui ejuſdem loci ac Succeſſoribus ſuis Abbatiſſis & Conventui ejuſdem Domus, Monaſterii ſive Abbatiæ in puram & perpetuam Elemoſinam imperpetuum, de nobis, Hæredibus & Succeſſoribus noſtris, ut de Fundatione noſtra & non aliter Solvendo & Faciendo Capitalibus Dominis Terrarum & Tenementorum & cæterorum Præmiſſorum Redditus & Servitia inde eis & eorum cuilibet debita & de Jure conſueta.

Proviſo ſemper & præfata Abbatiſſa & Conventus unanimi Conſenſu pro Se & Succeſſoribus ſuis concedunt Nobis & Hæredibus noſtris, quod prædicta Abbatiſſa & Conventus & Succeſſores ſui imperpetuum ſolvant aut ſolvi faciant Nobis, Hæredibus & Succeſſoribus noſtris (exceptis præexceptis) omnes Decimas & Primos Fructus quotieſcumque evenire contingent, eodem modo & forma, prout ſi dicta Domus, Monaſterium ſive Abbatia nunquam Suppreſſa, Diſſoluta ſive Data Nobis per Actum prædictum fuiſſet, ac ſecundum Vim, Formam & Effectum cujuſdam Actus Parliamenti pro Decimis & Primis Fructibus editi & proviſi.

Et dicta Abbatiſſa & Conventus concedunt per Præſentes quod Ipſi & Succeſſores ſui Imperpetuum, bene & fideliter cuſtodiant & obſervabunt omnes & omnimodas Regulas, Ordinationes, Conſtitutiones & Statuta per Nos, ut *Supremum Caput Anglicanæ Eccleſiæ* ſive Miniſtros noſtros & Succeſſores noſtros, bonum Regimen dictæ Domus, Monaſterii ſive Abbatiæ & Religioſarum Mulierum ejuſdem Abbatiæ concernentia ſive tangentia, impoſterum providenda, aſſignanda, & appunctuanda.

In cujus, &c.

Teſte Rege apud *Weſtmonaſterium*, decimo ſeptimo Die Auguſti

Per Breve de Privato Sigillo.

NUM. CLXXVI.

Penes Rad. Thoresby de Leedes in Com. Ebor, Armig.

Carta Johannis de Ever de Secta curiæ Monialibus de Waſedale in Comitatu Eboracenſi conceſſa.

OMNIBUS hoc ſcriptum viſuris vel audituris Johannes de Ever ſalutem in Domino. Noveritis me conceſſiſſe, remiſiſſe, relaxaſſe, & omnino de me & heredibus meis, vel meis aſſignatis in perpetuum quietum clamaſſe Johannæ Prioriſſæ de Waſedale, & ejuſdem loci conventui, & earum ſucceſſoribus totum jus & clamium quod habui, vel habeo, vel aliquo modo habere potero in homagio & ſecta curiæ quibuſcunque mihi & heredibus meis, vel meis aſſignatis pertinentibus de omnibus tertis & tenementis, quas & quæ in villis & territoriis de Kirkeby in Clyveland & Suggeby juxta Trenehowe de me tenent. Ita quod nec ego, nec heredes mei, nec aliquis alius nomine noſtro aliquod jus vel clamium in prædictis homagiis & ſectis Curiæ, de prædicta Prioriſſa & Conventu ejuſdem loci, & earum ſucceſſoribus, de cætero exigere vel vendicare poterimus in perpetuum. In cujus rei teſtimonium præſenti ſcripto chirographato partes in eodem nominatæ ſigilla ſua alternatim appoſuerunt. Hiis teſtibus, Domino Nicholao de Meyhill, Domino Sybaldo de Percy, Domino Roberto Gouer; Willielmo de Moubray, Johanne de Tedmereſhill & aliis.

Datum apud Waſedale die Lunæ proximo ante feſtum Sancti Laurentii, anno Domini 1304.

NUM. CLXXVII.

Penes eundem.

Carta Petri de Percy de area conceſſa Monialibus Sancti Clementis Eboraci.

OMNIBUS ſanctæ Matris Eccleſiæ filiis ad quos præſens ſcriptum pervenerit, Dominus Petrus de Percy ſalutem in Domino. Noveritis, me conceſſiſſe, dediſſe & quietum clamaſſe Deo & ſancto Clementi, & Monialibus ibidem Deo ſervientibus totam illam aream quæ eſt contra portam earum verſus Boream, cum omnibus ædificiis in eadem terra ſitis. Quam ſcilicet aream Willielmus de Percy avus meus habuit de dono earundem Monialium, tenendam & habendam eiſdem Monialibus, libere, quiete, integre & pacifice in perpetuum; ita quod nec ego nec heredes mei aliquod jus vel clamium in eadem terra nec in ædificiis habere poterimus aliquo tempore. In hujus rei teſtimonium huic ſcripto ſigillum meum appoſui. Hiis Teſtibus, Domino Waltero de Grey tunc Archiepiſcopo Eboracenſi, Domino Sewallo tunc Decano, Domino Roberto Aghen tunc Theſaurario, Domino Willielmo Ruherfeld tunc Archidiacono, Domino Petro Capellano Domini Archiepiſcopi, Domino Amari de Camera, Domino Willielmo Tenperſom de Warrum, Domino Alano de Caherton, Domino Johanne Robert de Selebi tunc Majore Eboraci, Thoma le Grant, Alano Samſon, Joſepho de Grapeton, Johanne Waleſis de Munketon, Willielmo Maleſhous tum Balivo de Ariſtike, & aliis.

NUM. CLXXVIII.

Penes eundem.

Carta Nicholai filii Erniſii de Walmegate de terra ad Walmegate conceſſa Monialibus Sancti Clementis Eboraci.

OMNIBUS hoc ſcriptum viſuris vel audituris, Nicholaus filius & heres quondam Erniſii ad Barram de Walmegate, ſalutem in Domino. Noveritis

veritis me conceſſiſſe, remiſiſſe & omnino de me & heredibus meis in perpetuum quietum clamaſſe Dominæ Agneti de Wyten Prioriſſæ Sancti Clementis Eboraci, & ejuſdem loci Conventui totum jus meum & clamium quod unquam habui, vel habere potui in tota illa terra cum pertinentiis & edificiis ſuis in Walmegate in Suburbio Eborum quæ quondam Ernisius pater meus tenuit de dictis Prioriſſa & Conventu; ſicut ſe extendit in longitudine a regia ſtrata de Walmegate ante uſque ad foſſatam Domini Regis retro, & latitudine inter terram Pontii de Foſſe ex una parte, & terram Emmanuelis filii Reginaldi le Grant ex altera. Ita quod nec ego Nicolaus, nec heredes mei, nec aſſignati, nec aliquis per nos, ſeu pro nobis, nec nomine noſtro in dicta terra, cum ædificiis & pertinentiis ſuis aliquod jus vel clamium unquam de cætero poterimus habere, exigere, vel vendicare in futurum. In cujus rei teſtimonium preſenti ſcripto ſigillum meum appoſui. Hiis teſtibus, Richardo de Comundely Cuſtode Eboraci, Rogero Baſs, Nicholao de Seleby Dominis Petro de Sancto Nicholao, Nicholao de Sancto Nicholao, Nicholao Vicario Eccleſiæ Sancti Petri Eboraci, Nicholao de Seleby, Nicholao de Wartlet, Walerico Aurifabro, Thoma de Naferton, Nicholao de Cotum, & aliis.

NUM. CLXXIX.

Bulla Clementis *ſeptimi Papæ pro Supprimendo Monaſterio Monialium de* Prato *Ordinis Sancti* Benedicti, *& Unione ejuſdem una cum Eccleſia Parochiali de* Tenebeyra *Monaſterio Sancti* Albani.

Pat. & Conv. Vol. 14. p. 143. A. D. 1528. A. 20. H. 8. Ex Original.

Regiſtrata in Camera Apoſtolica de Mandato Reverendiſſimi Cardinalis Sanctorum Quatuor.

B. MOTTA.

CLEMENS *Epiſcopus, Servus Servorum Dei,* ad perpetuam rei Memoriam.

Ad exequendum Paſtoralis Officii Debitum paternis & ſollicitis Studiis vigilantes circa Statum quorumlibet Monaſteriorum præſertim Inſignium & Perſonarum in eis ſub ſuavi Religionis Jugo Altiſſimo famulantium ſalubrius dirigendum libenter intendimus, & ut in eiſdem Monaſteriis Divinus Cultus augeatur & Perſonæ ipſæ Divinis inſiſtendo beneplacitis congrue in ſuis Neceſſitatibus releventur interponimus Sollicitudinis noſtræ partes.

Sane, ſicut accepimus, ſi *Monaſterium Monialium de Prato* Ordinis Sancti Benedicti Lincolnienſis Diœceſis in quo Regularis Diſciplina eſt plurimum relaxata, & illius Moniales, laxatis Habenis, Normam bene vivendi, prout deberent, non ſervant penitus ſupprimeretur, & illius Poſſeſſiones, Prædia & omnia Jura, necnon Parochialis Eccleſia de *Tevebyeia* alias *Tenebya* Menevienſis Diœceſis Monaſterio Sancti Albani Ordinis & Diœceſis prædictorum quod dilectus Filius *Thomas Tituli Sanctæ Ceciliæ Presbyter Cardinalis Eboracenſis nuncupatus in Regno Angliæ, noſter & Apoſtolicæ Sedis Legatus* ex Conceſſione & Diſpenſatione Apoſtolica in Commendam obtinet, perpetuo unirentur, annecterentur & incorporarentur, ex hoc profecto ipſius *Thomæ Cardinalis* ac *Abbatis* qui illic pro tempore fuerit, necnon Monachorum in eodem Monaſterio *Sancti Albani* ſub ſuavi Religionis Jugo Altiſſimo famulantium, Commoditati plurimum conſuleretur, ac aucto inibi Numero Monachorum divina Officia majori cum Diligentia celebrarentur ipſique commodius ſuſtentarentur.

Nos, qui dudum inter alia voluimus, quod in Unionibus verus annuus Valor ſecundum communem extimationem tam Beneficii uniendi quam illius cui Unio fieret exprimi deberet, alioquin Unio non valeret, & ſemper in Unionibus Commiſſio fieret ad Partes, vocatis quorum intereſſet, Monialium & Sancti Albani Monaſteriorum ac Parochialis Eccleſiæ prædictorum, Fructuum, Redditum & Proventuum veros Annuos Valores Præſentibus pro expreſſis habentes, Motu proprio, non ad alicujus Nobis oblatæ Petitionis Inſtantiam, ſed de noſtra mera Deliberatione, & ex certa Scientia, ac de Apoſtolicæ Poteſtatis Plenitudine, Monaſterium Monialium in eo Abbatiali ſeu Prioriſſali Dignitate & Ordine ſuppreſſis, ac Parochialem Eccleſiam hujuſmodi, cum omnibus Prædiis, Poſſeſſionibus, Terris, Juribus & Pertinentiis ſuis, Apoſtolica Auctoritate, Tenore Præſentium, perpetuo Unimus, Annectimus & Incorporamus, ita quod, ſi Monaſterium & Parochialis Eccleſia hujuſmodi vacent ad præſens, alioquin cedentibus vel decedentibus Monaſterii Monialium *Abbatiſſa* ſeu *Prioriſſa*, ac Parochialis Eccleſiæ hujuſmodi *Rectore* modernis, aut Monaſterium & Parochialem Eccleſiam hujuſmodi alias quomodolibet dimittentibus, ſeu illis quoviſmodo vacantibus, liceat eidem *Thomæ Cardinali* ac ipſius Monaſterii *Sancti Albani Commendatario*, ſeu *Abbati* pro tempore, per ſe vel alium ſeu alios corporalem Monaſterii Monialium & Parochialis Eccleſiæ, Juriumque & Pertinentiarum earundem Poſſeſſionem propria Auctoritate libere Apprehendere & perpetuo Retinere, illorumque Fructus, Redditus & Proventus in ſuos ac Monaſteriorum & Parochialis Eccleſiæ ac Conventus Monaſterii *Sancti Albani* & annexorum eorundem uſum & Utilitatem convertere, Dioceſani loci & cujuſvis alterius Licentia ſuper hoc minime requiſita.

Non obſtantibus Voluntate noſtra prædicta, ac aliis Apoſtolicis, necnon Bonæ Memoriæ *Ottonis* & *Ottoboni* olim in dicto Regno Angliæ Apoſtolicæ Sedis Legatorum, ac in Provincialibus & Sinodalibus Conciliis editis generalibus vel ſpecialibus Conſtitutionibus & Ordinationibus ac Statutis & Conſuetudinibus Monaſterii Monialium & Ordinis prædictorum Juramento, Confirmatione Apoſtolica, vel quavis Firmitate alia roboratis Privilegiis quoque & Indultis Apoſtolicis, & illius *Abbatiſſæ* ſeu Prioriſſæ forſan conceſſis qu preſſis & inſertis habentes ill in ſuo robore permanſuris, hac vice duntaxat ſpecialiter & expreſſe derogamus contrariis quibuſcunque; aut ſi aliqui ſuper Proviſionibus ſibi faciendis Eccleſiaſticis vel generales Apoſtolicæ Sedis prædictæ vel Legatorum ejus Literas impetrarint, etiamſi per eas ad Inhibitionem, Reſervationem & Decretum vel alias quomodolibet ſit p habito ta quæcunque ad Monaſterium

um Monialium & Parochialem Eccleſiam hujuſmodi Volumus non extendi ſed nullum per hoc eis quoad Aſſecutionem Beneficiorum aliorum Præjudicium & quibuſlibet aliis Privilegiis, Indulgentiis & Literis Apoſtolicis generalibus vel ſpecialibus quorumcumque Tenorum exiſtant, per quæ Præſentibus non expreſſa vel totaliter non inſerta effectus eorum impediri valeat quomodolibet vel differri, & de quibus quorumque totis Tenoribus de verbo ad verbum habenda ſit in noſtris Literis mentio ſpecialis;

Proviſo quod dicta Parochialis Eccleſia debitis propterea non fraudetur Obſequiis & Animarum Cura in ea nullatenus negligatur, ſed ejus congrue ſupportentur Onera conſueta.

Nos enim ex nunc Irritum Decernimus & Inane ſi ſecus ſuper hiis a quoquam quavis Auctoritate ſcienter vel ignoranter contigerit attemptari.

Nulli ergo Hominum liceat hanc Paginam noſtræ Unionis, Annexationis, Incorporationis, Derogationis & Decreti infringere, &c.

Dat. in *Urbe Veteri* Anno Incarnationis Dominice Milleſimo Quingenteſimo Vigeſimo octavo, Pridie Kal. Junii, Pontificatus noſtri Anno Quinto.

CLEMENS PAPA SEPTIMUS.

HEN. DE BUSSEYO.

Sub Sigillo Plumbeo pendente a Filis Sericis flavi rubeique Colorum.

NUM. CLXXX.

Ex Bundello Brevium Regis Anno decimo Septimo Edvardi tertii.

Bibl. Bodl. MS. Dodſw. Vol. 115. fol. 158.

EDVARDUS Dei gratia Rex Anglie & Francie & Dominus Hibernie Vicecom. Kant Salutem. Ex parte dilectarum nobis in Chriſto Prioriſſe & Monialium de Davynton nobis eſt monſtratum quod cum idem Prioratus in rebus & facultatibus ad eum ſpectantibus adeo exilis exiſtat quod bona ejuſdem Prioratus ad Suſtentationem dictarum Prioriſſe & Monialium non ſufficiunt quodque ſi idem Prioratus de auxiliis contributionibus & tallagiis nobis pro communitate Regni noſtri Anglie Conceſſis cum eadem communitate oneraret, dicta Prioriſſa onera eidem Prioritatui incumbentia ſuſtinere non valebit. Nos volentes cerciorare quantum terre & tenementa bona & facultates Prioratus prædicti ultra ſuſtentationem dictarum Prioriſſe & Monialium ac Elemoſinas, & alia opera pietatis in eodem Prioratu ordinata valeant annuatim, & quot Moniales ibidem exiſtunt & que terre & tenementa ad eundem Prioratum pertinent, & in quibus onera Prioratus illius conſiſtunt, & ab antiquo ordinata fuerunt; et ſi eedem Prioriſſe & Moniales ad lanas & nonam garbarum velleris & Agnarum ac alia auxilia & contributiones hujuſmodi ad opus noſtrum ſolveant de dicta Suſtentatione rationabili ſua una cum aliis & Com. illius ſolvere & contribuere ſufficiant necne tibi unum Molendinum aquaticum quod valde per Annum ultra repriſs. octo quarterias ordei mixt. prec. octodecim ſolidos octo Denarios prec. quarter. duos ſolidos quatuor denarios. Item dicunt quod predicte Prioriſſe & Moniales percipiunt ibidem & in villis de Feverſham. Et Ospreng viginti Solidos quatuor denarios vel ultra defenſionem quam faciunt Capital. Dominiis feod. pro redditu predicto. Item dicunt quod predicte Prioriſſe & Moniales habent Eccleſiam de Newenham in proprios uſus que valet per annum Sexaginta ſex ſolidos octo denarios ultra penſionem Abbati de Feverſham inde annuatim debet. Item habent ibidem unum Meſſuagium quod nihil valet ultra repriſs. Item dicunt quod habent ibidem et apud Mouſecote & Corſtling. Centum acr. terre arrabilis que valet per Annum ultra redditum & ſervitium dominorum feodor. inde quinquaginta Solidos prec. acr. Sex denarios. Item dicunt quod habent ibidem, et apud Monſecote & Bourdfeld Sexaginta tres acr. paſture que valet ultra redditum & ſervitium dominorum feodorum illorum per annum viginti unos Solidos. prec. acr. quatuor denarios. Item dicunt quod habent ibidem unum molendinum ad ventum quod valet per Annum ultra repriſs. & ſervitium dominorum feodorum debit. ſex quarter. ordei mixti prec. Undecim ſolidos octo denarios prec. quart. duos ſolidos quatuor denarios. Item dicunt quod habent Eccleſiam de Herters in proprios uſus que valet per Annum ſexdecim ſolidos octo denarios. Item dicunt quod habent ibidem unum Meſſuagium quod nihil valet ultra repriſs. Item dicunt quod habent ibidem quadraginta ſex acr. terre arrabilis quod valet per Annum ultra redd. & ſervitium dominorum feodorum illorum inde debit. triginta ſolidos octo denar. prec. acr. octo denar. Item dicunt quod habent ibidem centum acr. paſture que valet per Annum ultra redd. & ſervitium dominorum feodorum illorum viginti quinq; Solid. prec. acr. tres denar. Item dicunt quod prædicte Prioriſſe & Moniales habent apud Norton medietatem decimar. provenient. de toto dominio quod fuit Juliane de Newenham que valent per Annum Sexagint. Solidos. Item dicunt quod habent apud Tenham octo acr. terre arrabilis que valent per Annum ultra redd. & repriſs. Dominis feodorum illorum debit. octo ſolidos prec. acr. duodecim denar. Item dicunt quod habent ibidem viginti acr. paſture que valent per Annum ultra reddit. & ſervitium dominorum feodorum illorum decem ſolid. prec. acr. ſex denar. Item dicunt quod habent apud Wakelond quatuor acr. & dimid. terre que valet per Annum ultra reddit. & ſervitium dominorum feodorum illorum inde debit. quatuor ſolid. ſex denar. prec. acr. duodecim denar. Item dicunt quod habent apud Storemouthe annuatim ultra repriſs. ſexdecim ſolid. & apud Werſpuſton annuatim ultra repriſs. duodecim ſolid. Item dicunt quod habent apud Wade, Heyhame & Heyham & Herſpere ſexaginta acr. paſture que valet per Annum ultra repriſs. & ſervitium dominorum feodorum illorum quindecim ſolid. prec. acr. tres denar. Item dicunt quod habent apud Herters Centum quadraginta acr. paſture que valet per Annum ultra reddit. & ſervitium dominorum feodorum illorum triginta quinque ſolid. prec. acr. tres denar. Item dicunt quod habent apud Sellinge juxta Chilham duo quarter. ordei feodi firm. quæ valet per Annum ſex ſolid. prec. quarter. tres ſolidos. Item dicunt quod habent apud Werdenne duo quarter. ordei feod. firm. que valet per Annum ſex ſolid. prec. quarter tres ſolid. Item dicunt quod habent apud

Hæc ſic ad Literam

Cætera deſunt.

NUM.

NUM. CLXXXI.

Penes Walterum Calverley Baronetum.

Conventio facta inter Priorem & Conventum de Pontefract *ex una parte, &* Johannem Scot de Calverley *ex altera.*

HÆC eſt conventio facta inter viros religioſos Priorem & Conventum de Pontefract ex una parte & *Johannem Scot de Calverlaye* ex parte altera. Videlicet quod dictus Johannes conceſſit & dimiſit & ex gratia ſua ſpeciali acomodavit predictis Priori & Conventui iter & tranſitum ſuper ſua terra de Haliwelle uſque ad Turbariam dictorum Prioris & Conventus quam habent ex conceſſione Comitis Lincolne. Ita quod predicti Prior & Conventus dicto Itinere & tranſitu gaudeant & utantur uſque ad dictam Turbariam cum ſuis caretis tantum eundo & redeundo abſque aliqua fugacione aliquorum pecorum & averiorum & abſque commoratione facienda in dicta terra de Haliwell, predicti ſiquidem Prior & Conventus nec non eorum ſucceſſores nec aliquis nomine eorum in predicto Itinere vel tranſitu in terra dicti Johannis nichil juris habeant vel exigant preterquam iſtam gratiam ſpecialem quæ conceſſa eſt eis uſque ad feſtum Sancti Martini in Hyeme anno Domini M° CC° octogeſimo Octavo. Et ſi contra iſtam Conventionem in aliquo tempore ire preſumpſerint unde dictus Johannes aliquam jacturam incurrerit vel vexamen tenentur omnes ſuas jacturas ſibi reſtituere ſecundum ſuum ſimplex dictum abſque alia probatione. In cujus rei teſtimonium uni parti iſtius ſcripti penes dictum J. reſidentem commune ſigillum capitulare dictorum Prioris & Conventus apponitur & dictus Johannes alteri parti ſigillum ſuum appoſuit. Hiis teſtibus Domino Hugone de Swiltington, Domino Thomæ Bek. Domino Petro de Rotherefeld, Waltero de Sutton, Alano de Smitheton, Roberto de Motholay, Hugone de Caſtilforth & aliis.

Deeſt ſigillum.

NUM. CLXXXII.

Originale penes Rad. Twethy de Lekh. Arm.

Concordia inter Monachos Cluniacenſes *de* Pontefracto *&* Hubertum *&* Gaufridum *filios* Willielmi de Boelter *de media parte de* Peckefeld.

HÆC concordia facta in primo comitatus apud Eborum poſt Feſtum Sancti Johannis Baptiſtæ, anno xxx regni Regis H. ſecundi coram Rainero dapifero Rannulfi de Glanvill tunc Vicecomite Eboracenſi & Baronibus domini Regis qui tunc ibi aderant, inter *Hubertum* Priorem de Pontefracto & Monachos, & Hubertum & Gaufridum filios Willielmi de Boelter de media parte de Peckefeld, unde Placitum fuit inter eos, Scilicet quod prædictus *H.* Prior & Monachi dederunt prædicto Gaufrido unam bovatam terræ in Ledegham cum omnibus pertinentiis ſuis, & toſtum Ricardi cum ipſo Ricardo & ſecta ſua in feudo & hereditate de ſe tenenda per ſervitium VI^{d}. III ad Feſtum Sancti Martini & III ad Pentecoſten inde reddendorum annuatim, conſentiente & concedente prædicto Huberto fratre ſuo, qui totum jus ſuum quod habuit in Peckefeld eidem Gaufrido quietum clamavit. Prædictique Hubertus & Gaufridus filius Willielmi le Boelter clamaverunt prædicto H. Priori & Monachis de Pontefract totam prædictam partem ſuam de Peckefeld quietam in perpetuum de ſe & de heredibus ſuis. Iſtam eſcambiam warantizabunt prædictus Prior & Monachi Gaufrido & heredibus ſuis, & Gaufridus & heredes ſui Monachis contra omnes homines. His teſtibus Osberto de Bains, Ada filio Petri & Thoma fratre ſuo, Ada de Ramevill, Petro Auterive Malgereio de Stiueter & Huberto filio ſuo, Ricardo de Luquetuna, Henrico Clerico de Kellington, Ada filio Ormi, Ricardo filio Laſting.

NUM. CLXXXIII.

Penes eundem.

Carta Johannis de Builli de dimidia acra & tofto conceſſis Eccleſiæ S. Johannis de Pontefracto, in agro Eboracenſi.

SCIANT omnes præſentes & futuri, quod ego Johannes de Builli dedi & hac mea preſenti carta confirmavi Deo, & Sancto Johanni Apoſtolo de Pontefract, & Monachis ibidem Deo ſervientibus dimidiam acram terræ, cum toſto eidem terræ pertinente in Kingberwurdia, quam Godwinus de Hillum tenet, in liberam, & puram & perpetuam elemoſinam, ad luminare in Capella Sancti Victoris Martyris, & prædictum Godwinum cum omnibus quæ ad eum pertinent, pro remedio animæ meæ, & pro animabus anteceſſorum meorum. Hiis teſtibus, Hugone de Scaocebi, Roberto filio Richardi de Crokeſtune, Alano Capelano, Hugone de Monkesburgo, Hugone Capelano de Roderam, Radulpho de Aigrano, Richardo Piſtore, Willielmo de Monkesburgo, Johanne de Curei, Radulpho Coco.

Privilegia Monachis Ordinis Ciſtercienſis *a ſummis Pontificibus conceſſa.*

NUM. CLXXXIV.

Privilegium Innocentii *Quarti Papæ, quod ratione Delicti non debeant Monachi* Ciſtercienſes *conveniri coram locorum Ordinariis.*

Regiſtrum Chartarum Abbatiæ de Holmcoltram, penes Joh. Warburton, Armig.

INNOCENCIUS Epiſcopus, &c. Dilectis Filiis Abbati *Ciſtercienſi*, ejuſdem coabbatibus & eorum Conventibus *Ciſtercienſis* Ordinis ſalutem & Apoſtolicam benedictionem. Cum nuper duxerimus ſtatuendum ut exempti quantacumque gaudeant Libertate, nichilominus cum racione Delicti ſeu Contractus aut rei de qua contra ipſos agitur rite poſſint coram locorum Ordinariis conveniri & illi quoad hoc ſuam in ipſos Jurisdictionem prout Jus exigit exercere; vos dubitantes ne per Conſtitutionem hujuſmodi Libertatibus & Immunitatibus vobis & Ordini veſtro per Privilegia & Indulgentias ab Apoſtolica Sede conceſſas prejudicari valeat, nobis humiliter ſupplicaſtis ut provide ſuper hoc Immu- Fol. 148.

Immunitati veſtre paterna ſolicitudine curaremus. Quia vero ejuſdem Ordinis ſacra Religio ſic vos apud nos dignos Favore conſtituit ut nobis votivum exiſtat vos ab omnibus per que poſſent vobis provenire Diſpendia immunes libenti animo preſervare volentes Auctoritate preſentium vobis indulgemus ut occaſione Conſtitutionis hujus nullum eiſdem Libertatibus & Immunitatibus in poſterum Prejudicium generetur: Nulli ergo omnino Hominum liceat hanc paginam noſtre Conceſſionis infringere vel ei auſu temerario contraire. Si quis autem, &c. Dat. *Lugduni* IIII Nonas Marcii, Pontificatus noſtri anno quarto.

Memorandum, quod Abbas Sancti *Benigni Dumons* Lugdunenſis Dioceſis eſt Conſervator predicte Indulgencie. Item Bulla Autentica ſicut tenor ſuperius notatur verbo ad Verbum habetur in *Clare* valle & in tribus primis Abbaciis.

NUM. CLXXXV.

Ibid. *Privilegium ejuſdem* Innocentii *Papæ, ne quis Prelatus excommunicare vel interdicere preſumat Familiares, Servientes & Benefactores* Ciſtercienſium.

INNOCENCIUS Epiſcopus, &c. dilectis Filiis Abbatibus & eorum Conventibus *Ciſtercienſis* Ordinis per *Eboracenſem* Provinciam conſtitutis ſalutem & Apoſtolicam benedictionem. Cum a nobis petitur quod juſtum eſt & honeſtum tam Vigor Equitatis quam Ordo exigit Racionis ut id per ſolicitudinem Officii noſtri ad debitum perducatur Effectum. Ex parte ſiquidem veſtra fuit propoſitum coram nobis quod nonnulli Eccleſiarum Prelati veſtris Libertatibus invidentes cum eis non liceat ex Apoſtolice Sedis Indulto in vos Excommunicacionis vel Interdicti Sentencias promulgare, in Familiares, Servientes & Benefactores ac illos qui molunt in Molendinis vel coquunt in Furnis veſtris quique vendendo vel emendo vel alias vobis communicant Sentencias proferunt memoratas, ſicque non Vim & Poteſtatem Privilegiorum veſtrorum ſed ſola Verba ſervantes vos quodammodo excoriant, dum vobis alios communicare non ſinunt & ex hoc judicari videmini Judicio *Judeorum* & qui vobis communicant in predictis, illud evenit inconveniens quod majorem Excommunicacionem incurrant, quam excommunicatis communicando fuerant incurſuri. Quare nobis humiliter ſupplicaſtis ut proinde Quieti veſtre ſuper hoc paterna ſolicitudine curaremus. Nos ergo veſtris Supplicacionibus inclinati ne quis predictorum has Sentencias in Fraudem Privilegiorum Apoſtolice Sedis de cetero promulgare preſumat Auctoritate preſencium inhibemus, decernentes eas ſi per Preſumptionem cujuſpiam illicite promulgari contigerit, irritas & inanes. Nulli ergo, &c. Si quis, &c.

NUM. CLXXXVI.

Privilegium Alexandri *Papæ, ne viſitentur Monachi* Ciſtercienſes *niſi a propriis Abbatibus.* Ib. fo.

ALEXANDER Epiſcopus ſervus, &c. dilectis Filiis Abbati *Ciſtercienſi*, ejuſque coabbatibus univerſis *Ciſtercienſis* Ordinis ſalutem & Apoſtolicam benedictionem. Sedes Apoſtolica duxit vobis provide concedendum, ut a nullo alio niſi a Prioribus ſeu veſtri Ordinis Monachis a dictis Abbatibus ſuper hoc deputatis viſitari vel corrigi valeatis. Quia vero ſic ſunt Procuraciones Viſitacioni annexe, ut Prelatis non ſint niſi viſitent exhibende, Auctoritate preſencium ne quis Dioceſanus vel Prelatus alius a vobis Procuraciones exigere vel extorquere preſumat; & ne vos eas exhibeatis diſtriccius inhibemus. Decernentes eadem Auctoritate irritum & inane ſi quid contra Inhibicionem hujuſmodi a quoquam fuerit Temeritate propria preſumptum, ac Sentencias ſi que in vos hujuſmodi occaſione prolate ſimiliter non tenere. Nulli ergo, &c. Siquis, &c. Dat. &c.

NUM. CLXXXVII.

Privilegium ejuſdem Alexandri *Papæ ut non teneantur* Ciſtercienſes *ex debito Prælatis neceſſaria Miniſtrare.* Ibid.

ALEXANDER Epiſcopus, &c. Intimantibus vobis accepimus quod cum exhibeatis vos in Hoſpitalitate omnibus liberales, Dioceſanis veſtris ac aliis Eccleſiarum Prelatis eorumque Familiis, cum ad Monaſteria veſtra declinant caritative ſecundum Facultatum veſtrarum exigenciam neceſſaria miniſtrantes, nonnulli Prelatorum veſtrorum hec convertere molientes in debitum & quod ſic ſponte impenditis ſibi deberi ex antiqua Conſuetudine aſſerentes vos & Monaſteria veſtra multipliciter gravant & moleſtant. Nos igitur veſtris Supplicacionibus inclinati & volentes in hac parte Quieti veſtre paterna Diligencia providere, ne quiſquam Prelatus id quod ſic generoſe expenditis a vobis ex debito ſeu preſcripta Conſuetudine exigere preſumat Auctoritate preſencium diſtinccius inhibemus. Nulli ergo, &c.

NUM. CLXXXVIII.

Aliud Privilegium ejuſdem de non reddendis Decimis Animalium. Ibid.

ALEXANDER Epiſcopus, &c. Perſignis Ordinis veſtri Religio, Fecunditate referta Virtutum, & meritorum conſpicua ſanctitate, necnon & devocionis ſinceritas quam reverenter & ſedulo erga nos & Romanam Eccleſiam exhibetis promerentur ut nos Apoſtolici favoris plenitudine proſequentes vobis aſſidue nos reddamus ad graciam liberales.

liberales. Sane cum ſicut lecta nobis ex parte veſtra Peticio continebat ſepe contingit quod vos de veſtris Animalibus Societatem cum aliis contraentes ea ipſis ad terciam partem cuſtodienda traditis, ſeu eciam nutrienda, veſtris itaque Supplicacionibus inclinati, ut de contingente vos Pecorum, Animalium ſeu Fetuum eorundem porcione non teneamini ſolvere cuique Decimas nec ad eas ſolvendas compelli poſſitis Auctoritate preſencium vobis indulgemus. Nulli ergo, &c.

NUM. CLXXXIX.

lb. fol. 150. *Alia Bulla ejuſdem Pontificis, quod non liceat Monachis* Ciſtercienſibus *alicui ſeculari Presbitero, vel alterius Ordinis Religioſo confiteri.*

ALEXANDER Epiſcopus &c. Preclare Religionis veſtre favor expoſcit quod Devocionis ſincere quam erga nos ac Romanam Eccleſiam geritis merita nos inducunt ut vos ſpeciali prerogativa proſequentes veſtris precibus quantum cum Domino poſſumus favorabiliter annuamus. Cum igitur felicis recordacionis J. Papa predeceſſor noſter ut in Ordine veſtro ſublata Materia ſcandali religionis conformitas & vite unitas in caritatis integritate ſervetur vobis ſuis Literis conceſſiſſe dicatur, ut juxta ejuſdem Ordinis Inſtituta nulli Fratrum ipſius Ordinis ſeu alii ejuſdem Ordinis perſone abſque Abbatis ſui Licencia, liceat cuiquam alterius Religionis vel ſeculari Presbitero confiteri nec ei Conteſſiones eorum audire vel eis Abſolucionis beneficium impertiri veſtris Devotis ſupplicacionibus inclinati quod ſuper hoc vobis eſt a predicto predeceſſore noſtro conceſſum gratum habemus & ratum, id auctoritate Apoſtolica confirmamus & preſentis ſcripti patrocinio communimus. Nulli ergo. Siquis autem. Dat. &c.

NUM. CXC.

lb. *Aliud Privilegium ejuſdem* Alexandri *Papæ, quod* Ciſtercienſes *nihil contribuant vel moleſtentur per Prelatos contra Indulta.*

ALEXANDER Epiſcopus, &c. Abbati *Ciſtercienſi* ceteriſque coabbatibus, &c. Circa ſanctum & famoſum Ordinem veſtrum illius ſinceritatis affectum gerimus, quod ſemper ipſius juſta deſideria libentiſſime procuramus & ſumus ad ea ſolliciti per que virtutum Domino poſſitis devocius & quiecius famulari. Sane lecta coram nobis veſtra Peticio continebat, quod licet Legati & Nuncii Sedis Apoſtolice & etiam Archiepiſcopi & Epiſcopi Dioceſani locorum, necnon & alii Eccleſiarum Prelati, quotiens ad Monaſteria & Domos Ordinis veſtri divertunt honeſte admittantur in eis & caritative tractentur, quandoque tamen iidem Dioceſani & Prelati Auctoritate Papali, interdum vero dicti Legati & Nuncii pretextu Literarum prefate Sedis in quibus aliquando continetur quod ab exemptis & non exemptis, non obſtante aliqua Indulgencia *Ciſtercienſibus* vel aliis quibuſcumque conceſſa in procuracione pecuniaria provideatur eiſdem procuracioni hujuſmodi & alia plura contra Indulta que predicta Sedes conceſſit vobis communiter vel diviſim, a vobis vel predictis Monaſteriis ac Domibus exigere vel extorquere, ac alias vos & Monaſteria ipſa ſeu Domos multipliciter moleſtare preſumunt, Interdicti & in Perſonas Suſpenſionis & Excommunicacionis Sentencias proferendo in veſtrum Prejudicium & ipſius Ordinis Detrimentum. Cum itaque dilectus Filius noſter J. Tituli *Sancti Laurencii in Lucina* Presbiter Cardinalis, qui ſemper ad hoc intentus eſſe dinoſcitur ut Ordo proſperitatis affluenciam conſequatur, a nobis affectuoſe pecierit ut ſuper premiſſis paterna ſolicitudine curaremus, nos ejuſdem Cardinalis & veſtris precibus annuentes, quod eiſdem Legatis & Nunciis per ſupradictas & quaſcumque alias Apoſtolice Sedis Literas, ac eciam predictis Archiepiſcopis, Epiſcopis ſeu Prelatis in Procuracione pecuniaria non teneamini providere vobis Auctoritate preſencium indulgemus decernentes quod hujuſmodi Sentencie, ſi quas in vos vel aliquem veſtrum taliter contigerit de cetero promulgari ſint irrite penitus & inanes. Nulli Ergo, &c. Dat. Lat. xv Kal. Marcii. Pontificatus noſtri anno vii.

NUM. CXCI.

Privilegium Innocencii *Quarti Papæ, ne* Ciſtercienſes *vocentur ad Capitula, vel Conventus Forenſes, vel Forum Provinciale ratione Delicti ſeu Contractus, vel Rei de qua contra ipſos agitur.* lb. fol. 151.

INNOCENCIUS Epiſcopus ſervus ſervorum Dei dilectis Filiis Abbati *Ciſtercienſi* ejuſque coabbatibus & Conventibus univerſis *Ciſtercienſis* Ordinis ſalutem & Apoſtolicam benediccionem. Cum nuper duxerimus ſtatuendum ut exempti quantacumque gaudeant Libertate, nihilominus tamen racione Delicti ſeu Contractus aut Rei de qua contra ipſos agitur, rite poſſint coram locorum ordinariis conveniri, & illi quoad hec ſuam in ipſos Juriſdiccionem prout Jus exigit exercere, vos dubitantes ne per Conſtitucionem hujuſmodi Libertatibus & Immunitatibus vobis & Ordini veſtro per Privilegia & Indulgencias ab Apoſtolica Sede conceſſis prejudicari valeat nobis humiliter ſupplicaſtis, ut provide ſuper hoc Indempnitati veſtre paterna ſolicitudine curaremus. Quia vero ejuſdem Ordinis ſancta Religio ſic vos apud nos dignos favore conſtituit ut nobis votivum exiſtat vos ab omnibus per que vobis poſſent provenire Diſpendia immunes libenti animo preſervare auctoritate vobis preſencium indulgemus, ut occaſione Conſtitucionis hujuſmodi nullum eiſdem Libertatibus & Immunitatibus in poſterum prejudicium generetur. Nulli ergo omnino Hominum liceat hanc Paginam noſtre Conceſſionis infringere, vel ei auſu temerario contraire. Si quis autem hoc attemptare preſumpſerit, Indignacionem Omnipotentis Dei & beatorum *Petri* & *Pauli* Apoſtolorum ejus ſe noverit incurſurum. Dat. *Mediolani*, vii Idus Julii, anno ix° Pontificatus noſtri.

NUM. CXCII.

Ibid. *Privilegium* Alexandri *Quarti Papæ ſuperius Privilegium* Innocentii *Quarti confirmans.*

ALEXANDER Epiſcopus ſervus ſervorum Dei dilectis Filiis Abbati *Ciſtercii*; ejuſque coabbatibus & Conventibus univerſis *Ciſtercienſis* Ordinis ſalutem & Apoſtolicam benediccionem. Meritis ſacre veſtre Religionis inducimur ut vos favore benivolo jugiter proſequamur, & ſuper hiis que digne depoſcitis habeamus providencie ſtudium efficacis. Sane cum felicis recordacionis *Innocencius* Papa predeceſſor noſter hactenus ſtatuiſſet ut exempti quantacumque gaudeant libertate, nihilominus cum racione delicti, aut Contractus ſeu rei de qua agitur contra ipſos, rite coram locorum Ordinariis conveniri & inde Ordinarii quoad hoc Juriſdiccionem ordinariam in eoſdem exemptos valeant exercere. Idem Predeceſſor poſtmodum, ac nos eciam per Literas Apoſtolicas duximus injungendum, ut occaſione Conſtitucionis hujuſmodi Libertatibus & Immunitatibus Ordini veſtro ab Apoſtolica Sede conceſſis nullum prejudicium generetur. Proceſſu vero temporis nos circa hoc aliud Statutum in quo de Templariis & & Hoſpitalariis ac aliis Religioſis exemptis habetur mencio ſpecialis edidimus, inter alia continens ut exempti, Oratoria vel Capellas in locis non exemptis ſine Licencia Dioceſanorum locorum conſtruere non preſumant, nec in taliter conſtitutis aut in locis non exemptis cum ab Ordinariis interdicta fuerint, divina celebrent vel faciant celebrari; & ſi forte talia preſumpſerint ab hiis per locorum ipſorum Ordinarios compeſcantur; ita quod in locis eciam exemptis hoc prefati exempti non audeant attemptare; hujus autem noſtri occaſione Statuti nonnulli locorum Ordinarii qui predictis Libertatibus & Immunitatibus veſtris inceſſanter invident & frequenter obſiſtunt ad ſua Judicia contra Libertates & Immunitates eaſdem vos pertrahunt & multiplici vexacione fatigant in veſtrum prejudicium & ipſius Ordinis non modicum Detrimentum, quare humiliter petebatis a nobis ſuper hiis de Circumſpeccione Apoſtolica provideri. Cum itaque Intencionis noſtre non fuerit nec exiſtat ut per idem noſtrum Statutum, in quo de Ordine veſtro aliqua mencio non habetur, Libertatibus & Immunitatibus vobis & eidem Ordini a prefata Sede conceſſis, in aliquo derogetur, nos veſtre in hac parte quieti conſulere cupientes, ut occaſione predicti Statuti noſtri nullum vobis ſuper eiſdem Libertatibus & Immunitatibus prejudicium generetur, nec dicti Ordinarii vos aut aliquem veſtrum contra Libertates & Immunitates eaſdem propter Statutum ipſum coram ſe poſſint ad Judicium evocare vobis Auctoritate preſencium indulgemus. Nulli ergo hominum liceat hanc paginam noſtre Conceſſionis infringere, vel ei auſu temerario contraire. Si quis autem hoc attemptare preſumpſerit, Indignacionem Omnipotentis Dei & beatorum *Petri* & *Pauli* Apoſtolorum ejus ſe noverit incurſurum. Dat. *Angine*, 11 Kal. Maii, Pontificatus noſtri anno v°.

NUM. CXCIII.

Privilegium Honorii *Papæ*, Ciſtercienſibus *conceſſum, de Decimis non ſolvendis de Terris antiquitus cultis & in poſterum excolendis, ſive ante Concilium ſive poſt.* Ib. fol. 152.

HONORIUS Epiſcopus ſervus ſervorum Dei dilectis Filiis Abbati *Ciſtercii*, & univerſis coabbatibus ejus & Fratribus ſub eodem Ordine Deo ſervientibus ſalutem & Apoſtolicam benediccionem. Contingit interdum quod nonnulli propriis incumbentes Affectibus dum Sanctionum ſenſum legitimum ad ſua Vota non habent accommodum, ſuperinducunt adulterum Intellectum in temporali Compendio eternum diſpendium non timentes. Sane quia ſicut audivimus quidam ſuo nimis inherentes Ingenio, nimiumque voluntarii Concilii Generalis Interpretes de Novalibus poſt idem Concilium acquiſitis a vobis intendunt Decimas extorquere, ne ſuper hiis vos contingat indebita Moleſtacione vexari, nos Interpretacionem illorum intellectui Conſtitucionis predicti Concilii ſuper *Ciſtercienſium* Decimis edite aſſerimus peregrinam, In ipſa quidem expreſſe cavetur ut de alienis Terris & amodo acquirendis, ſi eas propriis Manibus & Sumptibus colueritis Decimas perſolvatis, Eccleſiis quibus racione prediorum antea ſolvebantur, unde ſi ad propoſitum aciem Diſcreſcionis extenderent, advertentes nichilominus de quibus Novalibus Apoſtolica Sedes intelligat Indulgenciam ſuper talibus piis locis conceſſam, non ſic circa Novalia nove Interpretacionis ludibrio Ingenia fatigarent. Inhibemus igitur Auctoritate preſencium, ut nullus a vobis de Novalibus a tempore Concilii excultis vel impoſterum propriis Manibus aut ſumptibus excolendis Decimas exigere vel extorquere preſumat. Nulli ergo omnino Hominum liceat hanc paginam noſtre Inhibicionis infringere vel ei auſu temerario contraire. Si quis autem hoc attemptare preſumpſerit Indignacionem Omnipotentis Dei & beatorum *Petri* & *Pauli* Apoſtolorum ejus ſe noverit incurſurum. Dat. Lateran. xvi Kal. Jan. Pontificatus noſtri anno v°.

NUM. CXCIV.

In Dei nomine, Amen. Hoc eſt exemplum cujuſdam Reſcripti Apoſtolici, vera Bulla plumbea, bone Memorie Domini *Alexandri* Pape IIII^ti^, filo ſerico more Curie *Romane* bullati, non raſi, non cancellati, non aboliti nec aliqua ſui parte viciati, cujus tenor talis eſt. Ib. p. 153.

ALEXANDER Epiſcopus ſervus ſervorum Dei venerabilibus Fratribus univerſis Archiepiſcopis & Epiſcopis, & dilectis Filiis Abbatibus, Prioribus, Decanis, Archidiaconis & aliis Eccleſiarum Prelatis preſentes Literas inſpecturis, ſalutem & Apoſtolicam Benediccionem. Felicis recordacionis

cionis *Lucii* Pape predeceſſoris noſtri Literarum tenorem in Literis venerabilis Fratris noſtri *Johannis* Epiſcopi *Ciceſtrenſis* contentum perſpeximus in hec verba. *Lucius* Epiſcopus ſervus ſervorum Dei Venerabilibus Fratribus Archiepiſcopis, Epiſcopis, dilectis Filiis Abbatibus, Prioribus, Archidiaconis, Decanis, Presbiteris & univerſis Eccleſiarum Prelatis ad quos Litere iſte pervenerint ſalutem, & Apoſtolicam benedictionem. Audivimus & audientes mirati ſumus quod cum dilectis Filiis noſtris Fratribus Ordinis *Ciſtercienſis* a Pontificibus & Predeceſſoribus noſtris conceſſum ſit & a nobis poſtmodum confirmatum, ut de laboribus quos propriis manibus aut ſumptibus excolunt nemini Decimas ſolvere teneantur, quidam ab eis nichilominus contra Apoſtolice Sedis Indulgenciam Decimas exigere & extorquere preſumunt & prava & ſiniſtra Interpretacione Apoſtolicorum Privilegiorum Capitulum pervertentes, aſſerunt de Novalibus debere intelligi ubi de laboribus eſt inſcriptum. Quia igitur manifeſtum eſt omnibus qui recte ſapiunt Interpretacionem hujuſmodi perverſam eſſe & Intellectui ſano contrariam, Univerſitati veſtre per Apoſtolica ſcripta precipiendo mandamus, quatinus omnibus Parochianis veſtris Auctoritate Apoſtolica prohibere curetis ne ullatenus contra predictos Fratres materiam accipiant malignandi, nec de aliquibus Terris quas propriis manibus aut ſumptibus excolunt, non tantum de Novalibus ſed eciam de Terris antiquitus cultis quomodocumque teneantur ab illis, ſive de Nutrimentis Animalium ſuorum quiſquam ab eis vel ab aliis pro eo quod Animalia ipſorum in Paſtura ſua vel Cuſtodia ſua habeant Decimas exigere vel quomodolibet extorquere preſumat. Nam ſi de Novalibus tantum vellemus intelligi, ubi ponitur de laboribus, de novalibus poneretur, ſicut in Privilegio quorundam aliorum apponitur. Quia vero non eſt conveniens ut contra Sedis Apoſtolice Indulgencias temere veniatur, que obtinere debent inviolabilem firmitatem, vobis per Apoſtolica ſcripta precipiendo mandamus, ut ſi qui Monachi, Canonici, Clerici vel Laici, contra Privilegia ſua memoratos Fratres ſuper Decimarum vel aliarum Libertatum exaccione gravaverint, Appellacione remota Clericos ab Officio ſuſpendatis, Laicos autem Excommunicationis Sentencia percellatis, & tam Suſpenſionis quam Excommunicacionis faciatis uſque ad ſatiſfaccionem condignam obſervari ſentencias. Quod ſi a Sede Apoſtolica Litere impetrate fuerint quarum occaſione quis ab aliis Decimas exigere vel aliud contra Privilegia vel Indulgencias eorum ab ipſis extorquere notatur, reſpondere illis minime teneantur. In quibus eciam ſi inhibita fuerit Appellacio, nichilominus appellandi habeant facultatem, niſi pro bono pacis ſpontanea cum aliquibus compoſuerint Voluntate. Quod ſi alique Compoſiciones inter eos & aliquos pacis intuitu & utriuſque partis conſenſu facte fuerint illas perpetuis temporibus ratas & incaſſas permanere faciatis; ſi tamen de conſtancia & Approbacione Abbatis & Fratrum conſtiterit proceſſiſſe. Ad hec preſencium Auctoritate precipiendo mandamus quatinus ſi quis eorundem Parochianorum veſtrorum in ſepedictos Fratres violentas manus injecerit, eum candelis accenſis excommunicatum pupplice denuncietis & tanquam excommunicatum faciatis ab omnibus devitari donec eiſdem Fratribus congrue ſatisfaciat. Et cum litteris Dioceſani Epiſcopi rei veritatem continentibus Apoſtolico ſe conſpectui repreſentet. Dat. *Verone*, xii Kal. Aprilis. Nos igitur ad ejuſdem Predeceſſoris exemplar univerſitati veſtre per Apoſtolica ſcripta firmiter precipiendo mandamus, quatinus omnia & ſingula ſupradicta diligenter & efficaciter exequi procuretis. Nulli ergo hominum liceat hanc paginam noſtri precepti infringere, vel ei auſu temerario contraire. Si quis autem hoc attemptare preſumpſerit Indignacionem Omnipotentis Dei & beatorum *Petri* & *Pauli* Apoſtolorum ejus ſe noverit incurſurum. Dat. *Anagnie*, viii Kal. Auguſti, Pontificatus noſtri anno primo.

NUM. CXCV.

Privilegium Bonifacii *Papæ, quod non ſolvant Decimas* Ciſtercienſes *de Terris quas aliis conceſſerint.* Ib. fol. 154.

BONIFACIUS Epiſcopus ſervus ſervorum Dei Dilectis Filiis univerſis Abbatibus, Abbatiſſis, & Conventibus Ordinis *Ciſtercienſis* tam preſentibus quam futuris ſalutem & Apoſtolicam benedictionem. In Eccleſie Firmamento veſter Ordo nitore claro coruſcans univerſalem Gregis Dominici Aulam illuminat, & currentibus in Stadio rectum iter inſinuat quo ad ſalutis Bravium facilius perveniant. Nos quidem ob hoc & propter magne devocionis affectum quem ad nos & Apoſtolicam Sedem habetis Ordinem ipſum ac vos & alios ejuſdem Ordinis profeſſores intima caritate proſequimur ac ſinceris affectibus excitamur ad veſtra & illorum commoda in quibus poſſumus honeſte promovenda. Ideoque premiſſorum intuitu & obtentu dilecti Filii noſtri *Roberti* Titulo *Sancte Prudenciane* Presbiteri Cardinalis, qui tanquam prefati Ordinis, quem profeſſus exiſtit, promotor aſſiduus, neceſſitates veſtras & dicti Ordinis nobis reverenter expoſuit & ſuper illis jure proviſionis Auxilium imploravit, Vobis Auctoritate preſencium indulgemus, ut de Terris veſtris cultis & incultis ad Ordinem veſtrum ſpectantibus, quas aliis conceſſiſtis vel concedetis impoſterum excolendas de quibus tamen aliquis Decimas ſeu Primicias non percepit, nullus a vobis ſeu cultoribus terrarum ipſarum, aut quibuſcumque aliis Decimas ſeu Primicias exigere vel extorquere preſumat. Nos tamen nichilominus irritum decernimus & inane, ſi quid contra tenorem hujuſmodi Indulgencie fuerit attemptatum. Nulli ergo hominum liceat hanc paginam noſtre conceſſionis & conſtitutionis infringere, vel ei auſu temerario contraire. Si quis autem hoc attemptare preſumpſerit Indignacionem Omnipotentis Dei & beatorum *Petri* & *Pauli* Apoſtolorum ſe noverit incurſurum. Dat. *Lateran.* xv Kal. Jan. Pontificatus noſtri anno octavo.

NUM. CXCVI.

Privilegium Innocentii *Quarti Papæ, quod non debent Monachi* Ciſtercienſes *vocari ad Capitula vel Conventus Forenſes, aut Provinciale Forum etiam ratione Delicti, niſi pro Fide tantum.* Cartularium Abbatiæ de Holmcoltram, penes Joh. Warburton. Arm.

INNOCENTIUS Epiſcopus ſervus ſervorum Dei dilectis Filiis Abbatibus eorumque Conventibus

tibus Monasteriorum *Cistercienſis* Ordinis per Regnum *Angliæ* constitutis salutem & Apostolicam Benedictionem. Cum a nobis petitur quod justum est & honestum tam Vigor Equitatis quam Ordo exigit Rationis ut id pro Solicitudine Officii nostri ad debitum perducatur Effectum. Ex parte siquidem vestra fuit propositum coram nobis, quod licet Ordini vestro per Privilegia Sedis Apostolice
Fol. 142. sit indultum ut nullus Episcopus seu alia Persona ad Sinodos vel Conventus Forenses nisi pro Fide vos ire compellat aut in vos vel Monasteria vestra seu eciam Personas Ordinis vestri Excommunicacionis, Suspensionis aut Interdicti Sententias promulgare presumat que si promulgate fuerint tanquam contra Apostolice Sedis Judulta prolate determinantur per eadem Privilegia irrite & inanes, nichilominus tamen plures Prelati & Iudices ordinarii aut alii Ecclesiarum Rectores eadem Privilegia quibus muniti estis evacuare superstitiosis Adinvencionibus molientes asserunt vos pro quavis offensa racione Delicti existere Fori sui, sicque vocantes vos ad Placita, Capitula & Penitentiale Forum sicut alios Clericos seculares vos super hoc multiplici Vexacione fatigant, quamquam Excessus vestri tam per Generale quam eciam cotidiana Capitula que fiunt in singulis Monasteriis vestri Ordinis congrua penitencia puniantur. Quare nobis humiliter supplicastis ut presumpcionem talem cohibere paterna Solicitudine curaremus. Nos igitur attendentes quod si ex susceptı Cura Regiminis de universis sancte Matris Ecclesie Filiis cum & solicitudinem gerere teneamur, de illis tamen specialius cogitare nos convenit qui postpositis Vanitatibus seculi jugem impendunt Domino Famulatum, ac volentes Quieti vestre super premissis paterna in posterum solicitudine providere, ut nullus vos seu Monasteriorum vestrorum Personas ad Sinodos, vel Conventus Forenses nisi pro Fide duntaxat, vel hujusmodi Placita seu Capitula vel Forum Provinciale absque Mandato Sedis Apostolice speciali evocare eciam Delicti Ratione presumat, maxime cum quilibet vestrum, Filii Abbates, punire excessus quoslibet secundum Statuta vestri Ordinis sit paratus, Auctoritate presencium distinctius inhibemus, decernentes eadem Auctoritate Sentencias si quas hac Occasione per presumpcionem cujuspiam promulgari contigerit irritas & inanes, salvo in omnibus Apostolice Sedis mandato. Nulli ergo omnino Hominum liceat hanc Paginam nostre Inhibicionis infringere vel ei ausu temerario contraire. Si quis autem hoc attemptare presumpserit Indignacionem Omnipotentis Dei & Beatorum *Petri* & *Pauli* Apostolorum ejus se noverit incursurum. Dat. Lateran. xii Kal. Marcii, Pontificatus nostri anno primo.

Num. CXCVII.

Ib. fol. 143. *Privilegium* Honorii *Papæ Tertii, quod Legati Apostolici non possint Monachos* Cistercienses, *Excommunicare, suspendere, vel interdicere.*

HONORIUS Episcopus servus servorum Dei, Dilectis Filiis Abbati *Cisterc.* & universis *Coabbatibus* ejus & Fratribus sub eodem Ordine Deo servientibus, Salutem & Apostolicam Benedictionem. Cum Ordinis vestri generosa Plantatio multe Religionis & Honestatis Flores & Fructus protulerit, effuso longe lateque laudabilis Conversacionis Odore Apostolice Sedis Auctoritas considerans per *Marthe* Solicitudinem providendum esse *Marie* Quieti, ut orantis *Marie* Suffragiis satagentis *Marthe* Solicitudo Ministerii uniretur, ne alicujus Temeritatis Incursus sancte Conversacionis ortum perturbaret, Ordinem vestrum & Privilegiis & nonnullis Indulgenciis specialis Gracie Prerogativa munivit. Nos autem qui salutifera Commoda vestra benigno Favore prosequimur, Tranquillitati vestre libenter prout possumus providemus, Auctoritate presentium inhibentes ne Legati Sedis Apostolice sine speciali Mandato nostro in vos Excommunicacionis vel Suspensionis nec in Monasteria vestra Interdicti Sentencias contra ea que vobis sunt ab Apostolica Sede concessa promulgent. Nulli ergo, &c. Siquis autem hoc, &c. Dat. &c.

Num. CXCVIII.

Privilegium Honorii *tertii Papæ, de Libertate recipiendi personas liberas absque Mortuario solvendo.* Ib. fol. 143

HONORIUS Episcopus servus servorum Dei dilectis Filiis Abbati *Cistercienſi* & universis Coabbatibus ejus & Fratribus sub eodem Ordine Deo servientibus Salutem & Apostolicam Benedictionem. Constituti juxta Verbum Prophete, licet insufficientibus meritis super Gentes & Regna, Officii nostri Debitum decenter exequimur cum evellimus evellenda & plantanda plantamus, Recta regimus, & dirigimus indirecta. Significastis siquidem nobis quod in quibusdam partibus Consuetudo detestabilis inolevit, videlicet quod cum aliqui emulantes carismata meliora Monasteria Ordinis vestri volunt Causa Religionis intrare ut ibi Domino famulentur Capellani eorum donec ab ipsis Pecuniam que mortuarium nuncupatur extorqueant prout a Parochianis suis decedentibus consueverunt accipere, illis temere se opponunt, qua re super nostre Providencie Remedium flagitastis. Volentes igitur Abusum Corruptelæ hujusmodi aboleri, Auctoritate vobis presencium indulgemus, ut Capellanorum Contradiccione hujusmodi non obstante, liberas Personas ad vos e seculo fugientes libere recipere valeatis. Nulli ergo omnino Hominum liceat hanc Paginam, &c. Si quis autem contra hoc, &c. Dat. &c.

Num. CXCIX.

Privilegium Innocentii *Quarti Papæ, de Hortis, Virgultis, Pratis, Pasturis, Nemoribus, Saliciis, Molendinis, Piscariis, &c.* Cistercienſium *in Regno* Anglie. Ibid.

INNOCENCIUS Episcopus servus servorum Dei dilectis Filiis Abbatibus eorumque Conventibus Monasteriorum *Cistercienſis* Ordinis in *Cantuarienſi* & *Eboracenſi* constitutorum Provinciis Salutem & Apostolicam Benedictionem. Significastis nobis quod cum vobis a Sede Apostolica sit indultum,

dultum, ut de Ortis, Virgultis, Pratis, Paſturis, Nemoribus, Salinis, Molendinis, Piſcationibus ante & poſt Concilium acquiſitis ac de veſtrorum Animalium Incrementis nullus a vobis Decimas exigere vel extorquere preſumat. Injuncto nichilominus ab eadem Sede Venerabilibus Fratribus, Archiepiſcopis, Epiſcopis & aliis Eccleſiarum Prelatis per Regnum *Angliæ* conſtitutis ut vos & alios prefati Ordinis Regni ejuſdem immunes a Preſtacione Decimarum hujuſmodi conſervarent, nonnulli tamen Eccleſiarum Prelati ipſarum Provinciarum, dicentes dictam Indulgentiam ad acquiſita poſt Conceſſionem ipſius aliquatenus non extendi, vos ſuper hoc multiplici Moleſtacione fatigant. Nos igitur credentes prefatam Indulgenciam ad acquiſita poſtmodum extendendam ut nullus vos ſuper hoc hujuſmodi Occaſione fatiget Auctoritate preſencium inhibemus. Nulli ergo omnino Hominum liceat hanc Paginam noſtre Inhibicionis infringere vel ei auſu temerario contraire. Si quis autem, &c. Dat. &c.

NUM. CC.

B. fol. 146. *Privilegium* Honorii *Tertii Papæ* Ciſtercienſibus *in* Anglia *conceſſum, ne ultra duas Dietas in Cauſas trahantur.*

HONORIUS Epiſcopus ſervus ſervorum Dei dilectis Filiis univerſis Abbatibus & Prioribus *Ciſtercienſis* Ordinis per Regnum *Anglie* conſtitutis Salutem & Apoſtolicam Benedictionem. Cum Contemplacioni vacantibus ut videant quam ſuavis eſt Dominus eo ſit periculoſior Evagacio quo a ſuo Propoſito alieni paciuntur facilius Inſidias Inimici, nos Quieti veſtre paterna Solicitudine providere volentes, ne Auctoritate Literarum noſtrarum de Cauſis compellamini cognoſcere Litigancium, vel ultra duas Dietas a propriis Monaſteriis trahi poſſitis in Cauſam Auctoritate preſencium vobis indulgemus, niſi forte impetrate a Sede Apoſtolica Litere plenam de Indulgenciis hujuſmodi fecerint menſionem. Dat. *Lateran.* xi Kal. Julii, Pontificatus noſtri anno vi°.

NUM. CCI.

Penes Radulphum Thoresby de Leedes in Co. Ebor. Armig. *Deditio Abbatiæ de* Kirkſtal, *cum omnibus pertinentiis ſuis, in manus Regis* Henrici 8vi, 22 *Novembris, Anno Domini* 1540.

OMNIBUS Chriſti fidelibus ad quos præſens ſcriptum perveuerit, nos Johannes Ripeley Abbas Monaſterii Beatæ Mariæ de Kirkeſtal in Com. Ebor. & ejuſdem loci Conventus, ſalutem in domino ſempiternam. Noveritis nos præfatos Abbatem & Conventum unanimi aſſenſu & conſenſu noſtris, animiſque delibatis certa ſcientia & mero motu noſtris & quibuſdam cauſis juſtis & remobilibus *(rationabilibus ut credo)* nos, animos & conſcientias noſtras ſpiritualiter moventibus, ultro & ſponte dediſſe & conceſſiſſe, ac per preſentes damus & concedimus, reddimus, & deliberamus & confirmamus Illuſtriſſimo & Invictiſſimo Principi & Domino noſtro Henrico Octavo Dei Gratia Angliæ & Franciæ Regi, Fidei Defenſori, Domino Hiberniæ, ac in terris ſupremo capiti Eccleſiæ Anglicanæ totam domum, Monaſterium noſtrum, ac etiam totum ſitum, fundum, circuitum, & procinctum, Eccleſiam ejuſdem Monaſterii, cum omnibus debitis, catallis, & bonis noſtris mobilibus, nobis, ſeu dicto Monaſterio noſtro ſpectantibus, ſive pertinentibus, tam ea quæ in præſenti poſſidemus, quam ea quæ obligatione vel alia quacumque de cauſa nobis vel dicto Monaſterio noſtro quoquomodo debentur; necnon omnia & ſingula maneria, Dominia, Meſſuagia, Gardina, Curtilagia, Tofta, terras & tenementa noſtra, prata, paſcua, paſturas, boſcos, ſubboſcos, redditus, reverſiones & ſervicia, molendina, Paſſagia, feoda Militum, Wardas, Maritagia, nativos villanos cum eorum ſequelis, Libertates, Francheſias, Privilegia, Juriſdictiones, Officia, curias Letas Hundred, viſ. Franc. Pleg. Ferias, Mercata, Parcos, Warrena, Vinaria, equas, piſcarias, vias, chimina, wharff, vacua funda, advocationes, nominationes, preſentationes & donationes Eccleſiarum, Vicariarum, Capellarum, Cantariarum, Hoſpitalium & aliorum Beneficiorum quorumcumque, Rectorias, Vicarias, Cantarias, Penſiones, Procurationes, Annuitates Decimas, Oblationes & alia omnia & ſingula emolumenta, proficua poſſeſſiones, Hereditamenta noſtra quæcunque tam infra dictum Com. Ebor. ac in Com. Lancaſt, & Civitat. Ebor. quam alibi infra regnum Angliæ, Walliæ ac Marches eorundem eidem Monaſterio noſtro quoquomodo ſpectantia, pertinentia, appendentia ſive incumbentia; ac omnia, & omnimodas cartas, evidencias, obligationes, ſcripta, munimenta noſtra quæcunque nobis ſeu dicto Monaſterio noſtro, terris vel tenementis noſtris quoquomodo ſpectantia vel pertinentia, habend. tenend. & gaudend. dictum Monaſterium noſtrum, ac prædict. ſitum, fundum, circuitum & procinctum, ac Eccleſiam noſtram prædict. cum omnibus debitis bonis & catallis noſtris, necnon omnia & ſingula maneria, dominia, meſſuagia, terras & tenementa, rectorias, penſiones, ac cætera præmiſſa quæcunque cum omnibus & ſingulis ſuis pertinent. Invictiſſimo Principi Regi noſtro prædicto, Heredibus, Succeſſoribus & Aſſignatis ſuis ad uſum ejuſdem Domini Regis, Hered. & Succeſſor. ſuor. in perpetuum in hac parte, ac ad omnem juris effectum, qui ex inde ſequi poterit aut poteſt, nos & dictum Monaſterium noſtrum cum omnibus & ſingulis præmiſſis, ac omnia noſtra nobis qualitercunque acquiſita ut decet ſubjicimus, dantes & concedentes, ac per præſentes damus & concedimus eidem Regiæ Majeſtati, Hered. Succeſſor. & Aſſignat. ſuis, omnem & omnimodam plenam & liberam facultatem, authoritatem & poteſtatem, nos dictumque Monaſterium noſtrum una cum omnibus & ſingulis Maneriis, terris & tenementis, redditibus, reverſionibus & ſervitiis & ſingulis præmiſſis, cum omnibus ſuis ritibus & pertinentiis quibuſcumque, diſponend. & pro ſua libera voluntate & libito ad quoſcunque uſus Majeſtati ſuæ placend. alienand. donand. committend. vel tranſferend. ac hujuſmodi diſpoſitiones, alienationes, donationes, converſiones & tranſlationes per prædictam Regiam Majeſtatem ſuam quovis modo fiend. ratificamus. Permittimus nos inſuper * Rat quout ac firma perpetuo omnia & ſingula præmiſſa per preſentes & ut omni & ſingula præmiſſa ſuum debitum

* &c.

ſortiri valeant effect. electionibus, litibus, & inſtantiis aliis quibuſcunque noſtris remediis & beneficiis nob. forſan & ſucceſſoribus noſtris in ea parte pretext. diſpoſitiones alienationes tranſlationes & converſiones prædict. & cæteror. præmiſſor. qualitercunque competend. & competiturum, omnibus doli, terroris, metus, ignorantiæ, vel alterius materiæ, ſive diſpoſitionibus, exceptionibus, objectionibus & allegationibus prorſus ſemotis ac depoſitis palam, publice & expreſſe & certa ſcientia noſtra, iiſque ſponte renunciamus & ceſſamus prout per preſentes renunciavimus & cedimus & ab eiſdem recedimus in hiis ſcriptis. Et nos præfati Abbas & Conventus, ſucceſſoreſque noſtri dictum Monaſterium noſtrum, ac totum ſitum, fundum, circuitum, procinctum, manſionem & eccleſiam prædict. ac omnia & ſingula dominia, maneria, meſſuagia, gardina, cartilagia, toſta, prata, paſcuas, paſturas, boſcos, ſubboſcos, terras, ac tenementa, redditus, reverſiones, ſervitia, ac cætera omnia & ſingula præmiſſa, cum omnibus ſuis membris & pertinent. præfato Domino noſtro Regi, Heredibus, Succeſſoribus & Aſſignatis ſuis ad uſum prædict. contra omnes gentes warrantizabimus, & in perpetuum defendemus per preſentes. In quorum teſtimonium nos præfati Abbas & Conventus huic præſenti ſcripto nomine noſtro manibus propriis ſubſcripſimus, ſigillumque noſtrum commune præſentibus appoſuimus. Dat. in domo noſtra capitulari viceſſimo ſecundo die menſis Novembris, anno regni Invictiſſimi Principis & Domini noſtri Regis Henrici Octavi triceſimo primo, Annoq; Dom. 1540.

Notandum quod hoc conformat cum originali, in quo multa non Latina, & abſurda inveniuntur ſicut in præſenti tranſcripto.

NUM. CCII.

Penes eundem.

Regis Edwardi *primi confirmatio compoſitionis factæ inter* Henricum de Lacy *Comitem* Lincolniæ, *&* Hugonem *Abbatem & Conventum de* Kirkſtal.

EDWARDUS Dei gratia Rex *Angliæ*, Dominus *Hiberniæ*, & Dux *Aquitaniæ* omnibus ad quos preſentes literæ pervenerint ſalutem. Sciatis quod conventionem & compoſitionem factam inter dilectum & fidelem noſtrum Henricum de Lacye Comitem Lincolniæ ex una parte, & dilectum nobis in Chriſto Fratrem *Hugonem* Abbatem de *Kirkſtal*, *Ciſtercienſis* ordinis, *Eboracenſis* Dioceſeos pro ſe & Conventu ſuo dicti loci ex altera ſuper eo, viz. quod præfatus Comes recognovit & conceſſit pro ſe & heredibus ſuis ſolvere ſingulis annis prædictis Abbati & Conventui & eorum ſucceſſoribus in perpetuum, pro terris, tenementis & redditibus de *Akerington*, *Clivatler* & *Huncotes* in Comitatu *Lancaſtriæ* & in la *Ronredhaye*, *Secroſte*, & *Shadwell* in Comitatu *Eborum*, quos idem Abbas pro ſe & Conventu ſuo prædicto, & eorum ſucceſſoribus remiſit & quietum clamavit præfato Comiti & Heredibus ſuis in perpetuum, quater viginti Marcas ſterlingorum percipiendas ad Scaccarium ejuſdem Comitis de *Pontefract*, ad duos anni Terminos, viz. pro prædictis terris, tenementis & redditibus in prædicto Comitatu *Lancaſtriæ* quinquaginta Marcas, unam ſcilicet medietatem in Feſto Sancti *Martini* hiemalis, & aliam medietatem in Feſto Pentecoſtes, termino inde incipiente anno Domini 1293, & pro prædictis terris, tenementis, & redditibus in Comitatu *Eborum* prædicto triginta Marcas ad terminos prædictos per equales portiones, termino inde incipiente, anno Domini 1298, donec præfatus Comes vel heredes ſui, ſi de ipſo, quod abſit, humanitus contigerit, dederint, & per chartam ſuam confirmaverint prædictis Abbati & Conventui, & eorum ſucceſſoribus in perpetuum pro prædictis terris, tenementis & redditibus in Comitatu *Lancaſtriæ* quinquaginta Marcas ſterlingorum annui redditus in eodem Comitatu, habendas in proprios uſus puram & perpetuam Eleemoſinam poſſidendas, ac de prædictis quater viginti Marcatis annui redditus proportionaliter dandis, confirmandis in utroque Comitatu, ut dictum eſt plenam & pacificam ſeiſinam & confirmationem regiam habere fecerint; & etiam ſi per predictum Comitem, vel heredes ſuos ceſſatum fuerit in præmiſſis, quod liceat eiſdem Abbati & Conventui, & eorum Succeſſoribus terras, tenementa & redditus prædictos ingredi prout in Literis chyrographatis inter eos confectis ſuper præmiſſis, quas inſpeximus, plenius continetur, ratam habentes & acceptam eam pro nobis & heredibus noſtris, quantum in nobis eſt concedimus & confirmamus. In cujus rei teſtimonium has literas noſtras fieri fecimus patentes. Teſte meipſo, apud Sanctum *Severum*, 27° Die Octobris, anno regni noſtri 15°.

NUM. CCIII.

Protectio Regis Henrici *tertii conceſſa Abbati & Monachis de* Kirkſtal. *Penes eundem.*

HENRICUS Dei gratia Rex *Angliæ*, Dominus *Hiberniæ*, & Dux *Aquitaniæ*, omnibus ad quos præſentes Literæ pervenerint, ſalutem. Sciatis quod ſuſcepimus in protectionem & defenſionem noſtram dilectos nobis in *Chriſto* Abbatem & Conventum de *Kirkſtal Ciſtercienſis* ordinis, & homines, terras, res, redditus & omnes poſſeſſiones ſuas, & ideo vobis mandamus quod ipſos Abbatem & Conventum, homines, terras, res, redditus & omnes poſſeſſiones manu teneatis, protegatis & defendatis, non inferentes eis vel inferri permittentes injuriam, moleſtiam, damnum aut gravamen, & ſi quid eis foris factum fuerit, id eis ſine dilatione emendari faciatis. In cujus rei teſtimonium has literas noſtras eis fieri fecimus patentes per biennium duraturas. Teſte meipſo, apud Sanctum *Paulum London*, 12° die Maii, anno regni noſtri 45°.

NUM. CCIV.

Protectio Regis Edwardi *primi eiſdem conceſſa.* *Penes eundem.*

EDWARDUS Dei gratia Rex *Angliæ*, Dominus *Hiberniæ* & Dux *Aquitaniæ* omnibus Ballivis & fidelibus ſuis ad quos præſentes Literæ pervenerint,

venerint, ſalutem. Cum Abbathia de *Kirkſtal*, quæ de fundatione noſtra exiſtit, accumulatis pænis gravibus, tanta præmitur ſarcina debitorum, quod niſi pro celere remedium ſuccurrat, vix poterit ab onere hujuſmodi relevari, nos ſtatui Monachorum ejuſdem domus providere cupientes domum illam recepimus in manum noſtram, & eam dilecto & fideli noſtro *Henrico de Lacy* Comiti *Lincolniæ* conceſſimus cuſtodiendam prout ei injunximus, donec alium inde duxerimus ordinandum, & Monachos prædictos, homines, terras, res, redditus & omnes poſſeſſiones ſuas in protectionem & defenſionem noſtram ſuſcepimus, & ideo vobis mandamus quod Monachos prædictos, res, redditus & omnes poſſeſſiones ſuas manu teneatis, protegatis, & defendatis, non inferentes eis, nec inferri permittentes, moleſtiam, injuriam, damnum aut gravamen, & ſi quid eis foris factum fuerit, id eis ſine dilatione emendari faciatis. In cujus rei teſtimonium has literas noſtras fieri fecimus patentes per quinquennium duraturas. Teſte meipſo, apud *Weſtmonaſterium*, 16° Die Novembris, anno regni noſtri 4°.

NUM. CCV.

Penes eundem.

Carta Regis Henrici 2di *Monachis de* Kirkſtal, *confirmatoria loci illius & aliarum donationum.*

HENRICUS Rex *Angliæ*, & Dux *Normaniæ* & *Aquitaniæ*, & Comes *Andegaviæ*, Archiepiſcopis, Epiſcopis, &c. & omnibus ſuis fidelibus *Francis* & *Anglis* ſalutem. Sciatis me conceſſiſſe, & hac preſenti carta mea confirmaſſe Deo & Abbatiæ Sanctæ *Mariæ* de *Kirkſtal*, & Monachis *Ciſtercienſis* Ordinis ibidem Deo ſervientibus pro ſalute animæ meæ, & Reginæ, & heredum meorum, & pro anima patris mei, & avi mei Regis *H.* & omnium prædeceſſorum meorum, ipſum locum de *Kirkſtal* quem habent ex dono *H. de Laceio*, & vacariam quæ vocatur *Brachenley* juxta *Rundhey*, & paſturam; ex dono *Hugonis* Comitis de *Norfolke Bernoldeſwicke* cum omnibus Appendiciis ſuis aſſenſu & petitione *Henricy de Lacye*; ex dono *W. de Weddingleye* & filii ſui *Thomæ* terram de *Heddinley* ſicut Carta ejus continet; ex dono *W. de Rainville Eſſeleyam* cum terris & boſcis & aqua, ſicut carta illius continet; ex dono Jaſonis de *Alretune* & filii ſui *W.* duas carrucatas terræ & unam bovatam in *Alretun*; ex dono *Herberti de Morville* & *Ricardi* filii ſui terram de *Michetutitz*, aſſenſu & confirmatione Domini ſui *Rogeri de Mubrey*; ex dono *Adæ* filii *Goſpatæ* terram de *Haleſeild* cum omnibus Appendiciis ſuis ſicut carta ejus continet; ex dono *W. de Beſode* & *W. de Millerey* & *Gaufridi de Sancto Patricio* totam terram in *Beſaclem* & in ſoca de *Brantuna* ſicut eorum Cartæ & Chirographiæ teſtantur; ex dono *Adæ* filii *Petri* & *W. de Metheleia* & *Roberti* filii *Huberti* terram in *Horſford*, cum paſtura, ſicut eorum cartæ teſtantur; ex dono *Engelran* Forgiam & terram in *Ardeſlowe*, ſicut carta illius continet. Quare volo & firmiter præcipio quod præfati Monachi teneant omnes prædictas terras, & cæteras omnes quæ ab aliis hominibus rationabiliter eis collocatæ ſicut ante fuerunt, ita bene, quiete, honorifice, libere & quiete ſicut donatorum cartæ teſtantur, cum omnibus pertinentiis ſuis in boſco, in plano, in pratis, in paſturis, in aſſartis, in aquis & ſtagnis, in viis & ſemitis & omnibus locis, cum ſaca & ſoca, & Tol & Tem & Infangtheefe, & cum omnibus aliis libertatibus, & liberis conſuetudinibus ſuis & quietantiis de Scira & Hundred, & Tenientale, & Danegild, & omnibus Geldis & Plattis, & omnibus quærelis, aſſiſis & auxiliis, ſcutagiis & operibus, & omnibus occaſionibus & omni terreno ſervitio & ſeculari exactione, & quod de nulla terra de qua cartas vel chirographa habent pro nullo brevi diſſeiſentur, nec inde placitentur niſi coram me, & quod homines, equi & animalia & omnes res ſuæ ſint quietæ de Telonio & Paſſagio & omni alia conſuetudine quocunque venerint, & nullus eos ſuper hoc injuſte vexet, nec diſturbet ſuper forisfacturam 10 *l.* Teſte *Thoma* Cancellario.

NUM. CCVI.

Penes eundem.

ADRIANUS Epiſcopus ſervus ſervorum, &c. dilectis filiis *Alexandro* Abbati de *Kirkſtal* quod in Epiſcopatu *Eboracenſi* ſitum eſt, &c. Confirmavit omnes Donationes, & Eccleſiam ſuam, & ſuos ſub ſua protectione ſuſcepit, & confirmavit etiam quaſdam compoſitiones pro decimis & aliis rebus factas inter Dominum prædictum & alias Eccleſias, dedit) illis quædam privilegia & libertates, & interdixit ne quis eorum poſſeſſiones aliqualiter perturbet ſeu minuat, &c.

Semper ad dominum oculi mei { Sanctus Petrus, Sanctus Paulus Adrianus P. iiii iii }

Data anno Domini 1156, Anno 2do *Adriani* quarti.

NUM. CCVII.

Penes eundem.

Confirmatio privilegiorum ordinis Ciſtercienſium *per* Honorium *Papam.*

HONORIUS Epiſcopus, &c. venerabilibus fratribus *Cantuariæ* Sanctæ Romanæ Eccleſiæ Cardinalis & *Eborum* Archiepiſcopis, & eorum ſuffraganeis, ac dilectis filiis aliis Eccleſiarum Prælatis per *Cantuariæ* & *Eborum* Provincias conſtitutis, ſalutem, & Apoſtolicam benedictionem. Cum Abbates *Ciſtertienſis* Ordinis tempore conſilii generalis ad comminationem fælicis memoriæ *Innocentii* Papæ, prædeceſſoris noſtri, ſtatuerunt, ut de cetero fratres ipſius ordinis (ne occaſione privilegiorum ſuorum Eccleſiæ ulterius gravarentur) de alienis terris & ab eo tempore acquirendis, ſi eas propriis manibus aut ſumptibus colent, decimas perſolverent Eccleſiis quibus ratione prædiorum antea ſolvebantur, niſi cum eiſdem Eccleſiis aliter ducerentur componendum. Idem prædeceſſor noſter, quia ſperabat ut Eccleſiarum prælati promotiores & efficaciores exiſterent ad exhibendum eis de ſuis malefactoribus Juſtitiæ complementum & eorum privilegia diligentius & perfectius obſervarent, ſtatutum hujuſmodi gratum habens & ratum, hoc ipſum

ipſum ad alios regulares qui gaudent ſimilibus privilegiis extendi voluit & mandavit. Sed quod dolentes referimus, in contrarium res eſt verſa, ex inculcata querela Abbatum ipſius ordinis frequenter audivimus, nonnulli Eccleſiarum prælati, & alii Clerici eorum privilegia temere contempnerent, & contendentes malitioſe ipſorum pervertere intellectum eoſdem multipliciter inquietant. Nam cum ſit ipſis indultum ut de novalibus quæ propriis manibus aut ſumptibus excolunt, ſive de ortis & virgultis & piſcationibus ſuis, vel de ſuorum animalium nutrimentis, nullus ab eis decimas exigere vel extorquere præſumat, quidam perverſo intellectu conſulto dicentes quod non poſſunt nec debent intelligere niſi de his quæ ſunt ante generale conſilium acquiſita, ipſos ſuper his multiplici exactione fatigant. Nos igitur eorum quieti, paterna ſollicitudine providere volentes, univerſitati veſtræ per apoſtolica ſcripta firmiter præcipiendo mandamus, quatenus Abbates & Fratres ejuſdem ordinis a præſtatione decimarum tam de poſſeſſionibus habitis ante conſilium generale quam de novalibus ſive ante ſive poſt conſilium acquiſitis, quæ propriis manibus aut ſumptibus excolunt, nec non de ortis & virgultis, pratis, paſcuis, nemoribus, molendinis, ſalinis & piſcationibus ſuis, & de ſuorum animalium nutrimentis ſinguli veſtrum omnino ſervetis immunes, contradictores per cenſuram eccleſiaſticam appellatione poſtpoſita compeſcendo. Datum in *Laterano*, 7 Kalendas Julii, pontificatus noſtri anno ſexto.

NUM. CCVIII.

Penes eundem.

Confirmatio Bullæ ſupraſcriptæ.

INNOCENTIUS Epiſcopus, &c. dilectis filiis Abbatibus atque Conventibus Monachorum *Ciſtercienſis* Ordinis in *Cantuariæ* & *Eborum* conſtitutorum provinciis ſalutem, & apoſtolicam benedictionem. Significaſtis nobis, quod cum vobis a ſede Apoſtolica ſit indultum, ut de ortis, virgultis, pratis, paſcuis, nemoribus, ſalinis, molendinis, piſcationibus, ante & poſt conſilium acquiſitis, & de veſtrorum animalium nutrimentis, nullus a vobis decimas exigere vel extorquere præſumat, injuncto nihilominus ab eadem ſede venerabilibus fratribus Archiepiſcopis, Epiſcopis & aliis Eccleſiarum prælatis per regnum *Angliæ* conſtitutis, ut vos & alios præfati ordinis regni ejuſdem immunes a præſtatione decimarum hujuſmodi conſervarent; nonnulli tamen Eccleſiarum prælati & clerici provinciarum ipſarum, dicentes, dictam indulgentiam ad acquiſita poſt conceſſionem ipſius aliquatenus non extendi, vos ſuper hoc multiplici moleſtatione fatigant; nos igitur credentes præfatam indulgentiam ad acquiſita poſtmodum extendendam, ut nullus vos ſuper hac hujuſmodi occaſione fatiget authoritate præſentium inhibemus. Nulli ergo &c. Siquis autem &c. Datum in *Laterano* quinto Kalendas Februarii, Pontificatus noſtri Anno primo.

NUM. CCIX.

Carta Richardi 2di *Regis Monachis de* Kirkſtal *facta.*

Penes eosdem.

RICHARDUS Dei gratia Rex *Angliæ* & *Franciæ*, Dominus *Hiberniæ* omnibus ad quos præſentes literæ pervenerint ſalutem. Licet in communi concilio regni *Angliæ* proviſum ſit quod non liceat viris religioſis ſeu aliis ingredi feodum alicujus, ita quod ad manum mortuam deveniat ſine licentia noſtra & capitalis Domini de quo res illa immediate tenetur; de gratia tamen noſtra ſpeciali, & pro ſex Marcis et Dimidia, quas dilecti nobis in Chriſto Abbas & Conventus de *Kirkſtal* nobis ſolverunt in Hanaperio noſtro, conceſſimus & licentiam dedimus pro nobis & heredibus noſtris quantum in nobis eſt *Johanni Maliverer* Chivaler, quod ipſe unum meſſuagium, duas bovatas & tres acras terræ, & treſdecim ſolidatas & quatuor denariatas redditus cum pertinentiis in *Horsford* & *Rondon*, & *Elizabethæ* filiæ *Thomæ Bendy* quod ipſa unum meſſuagium, unum toftum & duas bovatas terræ, cum pertinentiis in eadem villa de *Horsford*, quæ de nobis non tenentur, dare poſſint & aſſignare præfatis Abbati & Conventui, habenda & tenenda eiſdem Abbati & Conventui & Succeſſoribus ſuis ad inveniendum quendam cereum ardentem ſingulis diebus ad altam miſſam coram ſummo altari in Eccleſia ipſorum Abbatis & Conventus Beatæ *Mariæ* de *Kirkſtal* in perpetuum. Et eiſdem Abbati & Conventui, quod ipſi Meſſuagia, Toftum, terram & redditum prædicta cum pertinentiis a præfatis *Johanne* & *Elizabetha* in forma prædicta recipere poſſint, & tenere ſibi & ſucceſſoribus ſuis prædictis in perpetuum ſicut prædictum eſt tenore præſentium, ſimiliter licentiam dedimus ſpecialem, ſtatuto prædicto non obſtante; nolentes quod prædicti *Johannes* & *Elizabetha* vel heredes ſui, aut præfatus Abbas & Conventus ſeu ſucceſſores ſui ratione ſtatuti prædicti per nos vel heredes noſtros, Juſtitiarios, Eſcaetores, Vicecomites, aut alios Ballivos ſeu Miniſtros noſtros vel heredum noſtrorum quoſcunque inde occaſionentur, moleſtentur in aliquo, ſeu graventur. Salvis tamen Capitalibus Dominis feodi illius ſervitiis inde debitis & conſuetis. In cujus rei teſtimonium has literas noſtras fieri fecimus patentes. Teſte *Edmundo* Duce *Eborum*, Cuſtode Angliæ, apud *Weſtmonaſterium*, viceſimo nono die *Januarii*, anno regni noſtri decimo octavo.

NUM. CCX.

Penes eosdem.

Carta Regis Edwardi 3ii, *de diviſis inter* Bernoldeſwicke, *& Foreſtam de* Blakeburnſhire.

EDWARDUS Dei gratia Rex *Angliæ*, Dominus *Hiberniæ*, & Dux *Aquitaniæ*, Archiepiſcopis, Epiſcopis, Abbatibus, Prioribus, Comitibus, Baronibus, &c. Inſpeximus etiam Literas Patentes quas idem *Henricus* fecit præfatis Monachis in hæc verba. *Henr. de Lacy*, ſalutem. Sciatis has eſſe rectas diviſas inter *Bernoldeſwicke* & Foreſtam

Foreſtam meam de *Blakeburneſhire*, quas ego & homines mei perambulavimus in die qua tradidi *Bernoldeſwicke*, cum omnibus appendiciis ſuis Monachis ordinis *Ciſtercienſis*, ad Abbatiam conſtruendam, & prædict. *Bernenolveſwicke* per has eaſdem diviſas perpetuo poſſidendam Monachis aſſignavi, ſcilicet, per rivum qui vocatur *Blackbrooke* & ita ſurſum ultra Motam indirecte uſque ad *Gailemers*, & ita indirecte uſque ad caput de *Elleſſaghe*, & ita in tranſverſum montem qui vocatur *Blackowe*, & ita uſque ad *Oxgill*, & ita per *Oxgill* ſurſum uſque ad *Pikedlawe*, qui vocatur *Alainſett*, & de *Pikedlawe*, uſque ad antiquum foſſatum inter *Midhope* & *Colredene*. Et ne inter eoſdem Monachos & heredes meos poſſit de eiſdem dimiſis aliqua in poſterum oriri Contentio, hanc cartam dedi eis in teſtimonium prædictarum diviſarum. Hiis teſtibus, *Otto de Tilli*; *Osberto* Archidiac. *Jordano Folliot*; *Willielmo Eleemoſyn.* *Katello* filio *Ulba*, & *Gamel* fratre ſuo; *Richardo de Eledge*, *Johanne Coco*. Nos autem preceptum, prohibitiones, donationem, conceſſiones, confirmationes & dimiſus prædicta rata habentes & grata, ea pro nobis & heredibus noſtris, quantum in nobis eſt dilectis in Chriſto nunc Abbati & Conventui loci prædicti, & eorum ſucceſſoribus concedimus, & confirmamus, prout cartæ & literæ prædictæ teſtantur, & prout idem Abbas & Conventus, & prædeceſſores ſui, terras, vaccariam, & paſturam prædicta hactenus tenuerunt, & quietanciis prædictis rationabiliter uſi ſunt & gaviſi. Hiis teſtibus venerabilibus Prioribus *W.* Archiepiſcopo *Eboracenſi*, *Angliæ* Primati; *J. Elienſi* Epiſcopo, Cancellario noſtro; *Hen. Lincolnienſi* Epiſcopo Theſaurario noſtro, *Thoma* Comite *Northfolk*, & Mareſcallo *Angliæ*, Avunculo noſtro; *Johanne Warren* Comite *Surrey*; *Rogero de Mortuo Mari*; *Johanne de Ros*, Seneſcallo Hoſpitii noſtri, & aliis. Datum per manum noſtram apud *Eborum*, 29 die Junii, anno regni noſtri primo.

NUM. CCXI.

Pat. eund. an.

Ex Rotulo clauſarum anno ſecundo Regni Regis Edwardi *tertii*; *Pro Abbate de* Kirkeſtall *de exactione puturæ in manerio de* Bernolveſwike *deſiſtendo.*

EDWARDUS Dei gratia Rex *Angliæ*, Dominus *Hiberniæ*, & Dux *Aquitaniæ* dilecto Clerico ſuo *Johanni Giffard* Seneſcallo terrarum & tenementorum *Iſabellæ* Reginæ *Angliæ* Matris noſtræ, circa *Trentam*, ſalutem. Cum *Henricus de Lacy*, quondam Dominus de *Blackbourneſhire* per cartam ſuam quam inſpeximus dediſſet, conceſſiſſet, & confirmaſſet Deo & ſanctæ *Mariæ*, & *Alexandro* tunc Abbati de *Kirkſtall*, & Monachis ibidem Deo ſervientibus manerium de *Bernolveſwicke* cum pertinentiis, in Comitatu *Eborum*, in fundatione Abbatiæ prædictæ, habendum & tenendum eiſdem Abbati & Monachis & ſucceſſoribus ſuis in puram & perpetuam eleemoſinam, ab omnibus conſuetudinibus & terrenis ſerviciis liberum, ſolutum, & quietum; ac nos nuper ad proſecutionem dilecti nobis in CHRISTO nunc Abbatis loci prædicti nobis per petitionem ſuam coram nobis & concilio noſtro exhibitam, ſuggerentis, quod licet manerium prædictum cum pertinentiis extra liberam Chaceam prædictæ Matris noſtræ de *Blackbournſhire* exiſtat; nihilominus *Richardus de Marcheſden* capitalis Foreſtarius ipſius matris noſtræ Chaceæ illius, & quidam alii Miniſtri ſui juſdem Chaceæ Puturam ab ipſo Abbate per diem Veneris in qualibet ſeptimana ratione Manerii prædicti exegerunt, ipſum inde injuſte onerare intendendo in ipſius Abbatis diſpendium non modicum, & contra tenorem cartæ prædictæ; vobis pluries mandavimus, quod ſi prædictum manerium extra Chaceam prædictam fuerit, tunc exactioni quam prædicti Miniſtri præfato Abbati in Putura hujuſmodi ratione manerii prædicti fecerunt omnino ſuperſederi, & ipſum inde pacem habere, & diſtrictiones, ſi quæ præfato Abbati occaſione prædicta factæ fuiſſent indilate relaxari faceretis, vel ſi cauſa ſubeſſet, quare mandatis noſtris hujuſmodi parere non deberetis, tunc nos de cauſa illa redderetis ſub ſigillo veſtro indilate certiores. Ac vos nobis inter alia retornaveritis, quod licet manerium prædictum ſit extra prædictam liberam Chaceam de *Blackburnſhire*, exactionem tamen deberi quam prædictus *Richardus* capitalis Foreſtarius dictæ Chaceæ, & alii Foreſtarii ejuſdem faciunt de Putura ſua prædicta, pro eo quod ſuper exactione illa per Miniſtros dictæ matris noſtræ quæ Chaceam illam tenet ad vitam ſuam ex conceſſione noſtra, & per alios veritatem quæſiviſtis & accepiſtis, quod dictus *Richardus* & alii Foreſtarii prædicti & prædeceſſores ſui Forreſtarii Chaceæ prædictæ ab antiquo, viz. a tempore & per tempus quo *Johannes de Lacy* quondam Comes *Lincolniæ*, *Edmundus* filius ejus, *Henricus* filius ejuſdem *Edmundi*, *Thomas* nuper Comes *Lancaſtriæ*, ac Dominus *Edwardus* nuper Rex *Angliæ* pater noſter, & præfata mater noſtra fuimus ſucceſſores Domini de *Blackburnſhire*, hujuſmodi Putura a præfato Abbate & ejus prædeceſſoribus percipere conſueverunt apud Manerium prædictum, tanquam pertinentem ad Foreſtarios antedictos pro cuſtodia Chaceæ prædictæ, & quod prædictus *Richardus* capitalem cuſtodiam ejuſdem Chaceæ habet ad terminum vitæ ſuæ ex conceſſione noſtra; ſed an Foreſtarii anteceſſorum prædicti *Johannis* in prædicta Chacea de Putura prædicta ſieſiti extiterunt necne nondum vobis conſtat, pro eo quod non inveniſtis ibidem aliquem ſuperſtitem, qui de aliquo Domino ejuſdem Chaceæ ante tempus ejuſdem *Johannis* recolit, nobis & dictæ matri noſtræ inconſultis ſupercederi facere non audebitis, prout in Returno noſtro prædicto plenius continetur. Nos nolentes præfatum Abbatem indebite in hac parte prægravari, vobis mandamus, quod non obſtante cauſa prædicta, quæ nulla eſt, præfatum *Richardum* & alios Foreſtarios prædictos ab exactione hujuſmodi Puturæ de præfato Abbate ut prædictum eſt omnino deſiſtere, & ipſum Abbatem inde pacem habere & diſtrictiones ſi quæ ei ea occaſione factæ fuerint ſine dilatione relaxari faciatis eidem. Teſte meipſo, apud *Eboracum*, vicecimo quinto die Februarii, anno regni noſtri ſecundo.

NUM. CCXII.

Penes eundem.

Alia carta de anno quarto ejuſdem Regis Edwardi *tertii de poſſeſſionibus Abbatiæ de* Kirkſtall.

EDWARDUS Dei gratia Rex *Angliæ*, Dominus *Hiberniæ*, & Dux *Aquitaniæ*, dilectis & fidelibus ſuis *Henrico le Scroope*, *Johanni Travers* & *Willielmo de Demun* ſalutem. Cum *Iſabella* Regina *Angliæ* mater noſtra chariſſima ad proſecutiones dilectorum nobis in CHRISTO Abbatis & Conventus de *Kirkſtall* ſuggerentium, quod *Henricus de Lacy* in fundatione Abbatiæ illius per cartam ſuam dedit tunc Abbati & Monachis ibidem Deo ſervientibus manerium de *Bernoldſwich*, quod inter Foreſtam ipſius *Henrici* de *Blackburnſhire* & predictum manerium certas metas & diviſas fieri fecerit, prout per ſcriptum ejuſdem *Henrici* metas & bundas illas continens, quod per cartam noſtram confirmavimus, plenius poterit apparere, & quod idem tunc Abbas & Succeſſores manerium illud per metas & bundas prædictas tenuerunt ad commodum & voluntatem ſuam in terris, boſcis, paſturis & aliis ad prædictum manerium pertinentibus abſque impedimento faciendo, quouſque *Henricus de Lacy* nuper Comes *Lincolniæ* quendam *Hugonem de Grimeſton*, quondam Abbatem loci prædicti, prædeceſſorem ipſius nunc Abbatis, quominus commodum ſuum in aliquibus de dictis terris & tenementis infra metas & diviſas illas exiſtentibus facere potuerint, ea ad prædictam foreſtam ſic attrahendo impedivit. Ac quod idem nunc Abbas per aliquos miniſtros ipſius Matris noſtræ Foreſtæ illius, quamvis communem in dictis terris & boſcis ad foreſtam illam ſic tractis habere debuerit, ſicut ipſe dictus Abbas & prædeceſſores ſui ante prædictum impedimentum eidem *Hugoni* quondam Abbati factum, conſueverunt, impeditus fuit, & prædictæ matri noſtræ ſupplicaverunt reſtitutionem eidem nunc Abbati fieri, præcipue de terris & tenementis ſupradictis, mandaſſet *Johanni Giffard* ſeneſchallo terrarum ſuarum ultra *Trentam* ad inquirendum ſuper præmiſſis plenius veritatem, & licet per Inquiſitionem per præfatum Seneſchallum de mandato ipſius matris noſtræ, in præſentia *Richardi Oldrough* & *Thomæ Deyvill*, necnon *Willielmi de Tatham* Cuſtodum terrarum ejuſdem matris noſtræ in *Blakeburnſhire*, & *Richardi de Manleſden* Magiſtri Forreſtæ, ibidem captam, & eidem matri noſtræ retornatam, compertum ſit, quod dicta ſuggeſtio ipſius Abbatis continet veritatem, dicta tamen mater noſtra, eo quod poſt mortem ſuam reverſio Foreſtæ illius ad nos & heredes noſtros pertinet, hujuſmodi reſtitutionem præfato Abbati facere diſtulit, ſicut ex parte ipſius Abbatis intelligi nobis datur, ſuper quo tam nobis quam matri noſtræ eſt ſupplicatum per præfatum Abbatem de remedio providere: Nos volentes plenam & celerem juſtitiam fieri in præmiſſis, aſſignavimus vos & duos veſtrum, quorum præfatum *Henricum* alterum eſſe volumus, ad inquirendum in præſentia Cuſtodum dictæ terræ de *Blakeburnſhire*, & Seneſchalli, ſive capitalis Forreſtarii ſui prædictæ Forreſtæ, ſuper hoc, ad inveniendum, per ſacramentum proborum & legalium hominum de Comitatu *Lancaſtriæ*, per quos rei veritas melius ſciri poterit, ſi præfatus *Henricus de Lacy* prædictum manerium tunc Monachis Abbatiæ de *Kirkſtall* per diviſas in eodem ſcripto contentas dederit, & diviſas & metas illas fieri fecerit, videlicet, per rivum qui vocatur *Blakebrook*, & ita ſurſum ultra Motam in directum uſque ad *Gailmers*, & ita in directum uſque ad campum de *Elleſhage*, & ita in tranſverſum montem qui vocatur *Blancoe*, & ita uſque ad *Oxegil* & ita per *Oxegil* ſurſum ad *Pickedlaw* qui vocatur *Allanſette*, & de *Pickedlaw* uſque ad antiquum foſſatum inter *Midhop* & *Colredene*; & ſi idem Abbas & Anteceſſores ſui manerium illud per metas & bundas tenuerint, & commodum & voluntatem ſuam in terris, boſcis, paſturis, & aliis ad idem manerium pertinentibus abſque impedimento fecerint, quouſque dictus *Henricus de Lacy* nuper Comes *Lincolniæ*, præfatum *Hugonem de Grimſton* tunc Abbatem, prædeceſſorem ipſius nunc Abbatis, quominus commodum ſuum in aliquibus de dictis terris & tenementis infra metas & diviſas illas exiſtentibus, facere poſſet impediret, necne; de quibus terris & tenementis, boſcis, ſive paſturis eidem *Hugoni* quondam Abbati impeditum fuit, ſive ejectum, & qualiter & quomodo, & quantum continent perticorum ſive acrarum; & ſi idem nunc Abbas, ſive anteceſſores ſui poſt prædictum impedimentum, eidem *Hugoni* quondam Abbati ut præmittitur factum in prædictis terris, tenementis, boſcis & paſturis ad Forreſtam illam ſic tractis aliquid habuerunt, quouſque dictus nunc Abbas per miniſtros ipſius matris noſtræ de commune illa impeditus fuit, & ſi ſic tunc quam Communem habuerunt, & per quos miniſtros idem nunc Abbas inde impeditus fuit, & ex qua cauſa, & qualiter & quo modo; & ſi idem nunc Abbas, vel aliquis prædeceſſorum ſuorum jus quod habebant in prædictis terris, tenementis, boſcis & paſturis cum prædicta Forreſta ſic tractis prædicto *Henrico*, nunc Comiti ſeu alicui alii Domino ibidem poſtea remiſerint, quietum clamaverint, vel ſtatum ſuum inde in aliquo mutaverint, necne. Et ſi ſit, tunc quis vel qui, quo tempore, qualiter & quomodo; & ſi nos & præfatæ mater noſtra abſque dampno ſeu prejudicio aliquorum ſeu alicujus ejuſmodi reſtitutionem eidem Abbati de terris, tenementis, boſcis & paſturis prædictis facere valeamus, necne. Et ſi ſit, tunc quorum vel cujus, & qualiter & quomodo, & quantum terra, tenementa, boſci & paſturæ prædictæ per ſe, & communia illa per ſe valent per annum in omnibus exitibus juxta verum valorem eorundem, & de aliis articulis præmiſſis contingentibus, & in hac parte neceſſaria plenius veritate. Et ideo vobis mandamus, quod ad certos diem & locum quos vos vel duo veſtrum, quorum vos præfatum *Henricum* unum eſſe volumus, ad hoc provideritis, Inquiſitionem inde faciatis, & eam diſtricte & apte factam, nobis ſub ſigillis veſtris, vel duorum veſtrorum, quorum vos præfatum *Henricum* unum eſſe volumus, & ſigillis eorum per quos facta fuerunt ſine dilatione mittatis; & per hoc breve mandamus Vicecomiti noſtro in Comitatu prædicto, quod ad certos diem & locum, quos vos vel duo veſtrum, quorum vos præfatum *Henricum* unum eſſe volumus, ei ſcire faciatis, venire faciat coram vobis, vel duobus veſtrum, quorum vos præfatum *Henricum* alterum eſſe volumus, tot & tales probos homines de Balliva ſua per quos rei veritas in præmiſſis melius ſciri poteſt & inquiri, & quod captio Inquiſitionis illius perſonaliter nota ſit ad proponendum quo jure noſtro, ſi quod habeamus in hac parte, & quod in terris in Balliva ſua ubi expedire viderit proclamet, quod omnes illi qui per hujuſmodi reſtitutionem eidem Abbati ut præmittitur,

mittitur, præjudicium ſive dampnum habere poterunt captioni ejuſdem Inquiſitionis interſint, ad exponendum ibidem tunc pro jure ſuo quod fore viderint faciendum. Mando etiam ut prædictus Seneſchallus in cujus Cuſtodia cartæ, ſcripta, & alia memoranda Honoris de *Pontefract*, nec non dictas terras & Forreſtam de *Blackburn* contingentia exiſtunt, ut dicitur, quod has Scrutationes ſub ſigillo ſuo certificet, ſi quod ſcriptum, vel aliud factum ibidem inveniat quod nobis in excluſionem ipſius Abbatis valere poterit in hac parte. In cujus rei teſtimonium has literas noſtras fieri fecimus patentes. Teſte meipſo, apud *Wynton*, 16 die *Martii*, anno regni noſtri quarto.

NUM. CCXIII.

Penes eund.

Confirmatio Roberti de Lacy *de Donationibus a patre ſuo* Henrico de Lacy *Monachis de* Kirkſtal *factis.*

NOTUM ſit omnibus ſanctæ Matris Eccleſiæ filiis tam præſentibus quam futuris quod ego *Robertus de Laceio* pro animabus patris & matris meæ, & omnium prædeceſſorum meorum, & pro ſalute animæ meæ, & uxoris meæ, & heredum meorum, concedo, & hac mea carta confirmo Deo & Sanctæ *Mariæ* & Monachis de *Kirkſtall* in perpetuum donationem illam quam fecit eis pater meus *Henricus de Lacio*, videlicet, illum locum de *Kirkſtall* & *Bernoldſwick*, cum omnibus appendiciis eorum, in boſco & plano, in pratis & paſturis, in aquis & in omnibus quibus ad eaſdem tenuras appendent, & *Brachmeliam* vaccariam juxta *Rundeheiam*, & paſturam unam, etiam medietatem Argenti de firma mea de *Cliderhow* annuatim, die *Aſſumptionis* Sanctæ *Mariæ*, ad veſtiendum Abbatem ſuum, & aliam dimidietatem de eadem firma, & prædicto die, ad unam lampadem ardentem inveniendam, die noctuque in præſentia ſacroſancti corporis Domini noſtri, coram altare Sanctæ *Mariæ* in Eccleſia de *Kirkeſtal*. Hæc omnia eis concedo & confirmo libera, & abſoluta & quieta ab omni terreno ſervitio, & ſeculari exactione & conſuetudine, in puram & perpetuam Elemoſinam, ſicut cartæ patris mei eis teſtantur. Concedo etiam eis, & hac eadem carta confirmo donationem illam terræ quam *Willielmus de Remevill* & uxor ejus fecerunt eis per conventiones & diviſas & metas, quas ipſe *Willielmus* eis ſtatuit & carta ſua confirmavit. Concedo etiam eis & confirmo Donationem terræ quam fecerunt eis *Willielmus de Haddingleia*, & uxor, & filius ejus per conventiones & diviſas, & metas quas idem *Willielmus* fecit & ſtatuit, & ſicut ipſe *Robertus Peiteum* Dominus ſuus per cartas ſuas confirmaverunt. Concedo inſuper eis & confirmo Donationem quam fecit eis *Sampſon de Alretune* per conventionem & diviſas & metas quas idem *Sampſon* eis fecit & ſtatuit, & carta ſua confirmavit. Concedo etiam eis & hac eadem carta confirmo donationem terræ quam eis fecerunt *Rogerus de Wrangebroc* & *Henricus Wallenſis* in *Secroft*, & quadraginta duas acras terræ in ea villa quas dedit eis *Willielmus Summerville*, cum paſtura, & carta ſua confirmavit. Præcor autem & præcipio omnibus hominibus & Ballivis meis quatenus hunc locum & habitatores ejus, & omnia ad eos pertinentia diligant & honorificent, ac manu teneant, ſicut noſtra Dominia. His Teſtibus *Galfrido Hagath*, *Adam de Lawill*, *Willielmo de Bulli*, *Bucvello*, *Thoma* filio Petri, *Ivone de Longville*.

NUM. CCXIV.

Adhuc penes eundem.

Carta Henrici *Comitis* Lancaſtriæ *confirmatoria omnium immunitatum Monachorum de* Kirkſtall *in manerio de* Bernoldeſwick *& in Chacea de* Blackburnſhire.

OMNIBUS Chriſti fidelibus ad quos præſens ſcriptum indentatum pervenerit *Henricus* Comes *Lancaſtriæ*, *Derby*, *Leyceſtriæ*, & *Lincolniæ*, ac Seneſchallus *Angliæ*, ſalutem in Domino. *Noveritis* quod cum *Henry de Lacy* dudum Dominus de *Blakeburnſhire* & de *Bernoldeſwick* per cartam ſuam dediſſet & conceſſiſſet Monachis ordinis *Ciſtertienſis* ad Abbatiam conſtruendam manerium de *Bernoldſwick* cum pertinentiis in Com. *Ebor.* necnon quandam placeam vaſti infra liberam Chaceam ipſius *Henrici de Lacy* de *Blagburnſhire* in Com. *Lanc.* habendam per certas metas & bundas &c. in carta prædicta contentas, viz. per Rivum qui vocatur *Blakebrooke* & ita ſurſum ultra Moram in directum uſque ad *Gailmers*, & ita in directum uſque ad caput de *Eleſſaghe*, ita in tranverſum montis qui vocatur *Blakow*, & ita uſque ad *Oxegill*, & ita per *Oxegill* ſurſum uſque ad *Pikedlaw*, & de *Pikedlaw* uſque ad antiquum foſſatum inter *Midhope* & *Colredene*. Ad poſtmodum pro eo quod quidam Domini de *Blakeburnſhire*, qui pro tempore extiterunt, metas & bundas prædictas nimis obſcuras exiſtimantes, multotiens clameum ſuum in quandam partem vaſti infra dictas metas & bundas appoſuerunt; clamantes etiam Puturam ad quatuor Forreſtarios & Garcionem & equos ſuos pro uno repaſtu quolibet die Veneris per annum. Religioſos viros Abbatem & Monachos de *Kirkſtall* ſuper poſſeſſione ſua manerii & vaſti prædictorum iſtis occaſionibus imperierunt, & multipliciter gravari & inquietari fecerunt, ſicque eo prætextu contentiones & diſcordia retroactis temporibus ſuper præmiſſis oriebantur indebite ut accepimus. Nos prefatus Comes Dominus de *Blakeburnſhire* & Chacea prædictorum, pietate ac miſericordia moti, volentes ad honorem Dei & pro pace & tranquilitate ſanctæ Eccleſiæ, quod hujuſmodi contentiones, diſcordiæ, gravamina, ſeu inquietationes ratione præmiſſorum de cetero non fiant, pro majore ſecuritate prædicti Abbatis & Monachorum, conceſſimus, pro nobis & heredibus noſtris, quod præfatus Abbas & Conventus ejuſdem loci & ſucceſſores ſui habeant & teneant dictam parcellam vaſti prædicti, tam in Comitatu *Lancaſtriæ*, quam in Comitatu *Eborum*, libere quiete & in pace, ſine contradictione ſeu calumpnia noſtra, ſeu heredum noſtrorum, vel aſſignatorum noſtrorum in liberam, puram & perpetuam eleemoſynam in perpetuum. Remiſimus etiam, relaxavimus, & quietum clamavimus pro nobis & heredibus noſtris præfatis Abbati & Conventui & eorum ſucceſſoribus in perpetuum tam omne jus & clameum, ſi quæ in dicta parcella vaſti, aut reſiduo vaſti prædicti, ſeu aliqua parte eorundem, quam omne jus & clameum, ſi quæ in prædicta Putura Forreſta-

Forreſtariorum, garcionum & equorum cauſa prædictorum habeamus vel aliquo modo habere poterimus in futurum ; ita quod nec nos nec heredes vel aſſignati noſtri quicquid in prædicta parcella vaſti, ſeu reſiduo vaſti prædicti, vel etiam quod nos, vel heredes aut aſſignati noſtri prædicti, vel aliquis Forreſtariorum noſtrorum vel heredum noſtrorum, qui pro tempore erunt quicquid in Putura ſupradicta de cetero exigere non poterimus vel vendicare quovis modo, & in futurum ſic ab omni actione in perpetuum ſumus excluſi per preſentes; ſalvis nobis & heredibus noſtris in placea vaſti prædicti infra Comitatum *Lancaſtriæ* ſalvagio noſtro ſeu venatione noſtra, abſque damnificatione, vel moleſtatione dictorum Abbatis & Conventus, ſeu ſervientium noſtrorum; & nos præfatus Comes & heredes noſtri totam placeam vaſti prædicti cum pertinentiis præfatis Abbati & Conventui & eorum ſucceſſoribus warrantizabimus & in perpetuum defendemus contra omnes. In cujus rei teſtimonium uni parti ſcripti prædicti indentati penes nos præfatum Comitem reſidenti prædicti Abbas & Conventus ſigillum commune domus ſuæ appoſuerunt, alteræ vero parti ſcripti prædicti indentati, penes præfatos Abbatem & Conventum reſidenti, nos prædictus Comes ſigillum noſtrum appoſuimus. His Teſtibus, Fratre *Johanne de Lyndſey* Abbate de *Walley*; *Hugone de Berewicke*; *Adam de Houghton*; *Nicholao le Bottiller*, Militibus; *Willielmo Laurence*; *Alan de Foliſate*; *Willielmo de Ratcliffe*, *Johanne de Alnetham*, & alias. Dat. apud manerium noſtrum de *Sanney* juxta *London*, 22 die Februarii, Anno regni Regis *Edwardi* tertii a conqueſtu *Angliæ* viceſimo quinto, Regni vero ſui *Franciæ* duodecimo.

NUM. CCXV.

Penes eundem.

Carta Abbatis de Kirkſtall *facta* Waltero *Capellano de* Tunlay *de Tenementis in* Clivacher.

SCIANT præſentes & futuri quod ego Frater *Adam* Abbas de *Kirkſtall*, & ejuſdem loci Conventus per commune conſilium noſtrum, dedimus & conceſſimus, & hac carta noſtra confirmavimus *Waltero* Capellano de *Tunley* pro homagio & ſervicio ſuo totam terram quæ fuit *Henrici* filii *Michaelis* de *Licthneſs* in territorio de *Clivacher*, cum omnibus pertinentiis ſuis, ſecundum antiquas diviſas, & unam dimidiam acram terræ de augmento ultra diviſas, ſuper quam ædificia prædicti *Walteri* ſunt illic ædificata ; exceptis quatuor acris terræ in eodem territorio, quas dictus *Henricus* debit *Sabinæ* ſorori ſuæ in maritagio, tenendam & habendam de nobis & ſucceſſoribus noſtris dicto *Waltero* Capellano in tota vita ſua libere, quiete, integre, & pacifice, cum libero introitu & exitu, & cum omnibus Libertatibus & aiſiamentis prædictæ villæ de *Clivacher* pertinentibus; & poſt deceſſum prædicti *Walteri* Capellani, duobus alumnis ſuis, ſcilicet, *Adæ* & *Serloni*, & heredibus eorum; ita quod ſi unus fratrum moriatur ſine herede de corpore ſuo tota terra remanebit quieta & ſoluta cum ædificiis, & cum omnibus pertinentiis ſuis & libertatibus altero fratri & hæredibus ſuis, ſine impedimento, & ſine contradictione noſtra, reddendo inde annuatim nobis & ſucceſſoribus noſtris quinque ſolidos argenti & ſex Denarios ad feſtum Sancti *Ægidii* pro omni ſervitio ſeculari, ſecta Curiæ & demanda. Et prædictus *Walterus* & dicti alumni ſui & hæredes eorum habebunt porcos ſuos ſine pannagio in boſco de *Clivacher*, & nos & ſucceſſores noſtri warrantizabimus & defendemus totam prædictam terram, cum omnibus pertinentiis & libertatibus & aiſiamentis prædictis præfato *Waltero* Capellano, & duobus alumnis ſuis, & hæredibus eorum contra omnes homines in perpetuum. Salvo nobis relevio poſt obitum uniuſcujuſque. Hiis teſtibus. *Simone* Capellano, *Gaufrido* Capellano, *Henrico de Tunlaye*, *Richardo* fratre ejus, *Roberto* Conſtabulario, *Rudulpho de Clayton*, *Nicholao de Hopton*, *Johanne* de *Briddeſtwiſtel*, *Willielmo* & *Mattheo Sprote*, *Matheo* prepoſito, *Stephano* fabro, *Johanne Carpenter*, *Willielmo* filio *Henrici de Tunley*, & aliis.

NUM. CCXVI.

Carta Rogeri *filii* Hngonis de Leley *de quatuordecim bovatis terræ in* Bramhop *Monachis Beatæ* Mariæ de Kirkſtall *conceſſis.*

Codex MS. penes Clar. Walterum Calverley *de* Calverley *in Co. Ebor. Baronettum.*

SCIANT omnes qui hanc cartam viderint vel audierint, Quod ego Rogerus, filius Hugonis de Lelay pro amore Dei & ſalute anime mee, pro animabus Hugonis patris mei & Chriſtiane matris mee, & omnium anteceſſorum & heredum meorum, Dedi, conceſſi & hac mea carta confirmavi Deo & Monachis Sancte Marie de Kirkſtall undecim bovatas terre in Bramhop, cum toftis & croftis & edificiis, cum hominibus in eadem terra manentibus cum tota ſequela & catallis eorum, & cum omnibus rebus & aiſiamentis ad predictam terram pertinentibus in boſco in plano in pratis & paſturis in moris & mariſcis in viis & ſemitis intra villam & extra & in omnibus locis ſine ullo retenemento ; ſcilicet, dimiduam carrucatam terre quam Johel tenuit & dimidiam carrucatam quam Alanus prepoſitus tenuit & duas bovatas terre quas Radulphus de Tivelinge tenuit, & unam bovatam quam Serlo filius Serlonis tenuit cum prato quod vocatur Stambriggelie & cum alio prato quod vocatur Brienfall & cum Eſſerto quod vocatur Arkilridinge. Hec omnia predicta dedi ego Rogerus Deo & predictis Monachis tenenda & habenda de me & de heredibus meis in puram & perpetuam elemoſinam liberam quietam & ſolutam ab omni terreno ſervicio & demanda. Preterea dedi deo & dictis Monachis tres bovatas terre in eadem villa; duas ſcilicet quas Johannes filius Hugonis tenuit & unam bovatam quam Helias Pullus tenuit cum omnibus pertinentiis ſuis ſine ullo retenemento, tenendas & habendas de me & heredibus meis in perpetuam & liberam elemoſinam, faciendo totum forenſe ſervicium, quod pertinet ad tres bovatas unde viginti carrucate terre faciunt feodum unius militis. Et ego & heredes mei hanc donacionem predictis Monachis warantizabimus ubique & contra omnes homines impertuum. Teſtibus Hugone de Lelay, Hugone filio ejus, Nicholao Ward, Adam fratre ejus, Hugone de Withon, Adam filio ejus, Willielmo de Caſtelea,

Caſtelea, Henrico de Weſtſcoth, Gaufrido de Ardington, Nigello de Hoveford, Henrico de Alwaldley, & aliis.

NUM. CCXVII.

Penes eundem. *Carta* Adæ *filii* Adæ *filii* Hugonis de Lechelay *de confirmatione omnium donationum anteceſſorum & tenentium ſuorum.*

OMNIBUS hoc ſcriptum viſuris vel audituris Adam filius Adæ filii Hugonis de Lechelay eternam in domino ſalutem. Noverit univerſitas veſtra me conceſſiſſe, & hac preſenti carta mea confirmaſſe Deo & Monachis Beate Marie de Kirkeſtall omnes terras & poſſeſſiones & donationes quas eiſdem Monachis anteceſſores mei & retenentes eorum fecerunt in villa de Bramehope ſine aliquo retenemento; tenenda & habenda de me & heredibus meis in puram & perpetuam elemoſinam libere & quiete ſoluta ab omnibus terrenis ſerviciis ſicut carte anteceſſorum meorum & eorum tenentium quas inde habent teſtantur. Ita quod nec ego nec aliquis heredum meorum aliquod jus vel clameum verſus dictos Monachos de predictis terris poſſeſſionibus donationibus nunquam in poſterum habere poterimus. Sic ut hec mea conceſſio & preſentis carte confirmatio ſint ſtabiles & rate preſens ſcriptum ſigilli mei appoſitione roboravi. Hiis teſtibus, Domino Ricardo de Thornehill, Domino Ricardo de Tanghe, Willielmo Warde, Simone fratre ejus & perſona de Giſley, Radulpho de Arthington, Willielmo Pictavenſi, Hugone de Laſci, Hugone de Horsford, Ada de Thomis, Serlone de Rondona, & aliis.

NUM. CCXVIII.

Penes eundem. *Carta* Radulphi *filii* Balduini de Bramhope, *de dimidia carucata terræ in* Bramhope *Deo & Monachis* de Kirkſtal *conceſſa.*

SCIANT preſentes & futuri quod ego Radulphus filius Balduini de Bramhope dedi conceſſi & hac carta mea confirmavi Deo & Sancte Marie & Monachis de Kirkſtall pro amore Dei & ſalute anime mee & heredum meorum & predeceſſorum meorum dimidiam carucatam terre in Bramhope cum omnibus pertinentiis ſuis ubique ſine retenemento, videlicet de illa carucata quam Willielmus de Caſtelay tenuit Idem Willielmus recepit eſcambium inter ſap & paſturam Ducentis ovibus ſufficientem quod jacet ad Caput Wimunderidinge verſus occidentem. Et ſex bovatas terre in eadem villa & unum toftum trium acrarum & unam rodam & dimidiam & Stainbrigge quarum bovatarum Rogerus Relle tenuit duas & Willielmus filius Raney tenuit duas & Willielmus filius Heward tenuit duas cum pratis & eſſartis ad predictas bovatas pertinentibus & cum omnibus pertinentiis ſuis ubique ſine aliquo retenemento. Et paſturam in eadam villa tenentibus omnibus in omnibus paſturis ad eandem villam pertinentibus, Dedi etiam & conceſſi eis paſturam & reditum tenentibus omnibus de Bercaria ſua de Cuckerick in omnibus paſturis quoad predictam villam de Bramhope pertinet. Hec omnia predicta dedi eis & conceſſi & hac carta mea confirmavi in puram & perpetuam elemoſinam imperpetuum; tenenda & poſſidenda de me & heredibus meis libere & quiete ab omni ſervicio & conſuetudine & demanda. Preterea conceſſi & hac carta mea confirmavi eiſdem Monachis quicquid Balduinus pater meus eis donavit & carta ſua confirmavit; has autem prenominatas terras & paſturas & confirmaciones, & conceſſiones ego & heredes mei predictis Monachis warrantizabimus imperpetuum contra omnes homines. Hiis teſtibus, Roberto Vavaſore, Walanio fratre ſuo, Ada de Remenvill, Serlone de Pouele, Petro de Adington, Willielmo de Lelay, Hugone filio ſuo.

NUM. CCXIX.

Penes eundem. *Carta* Radulphi *filii* Balduini *de una Bovata terræ in* Bramhope *Monachis de* Kirkſtal *conceſſa.*

SCIANT omnes tam preſentes quam futuri quod ego Radulphus filius Balduini dedi & hac carta mea confirmavi Deo & Monachis Sancte Marie de Kirkſtall unam bovatam terre in Bramhope cum omnibus pertinentiis & aiſiamentis ſuis infra villam & extra, illam ſcilicet que fuit Ricardi Mobert, in puram & perpetuam elemoſinam quietam ab omni ſervicio & omni conſuetudine, & omni re ad terram pertinente. Et ego & heredes mei predictam bovatam cum omnibus pertinentiis eiſdem Monachis warantizabimus, acquietabimus & defendemus de omnibus contra omnes imperpetuum. Hiis teſtibus, Hugone de Baldwind, Serlone de Pouele, Willielmo filio ejus, Nigello de Horsford, Alano de Pruerehay, Henrico de Mora, Hugone de Creskeld.

NUM. CCXX.

Penes eundem. *Carta* Radulphi de Bramhope *de uno villano Monachis de* Kirkſtall *conceſſo.*

SCIANT omnes preſentes & futuri quod ego Radulphus de Bramhope pro amore Dei & ſalute anime mee dedi, conceſſi & quietum clamavi Deo & Beate Marie & Monachis de Kirkſtall Radulphum filium Normanni de Bramhop cum tota ſequela & catallis ſuis. Et ne ego vel heredes mei de predicto Radulpho filio Normanni vel ſequela ſive catallis ejus aliquid inpoſterum poſſimus exigere preſentem cartam ſigilli mei munimine roboravi. Hiis teſtibus, Hugone de Witon, Galfrido de Ardington, Alano de Brerehage, Henrico de Alwaldley, Galfrido de Stubhus, & multis aliis.

Poſt ſupraſcriptam ſequuntur in eodem codice aliæ quinque cartæ donationis aliorum villanorum, quas non duximus opere prætium hic tranſcribere.

NUM. CCXXI.

Ibid. *Carta* Balwini de Bramhope *de terra Monachis de* Kirkſtall *conceſſa.*

SCIANT omnes preſentes & futuri quod ego Baldwinus de Bramhope pro amore Dei & ſalute animæ mee, Dedi, conceſſi & hac mea carta confirmavi Deo & Monachis Sancte Marie de Kirkſtall totam terram que jacet inter Stanbrigge quod eſt Elſy de Bramhope & pratum quod vocatur Ordringeng ad predictum pratum. Tenendam & habendam predictis Monachis in puram & perpetuam elemoſinam liberam & quietam ab omni terreno ſervicio & demanda. Et ego & heredes mei predictam terram eis in perpetuum warrantizabimus. Teſtibus Nigello de Horsford, Henrico de Alwaldley, Galfrido de Ardington, Thoma le Eſquier, Henrico Nordeby, Hugone de Creskelde & multis aliis.

NUM. CCXXII.

Ibid, *Carta* Radulphi *filii* Umfridi de Bramhope *de prato eiſdem Monachis conceſſo.*

SCIANT omnes preſentes & futuri quod ego Radulphus filius Umfridi de Bramhope pro amore dei & ſalute anime mee, Dedi, conceſſi & hac mea carta confirmavi Deo & Beate Marie & Monachis de Kirkſtall totum pratum quod habui in territorio de Bramhope ad caput de Thiſtilriddinge verſus occidentem, Tenendum & habendum de me & de heredibus meis in puram & perpetuam elemoſinam libere & quiete ab omni ſervitio & demanda. Et ego & heredes mei predictum pratum prefatis Monachis ubique & contra omnes homines imperpetuum warrantizabimus. Hiis teſtibus, Hugone de Witon, Ada filio ejus, Henrico de Alwaldell, Nigello de Horſeford, Henrico de Nordeby, Thoma le Squier, Roberto Scoto, Willielmo de Alreton, & aliis.

Sequitur in eodem codice alia carta de eodem prato, ſed aliis teſtibus; & poſt eam alia carta ejuſdem Radulphi de dimidia acra terræ in territorio de Bramhope eiſdem Monachis conceſſa; etiam tertia & quarta carta ejuſdem Radulphi quorum prima de una acra terræ & dimidia in eodem territorio, & alia de prato quod vocatur *Ordrideng* ibidem, eiſdem conceſſis.

Ricardus filius Gilberti de Bramhope per cartam ſuam dedit dimidiam acram terræ in eodem territorio in loco qui dicitur le Toftes.

Robertus de Bramhope unam acram terræ in cultura quæ vocatur Calnebram in eodem territorio.

Radulphus filius Cecilie de Bramhope tres perticatas terre arabilis in loco qui vocatur mariſcus ex occidentali parte ejuſdem villæ de Bramhope, & unam perticatam prati in eodem loco.

Robertus filius Roberti del Sel duas bovatas terræ in villa de Bramhope, quam donationem filius ejus Walterus confirmavit.

Emma de Wauncy Vidua unam acram terræ in eadem villa.

Thomas filius dictæ Emmæ totam terram cum pertinentiis quam habuit in loco qui nominatur Sunebrade in territorio de Bramhope, juxta Grangiam dictorum Monachorum verſus Orientem.

Simon de Bothland dimidiam carucatam terræ in eadem villa de Bramhope; quam donationem Emma quondam uxor Henrici de Morton in viduitate ſua per duas cartas ſuam confirmavit, idem fecit per unam cartam Alicia uxor dicti Simonis.

Margareta filia Radulphi & quondam uxor Heliæ ad Fontem in viduitate ſua dedit eiſdem Monachis dimidiam acram terræ in Bramhope; & per aliam cartam dedit cum corpore ſuo terram que jacet propinquior predictis Monachis in campo qui dicitur Toftis in eodem territorio, quam donationem Margareta & Agnes filiæ prædictæ Margarete per cartam ſuam confirmaverunt.

Serlo Belle de Bramhope dedit tres Rodas terræ in campis de Bramhope, & filius ejus Petrus illam donationem confirmavit.

Radulphus filius Serlonis de Bramhope dedit pratum Stainbriggenge & Laugeraine in territorio de Bramhope.

Idem Radulphus dedit duas acras terræ & unam perticatam in territorio de Bramhope, ſcilicet in Brianfall; & unam acram in le Weſtfield in loco qui vocatur Weſtgobetrol, & unum toftum ex orientali parte ejuſdem villæ; & unam acram terræ in occidentali parte ejuſdem villæ, & ſic ex quatuor particulis & quartam partem unius prati quod vocatur Pucaderidinge; & unam acram prati & unam perticatam terræ arabilis; & unam acram terræ in occidentali parte villæ de Bramhope; & totum pratum quod habuit in Occidentali parte de Bramhope.

Idem Radulphus per aliam cartam dedit unum toftum ex orientali parte villæ de Bramhope; per aliam cartam dedit unam acram terræ que jacet in Caſtle Riding in Bramhope, & dimidiam acram de crofto ſuo in parte occidentali ejuſdem villæ; per aliam cartam unam acram prati & unam perticatam terræ arabilis; per aliam cartam duas acras terræ in Caſtle Riding ad Stambrigheſthahead in eadem villa; & iterum per aliam cartam totum pratum ſuum in Occidentali parte de Bramhope; per aliam cartam totam terram quam habuit in campo de Bramhope verſus le Eaſt.

Matildis filia Serlonis de Bramhope confirmavit donationem fratris ſui Radulphi de tribus bovatis terræ.

Henricus Northiby de Bramhope dedit totam terram ſuam quæ vocatur Little Riding in territorio de Bramhope.

Willielmus filius Petri de Durguſes dedit dimidiam acram terræ ſuper Bertariam in Bramhope & totam terram ſuam in Sunnembrotes in villa de Bramhope.

Balduinus filius Radulphi, & Margareta uxor ejus, & Radulphus filius & heres eorum dederunt eiſdem Monachis de Kirkſtall totam terram cum boſco quam habuerunt in Heſelwood, & Monachi receperunt Adam filium donatorum in domum ſuam, & eos & animas omnium predeceſſorum ſuorum fecerunt participes omnium beneficiorum domus & ordinis ſui.

Adam & Honeſta uxor ejus & Ricardus Tuntecauch & Emma uxor ejus dederunt eiſdem Monachis totas terras & omnia prata que eis contingebant in Bramhope cum pertinentiis.

NUM.

Num. CCXXIII.

Inter transcripta nobilis Walteri Calverley Baronetti.

De Decimis ut habetur in Regiſtro quodam ad Abbatem de Kirkſtal *pertinente.*

SCIANT inſuper poſteri & ſucceſſores noſtri quod omnia predicta aſſerta debent ſemper imposterum cenſeri novalia, quia quod ſemel eſt novale ſemper erit novale quantum ad decimarum ſolutionem vel retentionem. Et ex conſequente dummodo novalia fuerint in manibus Religioſorum erunt libera & immunia ab omni & omnimoda ſolucione Decimarum prout manifeſte patet in Jure, videlicet, Titulo de Decimis Capitulo ex parte, & Titulo de Privilegiis Capitulo conſultationem; Ac etiam Titulo de Novalibus, Capitulo quid per novale. Et ex hoc liquide patet, Quod de omnibus preſcriptis debemus imperpetuum eſſe immunes a ſolucione Decimarum. Et erunt etiam due alie cauſe propter quas debemus eſſe immunes a Decimis ſolvendis pro dictis aſſertis ut manifeſte patere poteſt. Primo per hoc quod omnia loca in quibus predicta Aſſerta in terram arabilem & defalcabilem redacta fuerint, Monaſterio noſtro data ſunt & conceſſa ante Concilium Lateranenſe, prout evidenter patet per Cartas & Feoffamenta & Feoffatos noſtros Monaſterio noſtro inde facta & conceſſa. Et eſt alia cauſa propter quam debemus eſſe immunes ac firmarii noſtri a ſolucione Decimarum preſcriptorum Aſſertorum prout clare patere poteſt per quandam compoſitionem ab antiquo tempore inter nos & Priorem Sancte Trinitatis Eborum Rectorem Eccleſie Parochialis de Ledes inde pro judice confectam. Et quod firmarii noſtri debent eſſe immunes a ſolucione Decimarum de hujuſmodi aſſertis patet aperte per quoddam ſpeciale Privilegium Ordini noſtro conceſſum per Bonifacium Papam octavum cujus tenor hic inferius eſt inſertus.

Bonifacius Epiſcopus ſervus ſervorum Dei dilectis filiis univerſis Abbatibus & Abbatiſſis & Conventibus Ordinis Ciſtercienſis tam preſentibus quam futuris, ſalutem & Apoſtolicam benedictionem. In eccleſia veſter ordo nitore claro choruſcans univerſalem gregis domini aulam illuminat, & currentibus in ſtadio rectum iter inſinuat, quo ad ſalutis bravium facilius perveniant. Nos quidem ob hoc & propter magnum devocionis affectum quem ad nos & Apoſtolicam ſedem habetis ordinem ipſum & vos & alios ejuſdem ordinis profeſſores intima caritate proſequimur, ac ſinceris affectibus excitamur ad veſtrum & illorum commoda in quibus honeſte poſſumus promovenda. Ideoque premiſſorum intuitu & optentu dilecti filii noſtri Roberti N. Sancte Prudentiane Presbiteri Cardinalis, qui tanquam prefati ordinis cujus profeſſor exiſtit promotor aſſiduus, neceſſitates veſtras & dicti ordinis reverenter nobis expoſuit, & ſuper illis noſtre proviſionis auxilium imploravit, Vobis auctoritate preſentium indulgemus, ut de terris veſtris cultis & incultis ad ordinem veſtrum ſpectantibus, quas aliis conceſſiſtis vel concedetis in poſterum excolendas, de quibus tamen aliquis decimas ſeu primicias non percepit, nullus a vobis ſeu cultoribus terrarum ipſarum, aut quibuſcumque aliis Decimas ſeu primicias exigere vel extorquere preſumat. Nos enim nihilominus irritum decernimus & inane quicquid contra tenorem hujus noſtre indulgencie fuerit attemptatum. Nulli ergo, &c. Si quis, &c. Dat. Lateranenſi quinto decimo Kalendas Januarii, Pontificatus noſtri anno octavo.

Num. CCXXIV.

Carta Johannis de Calverlay *de Manerio de* Heddinglay *conceſſo Abbatiæ de* Kirkſtall. Ibid.

SCIANT preſentes & futuri quod ego Johannes de Calverley dedi conceſſi & hac preſenti carta mea confirmavi Religioſis Viris Abbati & Conventui beate Mariæ de Kirkſtall, & eorum ſucceſſoribus manerium meum de Heddinglay cum omnibus ſuis pertinentiis ſine ullo retenemento in liberam & perpetuam elemoſynam cum wardis releviis homagiis fidelitatibus eſcaetis & maritagiis & ſervitia omnium tenentium liberorum & villanorum, & omnes villanos cum tota ſequela eorum & cum omnibus pertinentiis ſuis. Videlicet in viis ſemitis boſcis planis mariſcis hagis foſſatis gardinis molendinis pratis paſcuis paſturis & turbariis & omnibus aliis pertinentiis ſuis exceptis terris & ſervitiis tenentium meorum in Altoftes & Brakanhill Habendum & tenendum predictum manerium cum omnibus pertinentiis ſuis predictis Abbati & Conventui & eorum ſucceſſoribus ſimul cum Wardis, releviis homagiis fidelitatibus eſcaetis & maritagiis & ſervicia omnium liberorum tenentium & villanorum & omnes villanos cum tota ſequela eorum de capitalibus dominis feodi illius libere quiete & jure hereditario per ſervitia que ad illa tenementa pertinent in perpetuum Exceptis predictis terris & ſerviciis tenentium meorum in Altoftes & Brakanhil Et ego Johannes & heredes mei predictum manerium &c. Warrantizabimus, &c. Exceptis predictis terris, &c. In cujus, &c. Hiis teſtibus Dominis Simone Ward, Adamo de Swillington, Willielmo de Beſton, Rogero de Ledes, Militibus. Laurentio de Arthington, Thoma de Monte alto, Roberto de Burghlay, Thoma de Neuton, Thoma le Wayt de Ledes, Michaele de Raudon, Johanne de Carleton, Thoma de Allerton, & aliis. Datum apud Heddinglay die Jovis proximo poſt feſtum Sancti Ambroſii Epiſcopi anno Domini Milleſimo Trecenteſimo viceſimo qnarto & anno Regni Regis Edwardi filii regis Edwardi ſeptimo decimo.

Sigillum.

Num. CCXXV.

Carta Johannis le Scot de Calverley *per quam remittit Priori & Conventui de* Kirkeſtal *annuum redditum duarum marcarum.* Ibid.

UNIVERSIS Chriſti fidelibus &c. Johannes le Scot de Calverlay ſalutem. &c. Cum Willielmus le Patefyn Dominus de Heddinglay & Thomas

Thomas filius & heres ejus dicti Willielmi relaxaverunt & quietum clamaverunt Abbatiæ & Monachis ſancte Marie de Kirkeſtall quendam annuum redditum duarum marcarum argenti ad certum terminum annorum quem dicti Abbas & Monachi ſolvere tenebantur dicto Willielmo Paitefyn &c. ad Pentecoſten & ad feſtum ſancti Martini in Hyeme &c. pro quibuſdam terris & tenementis &c.——Ac poſtea dictus Thomas filius & heres dicti Willielmi &c. hunc &c. redditum mihi &c. dedit in perpetuum. Unde ego dictus Johannes le Scot &c. predictum annualem redditum duarum marcarum &c. a die Epiphanie Anno Domini M° CC° tercio decimo uſque ad terminum viginti trium annorum &c. dictis Abbati & Monachis contra omnes gentes acquietabimus. Ita quod nullus nomine meo &c. uſque ad terminum viginti trium annorum &c. de predictis Abbati & Monachis aliquid exigere vel vendicare poterit. In cujus &c. preſenti ſcripto cyrographato ſigilla utriuſque partis ſub alternatione ſunt appoſita. Datum apud Kyrkeſtall die Jovis in ſeptimana Paſche anno Domini M° CCC° tercio decimo. Completo autem termino viginti trium annorum predictus annuus redditus duarum marcarum &c. Johanni &c. ſine aliqua conditione plenarie revertetur.

Sigillum imperfectum.

NUM. CCXXVI.

Ibid. *Licentia* Walteri de Calverlay *conceſſa* Nicholao Adamſon *ut poſſit dare & aſſignare unum Meſſuagium &* 33 *acras terræ Abbatiæ de* Kirkſtal.

PRESENS indentura teſtatur quod Ego Walterus de Calverlay Miles conceſſi & licentiam dedi Nicholao Adamſon de Yedon Capellano quod ipſe dare & aſſignare poſſit Abbati & Conventui Monachorum beate Marie de Kirkſtall & ſucceſſoribus ſuis unum meſſuagium & triginti tres acras terræ cum omnibus pertinentiis ſuis in villa de Pudeſay que quondam fuerunt Thomæ de Byrell ibidem Tenend. de me & heredibus meis per ſervitia debita & conſueta hoc ſpecialiter—— & obſervato quod dicti Abbas & Conventus & ſucceſſores ſui & Tenentes meſſuagii & terrarum predictarum non facient ſectam ad curiam meam de Pudeſay niſi tantummodo ſemel in anno & ſimiliter eiſdem Abbati & Conventui quod ipſa predicta meſſuagium & terras cum omnibus pertinentiis ſuis recipere & tenere——— de predicto *Nicholao* ſibi & ſucceſſoribus ſuis in perpetuum. Statuto de terris & tenementis ad manum mortuam non ponendis edito, non obſtante. Et Ego &c. omnia preſcripta in forma preſcripta warrantizabimus in perpetuum. In cujus &c. ſigilla partium alternatim apponuntur &c. Datum apud Calverlay viceſimo die menſis Septembris anno Regni Regis Richardi ſecundi poſt conqueſtum Angliæ viceſimo ſecundo.

Deſunt ſigilla.

NUM. CCXXVII.

Carta Abbatis de Kirkeſtal *concedens* Johanni Cavilay *communem paſturam in* Bramley. *Ibid.*

HEC Indentura teſtatur quod frater Johannes Abbas de Kirkeſtall & ejuſdem loci conventus conceſſerunt pro ſe & ſucceſſoribus ſuis Johanni de Caverlay & heredibus ſuis pro homagio & ſervicio ejuſdem Johannis & heredum ſuorum ac eciam pro duobus ſolidis argenti quos idem Johannes & heredes ſui annuatim ſolvent eiſdem Abbati & conventui & eorum ſucceſſoribus, ſcilicet medietatem ad Pentecoſten & alteram medietatem ad feſtum ſancti Martini in hieme quod idem Johannes de Caverley & heredes ſui & eorum tenentes de Caverley & rector eccleſiæ ejuſdem ville & tenentes ſui communicare poſſint cum omnimodis averiis ſuis de Caverley (exceptis Capris) per totum annum in illa communi paſtura de Bramley que jacet ex occidentali parte ejuſdem ville, que ſe extendit a rivolo qui vocatur Baggelaybeck verſus Caverlay, qui quidem rivolus eſt diviſa inter ſolum de Caverley & ſolum de Bramley uſque ad novum foſſatum verſus Bramlay, cujus unum caput abuttat ſuper caput orientale prati quod vocatur Hibberodienge & aliud caput ſupra aſſartum quod vocatur, Nicolrode Exceptis diviſis clauſis, & aſſartis dictorum Abbatis & Conventus & eorum hominum ante diem confectionis preſentium incluſis & apprivatis. Ita tamen quod ſi animalia dicti Johannis heredum ſuorum, & eorum tenentium, vel rectoris eccleſie de Calverley vel tenentium ſuorum (exceptis capris) aliquo tempore in diviſis clauſis vel aſſartis predictorum Abbatis & Conventus vel eorum hominum de Bramley juxta predictam paſturam jacentibus pro defectu clauſure intraverint non importabuntur ſed ſine læſione refugabuntur, niſi in bladis vel pratis aliquod dampnum fecerint, quod ſi factum fuerit amicabiliter emendetur. Conceſſerunt eciam predicti Abbas & Conventus pro ſe & ſuis ſucceſſoribus, quod predictus Johannes & heredes ſui libere poſſint attachiare duo ſtagna pro duobus molendinis & ea amovere & renovare ſuper antiquum & rectum curſum rivuli de Baggelaybeck in ſolo ipſius Abbatis de Bramley ubi & quando ſibi viderint expedire, in locis tamen ubi pro hujuſmodi attachiamento dicti Abbas & Conventus vel eorum ſucceſſores nullam exheredationem ſeu grave dampnum incurrerint. Et predictus Johannes conceſſit pro ſe & heredibus ſuis predictis Abbati & Conventui & eorum ſucceſſoribus quod ſi ipſe vel heredes ſui in predicto homagio faciendo vel in ſervicio predictorum duorum ſolidorum annuatim ſolvendorum ut predictum eſt defuerint (quod abſit) bene liceat predictis Abbati & Conventui & eorum ſucceſſoribus diſtrictionem facere per averia quecunque dicti Johannis & heredum ſuorum ſuper predictam paſturam inventa, donec de dictis homagio & redditu predictis Abbati & Conventui plenarie fuerit ſatisfactum. Et ſi contingat quod averia dicti Johannis vel heredum ſuorum in predicta paſtura inveniri non contigerint per que diſtrictio fieri poſſit pro predictis ſervitiis ſi ſaltem per unum annum ad minus a retro fuerint, ex tunc bene liceat predictis Abbati & Conventui & eorum ſucceſſoribus predictum

predictum Johannem & heredes ſuos ubicunque infra Calverley diſtringere quouſque eis fuerit ſatisfactum. Hoc addito quod ſalva ſint in omnibus & conſervata dictis Abbati & Conventui & eorum ſucceſſoribus in perpetuum omnia ſervicia que habent & habere debent de Johanne de Rothelay & heredibus ſuis pro predicta communia paſture; & etiam omnia ſervicia que habent & habere debent de una carucata terre in Farſley pro evaſione animalium in predicta paſtura ad eandem carucatam terre pertinente ſine contradictione predicti Johannis vel heredum ſuorum. Preterea predictus Johannes conceſſit pro ſe & heredibus ſuis quod ſi animalia dictorum Abbatis & Conventus ſeu tenentium ſuorum de Bramley (exceptis capris) in campis ſeu paſturis de Calverlay intraverint preter amotionem bladi vel prati, exceptis dictis terris & toftis predicti Johannis & heredum ſuorum ſine imparcacione amicabiliter refugabuntur, niſi in bladis vel pratis aliquod dampnum fecerint, quod quidem dampnum cum factum fuerit amicabiliter reſtaurabitur & rationabiliter emendetur. Conceſſit etiam predictus Johannes remiſit & omnino pro ſe & heredibus ſuis quietum clamavit predictis Abbati & Conventui & eorum ſucceſſoribus in perpetuum totum jus & clameum ſi quod habuit communicandi in toto reſiduo paſture de Bramley. Ita quod nec dictus Johannes nec heredes ſui nec aliquis alius nomine eorum aliquam communiam in predicta villa alibi quam in loco ſuperius eis conceſſo de cetero exigere clamare vel vendicare poterint in perpetuum. IN CUJUS REI TESTIMONIUM preſenti Indenturæ partes predicte alternatim ſigilla ſua appoſuerunt. Hiis teſtibus Domino Simone Ward, Henrico de Kychelay, Willielmo de Beſton Miller, Ricardo de Tange, Rogero de Ledes, Willielmo Patefyn, Michaele de Hornby & aliis. Datum apud Kirkeſtall in feſto *Annunciationis* beate Marie Virginis, Anno domini Milleſimo trecenteſimo undecimo.

NUM. CCXXVIII.

Tranſcriptum penes D. Walter. Calverley Baronettum.

Carta Adæ *filii* Stephani de Yedon *de duabus acris terræ Monachis de* Kirkſtall *conceſſis.*

SCIANT omnes tam preſentes quam futuri quod ego Adam filius Stephani de Yedune, pro amore Dei & ſalute anime mee heredum & omnium anteceſſorum meorum dedi, conceſſi & hac mea carta confirmavi Deo, & ſancte Marie & Monachis de Kirkeſtal imperpetuum duas acras terre in campo de Yedune, unam de terra arabili, & alteram acram de prato, ſcilicet in Eſſarto quod fuit Thome inter duas villas, tenendas de me & heredibus meis in puram & perpetuam elemoſinam liberas & quietas ab omni terreno ſervicio & ſeculari exactione, ita quod ego & heredes mei predictas duas acras prenominatis Monachis adquietabimus & warantizabimus ubique & erga omnes homines. Hiis teſtibus Adam de Kikleſon, Walduno filio Stephani de Yedune, Roberto Air de Menlingre, Hugone filio Irkwini, Rogero de Hill, Ricardo filio Roberti Gerboſe, Roberto de Auſtrop.

NUM. CCXXIX.

Carta Walteri *filii* Adæ de Puddeſay *de redditu duorum ſolidorum Monachis de* Kirkſtall *conceſſo.* *Ibid.*

OMNIBUS Chriſti fidelibus ad quorum notitiam preſens ſcriptum pervenerit Walterus filius Adæ Samſon de Puddeſay ſalutem. Noverit univerſitas veſtra me pro amore Dei & ſalute anime mee & omnium anteceſſorum meorum dediſſe conceſſiſſe & hac preſenti carta mea confirmaſſe Deo & Conventui Monachorum beate Marie de Kyrkeſtall cum corpore meo annuum redditum duorum ſolidorum ſingulis annis percipiendorum in villa de Puddeſay de terra Richardi de Puddeſay Carpentarii quam de me tenet. Scilicet medietatem ad feſtum ſancti Martini & medietatem ad Pentecoſten. Tenendum & habendum predictum redditum de me & heredibus meis in puram & perpetuam elemoſinam liberam quietam & ſolutam ab omni terreno ſervicio exactione & demanda. Ita tamen quod licebit predictis Monachis predictam terram pro predicto redditu ad libitum ſuum reſtringere ſi contigerit eum qui predictam terram tenet tenturuſque pro tempore fuerit in dicta ſolutione ad prenominatos terminos deficere. Et ego predictus Walterus & heredes mei predictum annuum redditum prenominatis Monachis contra omnes homines warantizabimus adquietabimus & defendemus in perpetuum. In cujus rei teſtimonium hoc preſens ſcriptum ſigilli mei munimine roboravi. Hiis teſtibus, Willielmo de Stapelton perſona de Swinlington. Radulpho Heyden de Armelay. Thoma Samſon de Farnelay. Simone de Puddeſay. Jordano de la Wode Halle. Simone filio Clariter. Johanne filio Galfridi de Puddeſay, & aliis.

NUM. CCXXX.

Confirmatio Roberti de Stapelton *de terra Monachorum de* Kirkſtal *in* Brameley. *Ibid.*

OMNIBUS ſancte Matris eccleſie filiis preſentibus & futuris Robertus de Stapeltona filius Willielmi de Stapeltona eternam in domino ſalutem. Noverit univerſitas veſtra me conceſſiſſe & hac preſenti carta mea confirmaſſe, Deo & Monachis ſancte Marie de Kyrkeſtall totam terram cum omnibus pertinentiis quam habent in villa & territorio de Brameley ex dono Willielmi de Stapeltona fratris mei, que terra quondam fuit Domine Emme Matris mee. Tenendam & habendam dictis Monachis in liberam & perpetuam elemoſinam, cum homagiis, wardis, releviis, eſchaetis & omnimodis aliis ſervitiis hominum liberorum, & ruſticorum, & cum omnibus ayſiamentis ad predictam terram pertinentibus ubique infra villam de Brameleya & extra ſine aliquo retinemento in perpetuum, exceptis homagio & ſervicio heredum Johannis de Lunghevilers & Roberti de Coynghers & heredum ſuorum de Weſtarmeley. Faciendo tantummodo forinſecum ſervicium quan-

tum ad dictam terram pertinet pro omnibus ſerviciis ſectis conſuetudinibus exactionibus & demandis. Et ego dictus Robertus & heredes mei totam predictam terram cum omnibus pertinenciis & ayſiamentis ſuis dictis Monachis warantizabimus, adquietabimus, & defendemus contra omnes homines in perpetuum. Pro hac vero conceſſione, & preſentis carte confirmatione, & warantia, adquietancia & defenſione dederunt michi dicti Monachi per manus quadraginta & quinque marcas argenti. In cujus rei teſtimonium hanc preſentem cartam ſigilli mei munimine roboravi. Hiis teſtibus. Domino Johanne de Hoderode tunc Seneſcallo Pontisfracti. Domino Ricardo Gramatico. Domino Johanne de Sothil. Domino Ricardo de Thornhil. Hugone de Swynlingtona. Ricardo de Tanghe. Willielmo Pictavenſi de Hedinglay. Alexandro de Ledes.——— Ricardo de Hayeto. Philippo filio Yſaac de Rimingtona, & aliis.

NUM. CCXXXI.

Ibid.

Carta Nicholai Adamſon *de meſſuagio & terris conceſſis Monachis de* Kyrkeſtall.

SCIANT preſentes & futuri quod ego Nicholaus Adamſon de Yedon Capellanus dedi conceſſi & hac preſenti carta mea confirmavi Abbati & Conventui Monaſterii beate Marie de Kyrkeſtall & eorum ſucceſſoribus, unum meſſuagium triginta & tres acras terre & quatuor acras prati cum pertinenciis in Pudſay, que habui ex dono & conceſſione Roberti Atkynſon de Byrom & Matildis uxoris ejus, & que quondam fuerunt Johannis de Byrel & Thome filii ſui in predicta Villa de Pudſay; habenda & tenenda omnia predicta meſſuagium & triginta & tres acras terre & quatuor acras prati cum omnibus ſuis pertinenciis, prefatis Abbati & Conventui & eorum ſucceſſoribus, de capitalibus dominis feodi illius per ſervicia inde debita & de jure conſueta. Et ego predictus Nicholaus Adamſon de Yedon capellanus & heredes mei omnia predicta meſſuagium triginta & tres acras terre & quatuor acras prati cum omnibus ſuis pertinenciis, prefatis Abbati & Conventui & eorum ſucceſſoribus contra omnes gentes warantizabimus & in perpetuum defendemus. In cujus rei teſtimonium ſigillum meum huic preſenti carte mee appoſui. Hiis teſtibus. Domino Roberto de Nevyll. Rogero de Slaybington. Roberto de Plumton. Waltero de Calverlay. Militibus. Johanne de Bollings. Thoma de Thornor. Thoma de Tyreſſal. Thoma de Rothelay & aliis multis. Datum apud Pudſay ſexto decimo die menſis Februarii. Anno domini Milleſimo treſcenteſimo Nonageſimo Octavo, & anno regni regis Ricardi ſecundi poſt conqueſtum Anglie viceſimo ſecundo.

NUM. CCXXXII.

Confirmatio ejuſdem cartæ & Conceſſionis. *Ibid.*

OMNIBUS hoc ſcriptum viſuris vel audituris Nicholaus Adamſon de Yedon capellanus ſalutem in domino ſempiternam. Sciatis me remiſiſſe relaxaſſe & omnino de me & heredibus meis in perpetuum quietum clamaſſe Abbati & Conventui Monaſterii beate Marie de Kyrkeſtall & eorum ſucceſſoribus totum jus & clameum, que unquam habui habeo ſeu quovis modo habere potero in futurum in uno meſſuagio triginta tribus acris terre & quatuor acris prati cum omnibus ſuis pertinenciis, que habent ex dono & feofamento meo in Pudſay & que quondam fuerunt Johannis de Byrel & Thomæ de Byrel filii ejuſdem Johannis in Pudſay. Ita quod nec ego predictus Nicholaus nec heredes mei, nec aliquis alius nomine noſtro, aliquod jus vel clamium in predicto meſſuagio triginta & tribus acris terre & quatuor acris prati, ſeu in aliqua parcella eorum exigere clamare vel vendicare poterimus in futurum. Set ab omni accione juris & clamei ſumus inde excluſi in perpetuum. Et ego predictus Nicholaus Adamſon capellanus & heredes mei omnia predicta meſſuagium triginta & tres acras terre & quatuor acras prati cum omnibus ſuis pertinentiis prefatis Abbati & Conventui & eorum ſucceſſoribus contra omnes gentes warantizabimus & in perpetuum defendemus. In cujus rei teſtimonium ſigillum meum preſentibus appoſui. Hiis teſtibus. Thoma de Thornor. Thoma Tyreſſal. Thoma de Rothelay. Thoma de Onlecotes. Johanne Attewell de Pudſay. Willielmo Rogerſon de Bamlay, & aliis multis. Datum apud Pudſay ſecundo die Menſis Marcii. Anno Domini Milleſimo treſcenteſimo Nonageſimo Octavo. Et anno regni Regis Ricardi ſecundi poſt conqueſtum Anglie viceſimo ſecundo.

NUM. CCXXXIII.

Confirmatio Margariæ viduæ Willielmi Drerehage *de annuo redditu tertiæ partis octo ſolidorum Monachis de* Kirkſtall *conceſſo.* *Ibid.*

OMNIBUS Chriſti fidelibus ad quorum noticiam preſens ſcriptum pervenerit, Margeria quondam uxor Willielmi de Drerehage ſalutem in domino ſempiternam, Noverit univerſitas veſtra me in viduitate & ligia poteſtate mea pro amore Dei & ſalute anime mee remiſiſſe & quietum clamaſſe Deo & Monachis ſancte Marie de Kirkſtall tertiam partem annui redditus octo ſolidorum que me contingebant nomine dotis, quem redditum dictus W. quondam vir meus dedit Monachis in vita ſua in puram & perpetuam elemoſinam pro ſalute anime ſue prout carta quam inde habent plenius teſtatur. Ita plane quod ego Margeria clamium vel calumniam de tertia parte predicti redditus erga predictos Monachos nunquam movere potero in tota vita mea. In cujus rei teſtimonium preſenti

preſenti ſcripto ſigillum meum appoſui. Hiis teſtibus. Willielmo de Alwaldel, Willielmo de Allerton, Stephano Spregonel, Alano de Haruas, Ada de Enkerby, Willielmo Gille & aliis.

Deeſt ſigillum.

NUM. CCXXXIV.

Ibid. *Carta Abbatis de* Kirkeſtall *de terra dimiſſa* Galfrido *filio* Adæ, *in villa de* Aryngton.

OMNIBUS Chriſti fidelibus hoc ſcriptum viſuris vel audituris. Fr. A. dictus Abbas de Kyrkeſtall & ejuſdem loci Conventus ſalutem in domino. Noverit univerſitas veſtra nos dediſſe, conceſſiſſe Galfrido filio Ade de Balne pro homagio & ſervicio ſuo totam terram cum pertinentiis quam Willielmus Herwar de nobis tenuit in villa de Aryngton & unum croftum in Creskeld quod ſcilicet jacet ſubtus Gardinum Walteri filii Hugonis juxta terram Magiſtri Gilberti de Dingelay. Tenendum & habendum dicto Galfrido & heredibus ſuis, libere, quiete, pacifice, & integre cum omnibus ayſiamentis ſuis. Reddendo inde nobis & ſucceſſoribus noſtris duodecim denarios medietatem ad Pentecoſten & medietatem ad feſtum ſancti Martini. Et nos & ſucceſſores noſtri predicto Galfrido & heredibus ſuis predictam terram warantizabimus quam diu nobis warantizaverint unam bovatam terre in Wodehus quam habemus ex clamatione dicti Galfridi. In cujus rei teſtimonium huic ſcripto ſigillum noſtrum appoſuimus, & tranſcriptum penes nos retinuimus. Hiis teſtibus, Magiſtro G. de Bingelay, Radulpho de Aryngton, Hugone de Laſey, Roberto de Pouel, Ricardo de Cukeriz, Willielmo Neal de Wodehus, Willielmo Surais de eadem, & aliis.

Hic Alexander *fuit primus Abbas conventus de* Kirkſtall; *impreſſio ſigilli in cera flava, ut videtur, Iris flos.*

NUM. CCXXXV.

Ibid. *Carta* Willielmi Bakeſter *de terris in* Brerehagh Arthyngton *conceſſis Conventui de* Kyrkeſtall.

SCIANT preſentes & futuri quod ego Willielmus Bakeſter perſona eccleſie de Adel conceſſi & hac preſenti carta mea confirmavi Abbati & Conventui Monaſterii beate Marie de Kirkeſtall & ſucceſſoribus ſuis omnes terras tenementa, prata boſcos paſturas & ſervicia cum omnibus pertinentiis ſuis que habui in Brerehagh Arthyngton & Atherton Gledhow ex dono & feoffamento Johannis de Brerehagh. Habenda & tenenda omnia predicta terras tenementa prata redditus boſcos paſturas & ſervicia cum omnibus pertinentiis ſuis prefatis Abbiti & Conventui & ſucceſſoribus ſuis de capitalibus———

Quod reliquum eſt cartæ lacerum & comminutum, nihil aliud continet præter formam uſitatam, warantizationem, teſtes &c.

NUM. CCXXXVI.

Carta Walteri *Abbatis & Conventus de* Rupe. Ibid.

SCIANT preſentes & futuri quod Walterus Abbas & Conventus de Rupe conceſſerunt, & preſenti carta confirmaverunt Roberto filio Rogeri de Tineſlowe pro homagio & ſervicio ſuo duas bovatas terræ cum pertinentiis in villa de Wineleye quas habuit de dono Walteri fratris ſui, Tenendas & habendas ſibi & heredibus ſuis, de dictis Abbate & Conventu de Rupe libere & quiete. Reddendo inde per annum dictis Abbati & Conventui de Rupe octo ſolidos in Grangia de Rupe, ſcilicet quatuor ſolidos ad Pentecoſtem, & quatuor ſolidos ad Feſtum ſancti Martini in hyeme pro omni ſervicio, & demanda ſalvo forinſeco quantum pertinet ad duas bovatas terræ ejuſdem feodi in eadem Villa. Tali quidem tenore quod dicti Abbas & Conventus non tenentur ad warantiam feofamenti dicte terre dicto Roberto vel heredibus ſuis faciendam. In cujus rei teſtimonium dicti Abbas & Conventus & dictus Robertus partibus hujus cartæ ſigilla ſua alternatim appoſuerunt. Hiis teſtibus Johanne de Stevinton, Jacobo de———Richardo fratre ejus. Roberto Bruerton, Petro de Lettewell. Johanne de———Galfrido de Helgheby.

Deſunt ſigilla, & carta valde obeſa, qua de cauſa deſunt duo nomina Teſtium, ut ſupra.

NUM. CCXXXVII.

Conventio inter Eccleſias de Kirkeſtal & Sanctæ Trinitatis Eboracenſis de Decimis in Parochia de Ledes. Ibid.

NOTUM ſit omnibus ſanctæ Matris eccleſiæ filiis tam præſentibus quam futuris hanc conventionem factam eſſe inter eccleſiam de Kirkeſtal, & eccleſiam ſanctæ Trinitatis Eboracenſis conſilio & conſenſu utriuſque capituli, quod Eccleſia de Kirkeſtal ſingulis annis in perpetuum reddet eccleſiæ ſanctæ Trinitatis xx ſolidos pro recompenſatione decimarum, quas habere ſolebant de terris quas Monachi de Kirkeſtal tenent in Parochia de Ledes, ſcilicet, quatuor carrucatas terræ in Weſt Hadigleia, dimidiam in Eſt Hadigleia, duas carrucatas in Weſt Alretunæ, unam bovatam in Eſt Alretunæ, cum illam propriis carrucis coluerunt; eſſartum de Linleia, de Midaleia, le enclos Weſtrode, vallum de Bramleia; ita ut iidem xx ſolidi reddantur ad feſtum ſancti Martini; & ſi Monachi de Kirkeſtal amplius terræ cultæ in prædicta parochia adquiſcerint, garbas reddant. Quod ſi forte terræ illæ prædictæ aliquo caſu decreverint, rationali intuitu

tuitu redditus decreſcat. Hujus conventionis teſtes ſunt.

Ricardus Abbas de Fontibus, & Ricardus Monachus ejus; Thomas filius Wlfieti, & Thomas & Adam filii ejus; Ramerius filius Marani; Willielmus Sarracenus, & Heweus filius ejus, Rodbertus de ſancto Jacobo; Willielmus Presbyter, & Robertus filius ejus; Thomas & Andreas famuli ſanctæ Trinitatis.

NUM. CCXXXVIII.

Ibid. *Carta* Willielmi *filii* Alexandri de Alreton *de terra in* Menewude *Monachis de* Kirkſtall *conceſſa.*

OMNIBUS hoc ſcriptum viſuris vel audituris Willielmus filius Alexandri de Alreton ſalutem in domino. Noverit univerſitas veſtra me pro ſalute anime mee & omnium anteceſſorum meorum, dediſſe, conceſſiſſe & hac mea carta confirmaſſe Deo & Monachis ſancte Marie de Kirkeſtall totam terram meam cum boſco & cum omnibus Petris ſuper terram & ſubtus terram que habui in Menewude in territorio de Alreton ſine retenemento, ſalvis mihi & heredibus meis Boſco del Ker ſubtus molendinum de Heddingeleya & communitate herbagii & fugerii in Menewude. Et ſalva Ricardo de Grimeſton & heredibus ſuis parte ſua boſci de Menewude pertinente ad tres bovatas terre in eadem villa de Alreton. Tenendam & habendam dictis Monachis in puram & perpetuam elemoſinam, libere & integre cum omnibus pertinentiis ſuis uſque ad molendinum de Heddingeleya quietam & ſolutam ab omni ſervicio & demanda in perpetuum. Et ego predictus Willielmus & heredes mei warantizabimus, adquietabimus & defendemus prenominatis Monachis omnia predicta cum pertinentiis ſuis contra omnes homines in perpetuum. Hiis teſtibus, Domino Roberto de Stapleton, Petro de Alta Ripa, Galfrido de Ardington, Willielmo Scotico de Newton, Ricardo de le Aye, Alano de Grimelton, Roberto de Wudeling, Alano de Brerehathe, & aliis.

NUM. CCXXXIX.

Ibid. *Carta* Roberti de Bernes *de redditu decem Denariorum Monachis de* Kirkſtall *conceſſo.*

SCIANT preſentes & futuri quod ego Robertus de Bernes pro amore Dei & ſalute anime mee & omnium anteceſſorum meorum dedi conceſſi & hac preſenti carta confirmavi deo & ſancte Marie & Monachis de Kyrkeſtall cum corpore meo redditum decem denariorum annuatim in villa de Calverlay cum homagiis & releviis & aliis ſerviciis ſine retinemento predicto redditui pertinentibus. Redditum ſcilicet illorum ſex denariorum quos Henricus Citharista & illorum quatuor denariorum quos Thomas filius Jordani reddere ſolebant Jordano filio Hugonis de Secrof, tenendum & habendum ſibi & ſucceſſoribus ſuis de me & heredibus meis in perpetuum, libere, quiete, & pacifice, in liberam, & puram & perpetuam elemoſinam. Et ego prefatus Robertus & heredes mei predicto Conventui prefatum Redditum cum pertinentiis ubique & contra omnes homines in perpetuum warantizabimus & defendemus. Hiis teſtibus, Willielmo Scotto de Calverlay Roberto perſona ejuſdem ville, Roberto de Horton, Hugone de Wdehalle, Willielmo fratre ejus, Henrico Scotto, Symone de Ferſel, Nigello de Honford, & multis aliis.

NUM. CCL.

Carta Jordani de Scorchys *de terra in* Wurhall *&* Balling *Monachis de* Kirkſtall *conceſſa.* Ibid.

SCIANT omnes preſentes & futuri quod ego Jordanus de Scorchys filius & heres Suani de Leyceſter dedi conceſſi & hac mea carta confirmavi Deo & Monachis ſancte Marie de Kyrkeſtall totam terram cum omnibus pertinenciis ſuis quam habui in villa & territorio de Menhall & Bolling ſine aliquo retinemento. Tenendam & habendam dictis Monachis in liberam & perpetuam elemoſinam libere, quiete, pacifice & integre cum omnibus pertinentiis ſuis ubique. Reddendo inde annuatim pro me & heredibus meis Roberto de Fernil & heredibus ſuis duos ſolidos & tres denarios pro omnibus ſerviciis & demandis & pro omni re ad terram pertinente, medietatem ad Pentecoſten & medietatem ad feſtum ſancti Martini. Et pro hac donatione, conceſſione & preſentis carte confirmacione dicti Monachi dederunt mihi pro manibus ſex marcas argenti. Et ego dictus Jordanus & heredes mei totam predictam terram cum omnibus pertinenciis ſuis & aiſiamentis prefatis Monachis in perpetuum contra omnes homines warantizabimus, adquietabimus & defendemus. In hujus rei teſtimonium & robur hanc preſentem cartam ſigilli mei appoſitione roboravi. Hiis teſtibus, Domino Johanne de Thornill, Ricardo de Tanghe, Rogero de Thorneton, Roberto de Fernil, Roberto de Bolling, Hugone de Horton, Ricardo de Ledes, Arnaldo de Menhall, Hugone de Rodis, Radulpho de Braforht, Ada filio ejus, Ada de Bolling, & aliis. Datum anno gratie M° CC° XL. Octavo.

NUM. CCLI.

Regiſtrum parvum terrarum Abbatiæ de Kirkſtall. Penes Dominum Walterum de Calverley Baronettum.

Allertones Lofthus.

IN Allertones de multis donatoribus habemus terram, videlicet de Sampſone de Allerton duas carucatas in puram &c. cum molendino & ſervicio liberorum & ruſticorum.

Item de Jordano filio Petri de Allerton unam acram terre in Weſt Allerton ſicut carta ejus teſtatur.

Item de Simone filio Jordani de eadem unam bovatam terre cum pertinentiis in Allirton in Paſtura &c.

Item

Item de Aſtino filio Jordani de Allirton duas bovatas terre quas emimus de eodem.

Item de Roberto filio Petri unam bovatam terre.

Item de Roberto filio de Cymiterio duas acras terre in territorio de Neuton que jacent juxta Piperſyke.

Item de Roberto filio Roberti Cymiterio Calwaynrode.

Item quietum clamatum de Alano de Brerhagh de una clauſa infra Menwod juxta Wlſtanes.

Item Henricus de Paulino filius Willielmi de Allirton tres acras terre cum corpore ſuo videlicet.

Item de Alexandro de Ledes filio Domini Alexandri de Ledes Militis unam bovatam terre cum pertinenciis in Gledhow allerton cum quadam area boſci qui vocatur Sampſongrene.

Item de Alma filia Willielmi Morwill de Allerton Gledhow unam bovatam terre cum pertinentiis.

Item de Ricardo Brown de Allirton ſeptem acras terre que vocantur Buttes ex dono Willielmi filii Willielmi de Allirton.

Item idem Willielmus nobis dedit totam terram que vocatur Lagbram juxta grangiam dictorum Monachorum cum corpore ſuo.

Item ex dono Alexandri de Allirton tres acras quas Willielmus Attewod tenuit reddendo nobis unum par albarum cirotecarum duorum denariorum.

Item unam carucatam terre de Willielmo filio Radulphi de Loftuhum.

Item unam bovatam terre & unam acram ex dono Henrici Sacdot de Allirton.

Item de Roberto filio Hugonis de Allirton unam bovatam que fuit Ricardi Hare in Parochia & preterea habemus dimidiam carucatam & ſex acras terre cum edificiis in More Allirton de Magiſtro & Fratribus Milicie Templi Salomonis in excambium tredecim acrarum terre in territorio de Secrofte, videlicet, cum redditu trium ſolidorum & cum attachiamento ſtagni de Wedderly Milne ſicut patet per Indenturam inter nos factam.

Item totam terram de Menwode cum boſco ex dono Willielmi filii Alexandri de Allirton in puram &c.

Item habemus unam carucatam terre in More Allirton de Jacobo de Secrofte.

Item tria eſſarta terre arabilis de Thoma filio Alexandri de Allirton Morwyk in puram, &c.

Item ſervicium Hervey de Lofthous & heredum ſuorum qui tenent duas carucatas terre de feodo de Allirton.

Item de Adam Sampſone terram in Pudeſay quietam ab omni ſervicio facto pro Allirton Domino Pontefract ſcilicet pro dicto feodo Militis.

Item de Willielmo filio Willielmi de Allirton totum boſcum cum fundo qui vocatur Gervayſgrefe in puram &c.

Item de eodem totam terram cum boſco quam habuit in Menewod.

Item unam bovatam & dimidiam terre de Willielmo Cowtherp in Gledhou.

Preterea dabimus pro terra Willielmi Morwyk Ricardo de Allirton & heredibus ejus ix denarios per annum pro omni ſervicio, ac eciam eidem Ricardo dimidiam libram cumini pro terra Willielmi Canthorp ad Natale tantum.

Item unam bovatam terre cum tofto & crofto de Willielmo Morwyk.

Item Colſwaynrod de Willielmo de Allirton & Agnete uxore ſua.

Preterea habemus unam bovatam terre in Lofthous ex dono Roberti le Sawſer reddendo Johanni de Camera Pontefract xx denarios per annum pro omni ſervicio.

Item de eodem unam bovatam terre in Lofthouſe in puram, &c.

Item Johannes de Lofthouſe faciet nobis homagium & ſervicium pro terra ſua in Löfthouſe, & dabit annuatim nomine firme xvi denarios. Et xviii denarios fine comitatus & wappentachii.

Horford & Kykley.

De terris & tenementis que & quas habemus in dominio de Horsford.

IN primis unam carucatam in Horsforde & duas carucatas in Kighley quas habuimus de Prioriſſa de Haverholm in excambium ad feodi firmam reddendo inde ſex marcas argenti per annum; ſed modo tenemus predicta de domino Adam de Everygham reddendo inde iiii marcas faciendo ſectam curie de Harwod pro carucata in Gersforde & homagium domino de Harwod.

Preterea faciemus homagium domino de Everygham pro duabus carucatis in Kyghlay, quas dominus Ricardus de Kyghley tenet de nobis ad feodi firmam reddendo nobis per annum ſexaginta duos ſolidos pro omni ſervicio.

Item habemus unum toftum in Kiſghley quod Johannes Bewayr tenuit reddendo nobis ad finem Martii duos ſolidos & duos denarios; & id quod habemus in Kyghlay eſt de feodo Johannis Byrkyn.

Item habemus in Horsford ex dono Walteri filii Nigelli duas bovatas terre quas Wylkys nativus ejuſdem tenuit, cum ipſo Wylkys & tota ſequela ſua.

Item de eodem ſex acras terre cum pertinentiis in Furthag quas Robertus pater dicti Wylkys tenuit, & unam acram terre in Triprod ſuper viam de Calverlay, & duas acras terre quas Sitherith vidua tenuit; & unum toftum in Horſford quod Gervaſius le Corner tenuit; & unum toftum quod Willielmus Manuchur tenuit & totum pratum meum in Furthage quod fuit Muthelott, & totam partem meam prati & boſci in Welker, & unum toftum quod Anabel tenuit.

Item confirmacione Hugonis filii Nigelli quicquid habemus ex dono Walteri fratris ejuſdem ſcilicet capitale meſſuagium cum tofto & cum illo prato quod jacet juxta croftum & toftum quod Johannes de Sallaye tenuit & totam terram quam dictus Walterus habuit in Eſtrodes, & in Butyldrode cum prato juxta ſtagnum, molendinum quod vocatur Smallenge in puram, &c.

Item de Vincente de Brayſwell unam acram terre que vocatur Hulotrode cum buttis ſuis rectis reddendo unum par albarum cirothecarum Willielmo de Poule.

Item de Roberto de Poule filio Willielmi de Breton de Poule duas bovatas terre cum pertinentiis in Horsforde quas Nigellus de Horsforde dedit Domine Amye predicti Roberti in liberum maritagium reddendo inde Hugoni de Horsforde tres obolos pro forenſi ſervicio & viginti denarios nomine firme pro omnibus ſerviciis & demandis. Et pro hac confirmacione & conceſſione predicti Monachi relaxaverunt mihi & heredibus meis redditum octo ſolidorum quem ſolebam reddere eis pro quadam terra in villa de Poule.

Item de Roberto filio Britonis de Poule dimidiam acram terre in Horsforde que vocatur le Crokedcrofte cum tofto & crofto in paſtura, &c.

Item unum alium toftum de eodem quod Conſtancia uxor Walteri quondam tenuit in puram &c.

Item ex dono Roberti filii Huberti culturam de Withage & aſſartum de Deva cum adjacente ſilva pertinente ad ſuas duas carucatas terre cum communi paſtura in boſco & plano in puram, &c. de feodo Radulphi Mauleverer.

Item de Ricardo Venatore unam viam ſexaginta trium pedum particarum in longitudine & trium in latitudine, videlicet a terra Nigelli de Horſford uſque ad terram Moachor in Furdhage in puram, &c.

Item de Willielmo Lelay decem bovatas terre.

Item de fratribus Milicie Templi ſex bovatas terre.

Item de predicto Willielmo Leyley duas carucatas terre cum pertinenciis in puram, &c.

Item de Roberto & Thoma de Brainlay totam terram ſuam in le Brigrode in Territorio de Rawdon.

Item de Nigello de Horsforde redditum xii denariorum quem ſolebamus reddere pro terra in Northecroftes.

Item de eodem Nigello redditum xii denariorum quem ſolebamus reddere pro Dengrange.

Item de eodem totam terram que jacet a Coltfal uſque ad viam que ducit ad Denbrigge.

Item de eodem totam terram a parte rivuli qui vocatur Gryndſtanwell ſicut rivulus decurrit uſque in aquam que vocatur Ayre in puram &c.

Item de eodem attachiamentum ſtagni molendini ibidem & totum pratum juxta predictum molendinum cum liberis introitibus & exitibus, & ad cetera neceſſaria facienda, & Gryndſtanwellſyke juxta Flethage in puram, &c.

Item de eodem Nigello redditum xii denariorum de terra Willielmi Fabri.

Item de eodem locum unius foſſati infra culturam que vocatur Aylſirode in extrema parte illius culture verſus Fletehage ; ita quod foſſatum incipiat ad aquam que vocatur Ayr uſque perveniat ad culturam Stephani quam tenuit de Willielmo Lelay latitudine vero quinque pedum.

Item de eodem totam terram inter dominium Willielmi Pigott & dominium Thome Colfox ex orientali parte magne vie in puram, &c.

Item de eodem unum eſſartum quod Robertus filius Staunolf tenuit, in puram, &c.

Item de eodem Wyndeclyff & eſſartum quod Hugo Murrell tenuit.

Item de eodem totam terram & boſcum inter Wyndclyff & rivulum de Horsforde in puram, &c.

Item confirmacionem Walteri filii Nigelli de Butilrode & Eſtcroftes a juxta molendinum in puram, &c.

Item de eodem unum toftum quod Robertus Coblyng quondam tenuit, & totum pratum quod habuit in Eſtkerr in puram, &c.

Preterea habemus de Willielmo filio Ricardi Venatoris eſſartum quod vocatur Gundrode.

Item de Willielmo filio Godfridi de Selbye rodam que fuit Stephani in Flethage cum pertinentiis & unam acram & dimidiam de novis eſſartis que ſunt ad caput ejuſdem terre, & duas acras ibidem juxta Agerlane.

Item confirmacionem Willielmi filii Godfridi de xii acris terre in Furthage.

Item de Roberto filio Helie de Bramley redditum viginti denariorum quem ſolebamus reddere Nigello de Horsford pro terra & tenemento ibidem.

Item de Adam filio Willielmi le Hunnte totum pratum ſuum in Welker & duas acras terre in loco qui vocatur Wyndeclyffe in puram &c.

Memorandum quod Mauricius quondam Abbas de Kyrkeſtal dedit & conceſſit & carta ſua confirmavit Hugoni filio Nigelli de Horsforde pro homagio & pro ſervicio ſuo capitale meſſuagium cum edificiis que habuimus ex dono Walteri de Horſforde cum crofto & prato & tota terra quam habuimus de eodem Waltero in Butylderode & Eſtrodes reddendo inde annuatim domui de Kyrkeſtal iiii ſolidos & ſex denarios.

Item de Willielmo filio Willielmi de Breton de Poule unum croftum quod vocatur Northcrofte cum una acra terre que vocatur Eſtecrofte reddendo unum par cirothecarum ad Pentecoſtem.

Cokryk, Adill, Thoſhus.

DE feodo Wiilielmi Paynell plures terras habemus, videlicet de Rogero Muſtel Baroniam de Cokryge cum molendino & cum omnibus pertinentiis in puram &c.

Item de Willielmo Muſtell filio ejus totam ſocam de Adyll & advocationem eccleſie de Adill cum omnibus pertinentiis ſuis in boſco & plano. Et cum omnibus ſerviciis liberorum hominum in eadem ſoca, cum wardis, releviis & eſcaetis, videlicet de dominio de Aryington dimidio feodo militis de Dominio de Brerhagh pro Brerhage & pertinentiis de dominio de Thoſus pro duabus carucatis quas tenentes liberi ibidem reddent nobis per annum nomine firme duas marcas & xii denarios pro fine comitatus & wapentagii & pro firma ſtagni molendini ex parte noſtra de Wyke ſex denarios cum wardis, &c.

Et ſciendum quod dabimus pro baronia Cokryk tantum XL ſolidos per annum Ade Waverwyle & heredibus ſuis pro omni ſervicio, ita quod predictus dominus de Waverwyle defendet predictum dominium verſus Willielmum Paynell & omnes alios pro predicto redditu de omnibus ſerviciis, exactionibus & demandis.

Item de liberis tenentibus in predicto feodo plures terras habemus, videlicet de Willielmo Wytherton duas bovatas terre unam cum confirmacione Willielmi Paynell.

Item de Ricardo filio Andree dimidiam acram que vocatur Bradland in puram &c.

Item redditum duorum denariorum de Andrea filio Henrici de Adyll de una acra & prato que jacent ad fontem ſancte Elene.

Item de Andrea de Adill redditum unius denarii de terris quas habemus de Eufemia ſorore ejuſdem.

Item de predicto Andrea unum toftum cum edificio & foſſato quo includitur in puram, &c.

Item de dicto Andrea de Adill filio Heurici de Mora dimidiam bovatam terre in Adyll quam Eugenia ſoror ejuſdem tenuit in puram, &c. reddendo unum denarium tantum domino feodi.

Item de Willielmo filio & herede Roberti de Altarypa unam carucatam terre in Cokryk una cum confirmacione fratrum Hoſpitalis Jeroſolimitani.

Item de Willielmo Paynell dimidiam carucatam terre in Cokryk quam Adam filius Hucke tenuit cum homagio & ſervicio ejuſdem.

Item de Adam filio & herede Willielmi de Cokryk omnes terras & tenementa que & quas habuit in

in Cokerykhous cum omnibus pertinentiis ſuis de capitali domino una cum confirmacione ejuſdem terre de Johanne filio Willielmi de Cokerykhous cum warantizatione.

Item duas bovatas terre de Adam Bayldon que fuerunt Amicie de Adyll.

Item de Henrico de Kaldworth & uxore unum toftum illud videlicet quod Radulphus de Adyll dedit predicto Henrico.

Idem de Henrico Hunter de Adyll unum tenementum cum octo acris terre & una roda in territorio de Adyll que vocatur Ricardrode.

Item de Radulpho filio Ricardi Aldredi unum aſſartum octo acrarum terre quod jacet ex auſtrali parte de Adyll in paſtura de qua terra debemus habere duos ſolidos per annum cum homagio &c.

Brerhage, Ecopp, Burdun, Ardyngton.

De Domino de Brerhage habemus unam carucatam in Brerhage reddit per annum eidem viii ſolidos pro omni ſervicio.

Item de eodem iiii bovatas terre in Burdun reddunt eidem iiii ſolidos per annum pro omni ſervicio.

Item de Alano de Ecop redditum x denariorum de terra quam Walterus filius Galfridi de Stubbus tenuit in eſſarto de Ecopp.

Item unam carrucatam terre in Burdun de Helwyſia filia Samuelis.

Item de Willielmo filio domini Alani de Kayerton homagium & ſervicium Hugonis filii Willielmi Fabri de Ecopp ſcilicet redditum duorum denariorum.

Preterea habemus de Petro Domino de Ardyngton ſex acras terre que vocatur Eſtcroſte pro tribus acris terre & una Roda apud Sourpoule & Birxerkell in puram, &c.

Item de Petro de Ardyngton unum toftum in Burdum in puram &c. Et paſturam trecentis ovibus ſuper cilium montis de Aryngton banke in longitudine & latitudine in parochia &c. Item de eodem dimidiam carucatam terre in Aryngton, videlicet duas bovatas quas Adam filius Aſchetini tenuit cum ipſo Adam & tota ſequela & dimidiam acram in in medio Moyſlaya & alias duas bovatas quas Willielmus filius Berengarii tenuit cum ipſo Willielmo & tota ſequela & terram infra Qwerf ad Rontanfurd & unam acram prati in Siwardmar quod Willielmus filius Berengarii terram etiam que vocatur Calnefall & quoddam pratum inter Pyckell & Micheleholm, has predictas terras dedit predictus Petrus in puram &c. cum omnibus ſuis pertinenciis, paſturis & ayſiamentis predicte ville pertinentibus.

Item de eodem unam culturam terre in Aryngton que jacet juxta croftum Hugonis Bercar proquinquius ex occidentali parte in puram &c.

Item unum toftum in Cryskeld & totam terram quam Willielmus Hardwar de nobis tenuit, quod toftum & quam terram conceſſimus & carta noſtra confirmavimus Galfrido filio Ade Balue pro homagio & ſervicio, reddit nobis xii denarios annuatim.

Item unam acram terre in Ecopp de Frebarn de Ecopp in Weſtcroſte que ſe extendit ſuper Yuerkergreſe in puram.

Item de Henrico del Stock meſſuagium & duas bovatas terre que fuerunt Serlonis de Ecopp.

Item de Adam filio Hugonis de Wyton annuum redditum x ſolidorum quem ſolebamus reddere pro x bovatis terre cum pertinentiis in Burdun & Yverker in feodo de Adyll ex dono & conceſſione domini Willielmi de Wyton.

Item de Johanne filio Radulphi terram ſuam in le Newryddyng in puram.

De Willielmo Mauleverer & heredibus quatuor denarios per annum pro paſtura de Stubbus cum homagio & ſervicio.

Item de Roberto filio Petri le Scott octo bovatas terre in Burdun pro quatuor ſolidis annuatim pro omni ſervicio quem redditum Johannes de Lek nobis dedit & quietum clamavit in perpetuum.

Item de Ricardo Atteſſche ſeniore duo meſſuagia cum duabus bovatis terre & pertinentiis in Ecopp.

Alwaldlay.

Habemus in Alwaldlay unum meſſuagium & quatuor bovatas terre una cum tercia parte mólendini ejuſdem ville ex dono Willielmi filii Willielmi de Colyngham in puram &c.

Kyddall.

In Kiddall habemus de Willielmo filio Thome de Ledes quondam Rectore Eccleſie Saxymlamthorp in Norwyncenſi Dioceſi homagium & ſervicium Ade de Kyddal & heredum ſuorum ſcilicet annuum redditum ſeptem ſolidorum pro quodam tenemento quod predictus Adam tenuit in predicta villa in puram, reddendo tunc predicto Willielmo unum denarium pro omni ſervicio.

Barnbowe.

In Barnbowe habemus de Rogero filio Thome unum toftum cum meſſuagio & Gardino quod Jordanus Carpentar tenuit in puram &c. de quo tofto habemus duos ſolidos per annum.

Byrtby.

In Brettby habemus redditum xii denariorum per annum pro tribus bovatis terre in eadem cum tenemento.

Clyfford.

In Clyfford habemus duas bovatas terre cum pertinentiis de Roberto filio Willielmi de Brideſale & paſturam ducentis ovibus macris in puram &c. reddendo illi & heredibus ſuis quatuor ſolidos ad duos anni terminos pro omni ſervicio.

Item de Simone de Sigillo unum Eſſartum quod vocatur le Wra & unam acram in Clifforde quam Alwaldus tenuit, & redditum unius denarii quem ſolebamus reddere eidem pro predicta acra per annum.

Item confirmaciones Johannis filii & heredis Gilberti de Byrdſale de la Wra & redditum xii denariorum quem ſolebamus reddere eidem inde per annum in puram &c.

Item de Adam Multhorp hermitorium quod vocatur Swyngart & communem paſturam x vaccarum cum uno tauro in Clifford.

Item confirmacionem Ade de Byrdſale de communi paſtura in Clifforde ccc ovibus macris vel maſc. in omnibus paſturis in Parochia &c.

Item duas acras juxta Swyngartts in Parochia.

Item confirmacionem de dicta bovata in Clifforde

forde de Eudone de Lagthwaite & Alicia uxore ſua cum warrantizacione.

Bramlay, Arnlay.

De feodo Willielmi Raynwyle plures terras habemus, videlicet, totum dominium ſuum in Bramlay, ſcilicet totam terram cum boſco & aqua a ſemita vadi de Horsford per ſepem eorum uſque ad Eſthlayam & totam Eſthlayam cum omnibus que pater meus prefato loco dedit, videlicet, per ſepem Maochor ſuper pedem montis de Micherich uſque ad pedem alterius montis juxta poſiti & ſic per pedem ipſius Montis uſque ad foſſatam juxta viam que deſcendit ad Armley in magnam aquam cum communi paſtura in Parochia, &c.

Item de liberis tenentibus in Bramlay, videlicet, de Adam filio Noraſii toftum cum crofto jacens inter toftum Prioris Trinitatis Eborum & toftum Willielmi de Wyton.

Item de Petro de Ferſlay filio Rogeri Leyſyng & uxore ejus unum meſſuagium cum crofto quod jacet inter toftum Roberti Sutoris & toftum Roberti filii Thome, & tres bovatas terre, ſcilicet, illas duas bovatas quas Rogerus Leyſyng quondam tenuit & unam bovatam quam Adam Leyſyng frater dicti Rogeri tenuit. Et jacent particulatim in campo de Bramlay inter terras Ricardi filii Thome & terras Willielmi Fraunklayn & unum eſſartum quod vocatur Swaynrode juxta Bellehuſgate & totam terram cum boſco & prato que jacent inter Swaynrode juxta Bellekuſſyke & totum illud eſſartum quod jacet juxta Moram ex occidentali parte pontis nove Gangie.

Inſuper homagium & ſervicium Ade de Hales & redditum ſex denariorum & unum par albarum cirothecarum in

Item de Petro filio Willielmi de Bramlay quatuor bovatas terre cum toftis & croftis in puram, &c.

Item de Willielmo Bech filio Willielmi Bech quicquid habuit in territorio de Bramlay, videlicet triginta & unam acras & dimidiam terre propinquiores diviſis, & molendinum de Farnlay & redditum xii Denariorum de Siſlot de Bramlay pro quinque acris terre propinquioribus diviſis de Wyrkelay in puram, &c.

Item de Henrico Fraunces quendam nativum qui vocatur Ive cum quinque acris terre quas idem Ive tenuit in puram &c.

Item confirmaciones Ade de Gales de uno meſſuagio cum crofto in Bramlay quod jacet inter terram Roberti Sutoris & terram Roberti filii Thome in puram, &c.

Item de Ricardo Raynvyle dimidiam carucatam terre in puram, &c.

Item de Adam Raynvile unum toftum cum crofto in villa de Bramlay pro pannis eccleſie ejuſdem domus lavandis quod Willielmus Frauncays tenuit cum ipſo Willielmo & tota ſequela.

Item de Willielmo filio Willielmi Stapelton unum toftum cum crofto quod Henricus Reciator quondam tenuit & dimidiam acram quam Radulphus Bercarius tenuit, & unam acram quam Adam filius Ade prepoſiti tenuit.

Item de Roberto Stapelton duas bovatas terre illas quas Willielmus filius Bernardi tenuit cum edificiis, & duo eſſarta unum ſcilicet juxta viam de Calverlay & aliud quod jacet inter eſſartum Jordani ad Fontem & eſſartum Willielmi filii Roberti Palmer.

Item de Roberto Stapelton toftum cum crofto quod Rogerus Sutor tenuit.

Preterea habemus de eodem Raynvyle unum toftum quod Thomas Pelliparius de eo tenuit cum ipſo Thoma & tota ſequela ſua in parochia.

Item de Adam filio Norays unum eſſartum quod vocatur Millingleye in puram, &c.

Item de Adam Norays unam bovatam terre quam Mauricius tenuit & unum toftum & croftum que jacent inter toftum Rogeri filii Willielmi & toftum quod Radulphus Morwyk tenuit & quoddam eſſartum quod vocatur Martini in puram &c.

Item de Adam Raynvile duas bovatas terre quas Adam prepoſitus tenuit cum tribus eſſartis.

Preterea habemus de Roberto Stapelton totam terram ſuam in Bramley, & Arnlay cum omnibus ſuis pertinentiis in puram &c. faciendo tamen forince ſervicium Willielmo Skargille.

Item de Waltero de Gales duo eſſarta prati & boſci & duas acras terre que jacent juxta viam molendini que ſe extendit de Bramley More uſque in le Falle in puram &c.

Item de Roberto Brade unum toftum cum crofto in Bramlay.

Item de Roberto filio Roberti filii Thome duo tofta cum duobus croftis & duas bovatas terre & unum eſſartum quod jacet juxta Millelyes & unum aliud eſſartum quod vocatur le Pyghel ſub Staynclyff.

Item de Johanne filio Ade del Hole de Bramlay unum meſſuagium & unam bovatam terre que habuit ex dono patris ſui.

Item de Willielmo Bercroft unam rodam ſicut includitur que jacet ſupra boſcum qui vocatur le Falle in Parochia, &c.

Item de Roberto filio Elie unum eſſartum quod vocatur Maeynrode.

Item de domina Sara duo meſſuagia & unam bovatam terre cum uno eſſarto ſicut carta ejus teſtatur reddendo Hoſtelario Pontefract xl denarios per annum.

Item homagium & ſervicium domini Johannis de Calverlay & redditum duorum ſolidorum per annum pro communi paſtura averiis ſuis ſuper Colhill.

Item redditum xx denariorum de Johanne de Rodhlay & heredibus pro communi paſtura averiis ſuis ſuper Colhyll & xii denarios de terra Johannis de Rodhlay per annum.

Item de Roberto filio Elie de Bramlay tria tofta & xl acras terre & dimidium octo acrarum boſci & medietatem unius acre prati, & viii denariorum redditum in villa de Bramlay que & quas habuit ex conceſſione Willielmi Bercrofte in loco qui dicitur Bercroftrode & xii acras terre & quatuor acras boſci & unum toftum cum prato adjacente quas habuit ex dono & conceſſione Walteri de Hales & unum toftum & quinque acras terre & dimidiam & medietatem unius acre prati quas habuit ex dono Willielmi Mawcornays & Sibille uxoris ſue & unum toftum cum crofto & ſex denarios redditus in villa de Bramlay que & quas habuit de Petro de Ferſlay & Margareta uxore ſua & ſeptem acras terre que dicitur Martynrode quas habuit ex dono Johannis filii Alani de Berdſay & unum toftum cum crofto & duos denarios redditus in Bramlay que habuit ex conceſſione Ade filii Petri de Ferſlay, & unam placeam terre quam habuit ex conceſſione Johannis le Cowper de Bramlay & xx denarios redditus in villa de Horsford que habuit ex conceſſione Roberti de Gypton.

Item,

Item de eodem unum meſſuagium cum omnibus edificiis ſuperedificatis in ſuburbio Eborum in loco qui dicitur Mikilgate quod habuit ex dono & conceſſione Alicie Goudum uxoris Roberti de Mykilgate ſicut carta donationis plenius teſtatur reddendo Priori Trinitatis per annum xiii denarios tamen ad feſtum ad vincula Sancti Petri.

Eboracus.

Item habemus unum tenementum in ſuburbio Eborum ſcilicet in Mikilgate de Hugone filio Willielmi de Lelay in puram, &c. reddit tamen pro omni ſervicio.

Item habemus pratum de Folyfait de domino Alano de Folyfait pro ſeptem Marcis per annum prout ejus carta teſtatur poſt cujus deceſſum predictus redditus fuit diviſus inter tres filias de quibus predictum redditum habemus in puram & perpetuam elemoſinam reddendo tamen unum denarium ad Natale pro omni ſervicio ſicut carte earum teſtantur.

Pudeſay.

Habemus in Pudeſay de Dioniſia filia Ade Sampſon annuum redditum duorum ſolidorum de Simone filio Claricie & heredum ſuorum pro una domo & tofto xii denarios per annum. Et de Roberto filio Thome & heredum ſuorum pro uno Eſſarto vi Denarios per annum. Et de Johanne filio Johannis Pye pro domo & una acra terre vi denarios per annum. Et de Ricardo Carpenter & heredum ſuorum de una domo & quatuor acris terre duos ſolidos per annum quos Walterus frater predicte Dioniſie dedit predictis Abbati & Conventui cum corpore ſuo ſicut carta teſtatur, Tenendos & habendos predictis Abbati & Conventui cum homagiis ſingulorum ſerviciis wardis releviis & eſcaetis in liberam puram &c.

Item habemus in Pudeſay de Waltero filio Ade Sampſon annuum redditum duorum ſolidorum de terris Ricardi de Pudeſay Carpentarii ita quod licet diſtringere in predicta terra pro firma.

Item de Waltero filio Ade Sampſon de Pudeſay unum Pratum quod vocatur pratum Moachor.

Item de Adam Sampſon totam terram a fonte qui eſt ad caput prati Moachor in campo de Pudeſay in latitudine uſque ad foſſatum Ankerim & in longitudine a predicto fonte uſque ad terram Rogeri le Scott verſus le North & a foſſato Ankerim uſque ad foſſatum Johannis de Barkeſtone ſimiliter in longitudine totam terram quam habui in Grimflat inter terram Ricardi Tang & terram Agnetis ſororis mee &c.

Item habemus de Rogero Boſſe de Pudeſay & Agnete uxore ſua unam acram terre & dimidiam cum pertinentiis in Pudeſay in puram & perpetuam elemoſinam, ſcilicet dimidiam acram propinquiorem Bercroft ex parte Orientale & aliam dimidiam acram propinquiorem ex parte Occidentali, & dimidiam acram que vocatur Stonewray que extenditur ſuper Aldwuldgrue & eſt quieta, &c.

Item de Gregorio de Pudeſay filio Ricardi decem & octo acras terre decem videlicet juxta rivulum de Fernelaybroke & octo acras in eſſarto meo ex parte de Pudeſay; & unum toftum trium acrarum in Pudeſay cum gardino ſuo cum libero communi ejuſdem ville &c.

Item de Rogero filio Gregorii duas acras terre & dimidiam in territorio ville de Pudeſay que jacent juxta eſſartum ſuum verſus Weſt.

Item de Thoma unum eſſartum in boſco de Pudeſay juxta rivulum de Faruley illud quod Hugo de Bercroſt & Willielmus filius ejus tenuerunt &c.

Item de Adam Sampſon quinque acras terre videlicet tres acras que fuerunt Rogeri fratris ſui que jacent in Piletcroft & unam acram in Coldweldayle & unum toftum in Fukelwell in quo ſunt tres rode terre & una roda terre que jacet verſus Bercroft in puram & perpetuam elemoſinam &c.

De Roberto Lumby pro Goſpatricrod modo in manu Willielmi Lumby duos ſolidos.

De Willielmo Calverley xvi denarios pro Jonecroſſe in Pudſey.

Bullæ Papales ad Abbatiam de *Holmcoltram* ſpectantes.

NUM. CCXLII.

Bulla Alexandri *tertii Papæ de Privilegiis Abbatiæ de* Holcoltram *Ordinis* Ciſtercienſis *in Comitatu* Cumbriæ, *conceſſis.*

Chartularium Abbatiæ de Holmcoltram, penes Jo. Warberton Arm. *p.* 130.

ALEXANDER Epiſcopus ſervus ſervorum Dei dilectis filiis *Everardo* Abbati monaſterii *Sancte Marie de Holmcoltram* ejuſdemque Fratribus tam preſentibus quam futuris regularem vitam profeſſis imperpetuum. Religioſam vitam eligentibus Apoſtolicum convenit adeſſe preſidium ne cujuſlibet temeritatis incurſus aut eos a propoſito revocet, aut robur, quod abſit, ſancte Religionis infringat. Eapropter dilecti in Domino Filii veſtris juſtis Poſtulationibus clementer annuimus & prefatum monaſterium Beatæ Dei Genetricis ſemperque Virginis Marie in quo divino eſtis mancipati obſequio ſub Beati *Petri* & noſtra Protectione ſuſcepimus & preſentis ſcripti Privilegio communimus. In primis ſiquidem ſtatuentes ut Ordo Monaſticus qui ſecundum Dominum & Beati Benedicti Regulam & Inſtitutionem *Ciſtercienſium* Fratrum in eodem loco inſtitutus eſſe dinoſcitur perpetuis ibidem temporibus inviolabiliter obſervetur. Preterea quaſcumque poſſeſſiones quecunque bona idem Monaſterium inpreſentiarum juſte & canonice poſſidet, aut in futurum Conceſſione Pontificum, Largicione Regum vel Principum, Oblatione Fidelium ſeu aliis modis fidelibus preſtante Domino poterit adipiſci firma vobis veſtriſque Succeſſoribus & illibata permaneant, In quibus hec propriis duximus exprimenda Vocabulis. Locum ipſum in quo prefatum Monaſterium ſitum eſt cum omnibus pertinentiis ſuis. Grangiam veterem cum omnibus Appendiciis ſuis; Grangiam de *Ternis* cum omnibus Appendiciis ſuis; Grangiam de *Maxburgh* cum omnibus Appendiciis ſuis; Grangiam de *Rabi* cum omnibus Appendiciis ſuis; Grangiam de *Semeburn* cum omnibus Appendiciis ſuis, quicquid habetis infra Inſulam de Holm per rectas diviſas ſuas ſicut fuit Foreſta Tempore *Henrici* Regis & *Radulphi*, Comitis *Ceſtrie*. Extra Inſulam de *Holme* Grangiam in *Galwidia* que dicitur *Kirkwyni* cum omnibus Ayſiamentis Nemoris a Portu *Hur* uſque ad *Poveſterbened* & Salinam in loco ydoneo, ſicut in Carta *Uctredi* Filii *Freſer* continetur; Grangi-

am de *Millebronna* per rectas diviſas ſuas cum omnibus pertinenciis ſuis, ſicut in Authentico Scripto *Gilberti* continetur. Terram de *Chelton* cum Paſtura & omnibus aliis Pertinenciis ſicut in autentico Scripto *Goſpatricii* Filii *Ormi* continetur. In *Hibernia* qnicquid Comes *Ricardus* & *Hugo de Lacy* & alii nobiles Pietatis Intuitu vobis & Domui veſtre contulerunt nichilominus vobis auctoritate Apoſtolica confirmamus. Liceatque vobis Clericos vel Laicos e ſeculo fugientes liberos & abſolutos ad Converſionem recipere & in veſtro monaſterio abſque Contradictione aliqua retinere. Prohibemus inſuper ut nulli Fratrum veſtrorum poſt factam in loco veſtro Profeſſionem fas ſit de eodem loco abſque Licencia Magiſtri ſui diſcedere, diſcedentem vero ſine communi literarum veſtrarum Cautione nullus audeat retinere. Sane laborum veſtrorum quos propriis Manibus aut ſumptibus colitis ſive de Incrementis veſtrorum Animalium nullus omnino a vobis Decimas preſumat exigere. Paci quoque & Tranquilitati veſtre paterna ſolicitudine providere volentes auctoritate Apoſtolica prohibemus ut infra Ambitum Monaſterii veſtri ſeu Grangiarum veſtrarum nullus Violentiam vel Rapinam ſive Furtum committere aut Ignem apponere, ſeu hominem capere vel interficere audeat. Statuimus eciam ne Epiſcopi vel alia Perſona ſecularis ſen alterius Ordinis Regularem & Canonicam Abbatis veſtri Electionem unquam impediat nec de deponendo eo qui pro tempore ſublatus fuerit contra Statuta Ciſtercienſis Ordinis & Auctoritatem Privilegiorum veſtrorum ſe nullatenus intromittat. Preterea ſi Epiſcopus in cujus Parochia Domus veſtra fundata eſt tercio cum Humilitate & Devocione ſicut convenit requiſitus Abbatem veſtrum cum ſubſtitutus fuerit benedicere forte noluerit, eidem Abbati liceat proprios Novicios benedicere, & alia que ad Officium illud pertinent exercere donec ipſe Duritiam ſuam recogitet, & benedicendum Abbatem benedicere non recuſet. Decernimus ergo ut nulli omnino Hominum liceat prefatum monaſterium temere perturbare, aut ejus Poſſeſſiones auferre, vel ablatas temere minuere, aut quibuſlibet Vexationibus fatigare, ſet omnia integra & illibata ſerventur eorum pro quorum Gubernatione & Suſtentatione conceſſa ſunt uſibus omnimodis profutura, ſalva Sedis Apoſtolice Auctoritate. Si qua vero in futurum Eccleſiaſtica Seculariſve Perſona hanc noſtre Conſtitucionis Paginam ſciens contra eam temere venire temptaverit ſecundo terciove commonita, niſi reatum ſuum digna Satisfactione correxerit, poteſtatis Honoriſque ſui Dignitate careat, reamque ſe divino Judicio exiſtere de perpetrata Iniquitate cognoſcat, & a ſanctiſſimo Corpore & Sanguine Dei & Domini Redemptoris noſtri Jeſu Chriſti aliena fiat, atque in extremo Examine diſtricte ulcioni ſubjaceat. Cunctis autem eidem loco ſua jura ſervantibus ſit Pax Domini noſtri Jeſu Chriſti quatenus & Fructum bonæ Actionis percipiant & apud diſtrictum Judicem premia eterne Pacis inveniant. Amen. Dat. anno Gratie M. C. LXX. V. Pontificatus Domini *Alexandri* Papæ iii, anno xvii.

Vide Privilegium Lucii *tertii Papæ ejuſdem fere Tenoris in Monaſt. Vol.* 3. *p.* 38.

Ibid fol. 135 Memorandum quod Dominus Papa *Innocentius* Quartus de novo confirmavit omnia Privilegia Ordinis noſtri *Ciſtercienſis* & per Bullam ſuam omnibus Prelatis & Judicibus ordinariis mandavit, diſtricte precipiendo in Virtute Obedientie ut ſervent & ſervare faciant illibata Privilegia noſtra & Libertates & Immunitates. Et dicta Confirmacio una cum Mandato Domini Papæ habetur in *Clarevall.*

NUM. CCXLIII.

Confirmatio Clementis *tertii Papæ ſuper omnibus Poſſeſſionibus Abbatiæ de* Holmcoltram *adquiſitis & adquirendis imperpetuum.* Ibid fol. 136

CLEMENS Epiſcopus ſervus ſervorum Dei dilectis Filiis *Everardo* Abbati Monaſterii Sancte *Marie* de *Holmcoltram* ejuſque Fratribus tam preſentibus quam futuris regularem vitam profeſſis. In perpetuum religioſam vitam eligentibus Apoſtolicum convenit adeſſe Preſidium ne cujuſlibet temeritatis Incurſus aut eos a Propoſito revocet, aut Robur, quod abſit, ſacre Religionis infringat. Ea propter dilecti in Domino Filii juſtis Poſtulationibus clementer annuimus & prefatum Monaſterium Sancte Dei Genetricis & Virginis Marie de *Holmcoltram* in quo divino mancipati eſtis Obſequio, ſub Beati *Petri* & noſtra Protectione ſuſcepimus & preſentis Scripti Privilegio communimus. In primis ſiquidem ſtatuentes ut Ordo Monaſticus qui ſecundum Domini & Beati Benedicti Regulam & Inſtitucionem *Ciſterciencium* Fratrum in eodem Monaſterio conſtitutus eſſe dinoſcitur perpetuis ibidem temporibus inviolabiliter obſervetur. Preterea quaſcunque Poſſeſſiones juſte & canonice poſſidet aut in futurum Conceſſione Pontificum, Largitione Regum vel Principum, Oblatione Fidelium ſeu aliis juſtis modis preſtante Domino poterit adipiſci firma vobis veſtriſque Succeſſoribus & illibata permaneant. In quibus propriis duximus exprimenda Vocabulis, Ex Dono illuſtriſſimi Regum *Anglorum Henrici* Dei Gracia Filii ejus totam Inſulam de *Holm* & *Rabi* cum omnibus pertinentiis ſuis, ſcilicet per has Diviſas, per Rivulum qui currit ſubtus *Kirkebride* inter exterius Foſſatum Monachorum & Villam de *Kirkebride* & cadit in *Wachepol*, & ſic aſcendendo per eundem Rivulum deforis predictum Foſſatum uſque ad *Cokkelayk* ſemper ſicut dura Terra & Muſſa ſibi invicem obviant; & inde aſcendendo in directum uſque ad medietatem Muſſe que eſt inter *Waycheholm* & Inſulam Sancti *Laurentii*, & inde per tranſverſum Muſſe & Nemoris uſque ad *Ainterpont*, & inde deſcendendo per *Waver* ad locum ubi *Waver* & *Crombot* ſibi obviant, & inde aſcendendo per *Crombot* uſque ad Locum ubi Rivulus de *Wytekeld* cadit in *Crombot*, & inde aſcendendo per ipſum Rivulum uſque ad ipſum *Wytekelde*, & inde in directum verſus Occidentem uſque ad ſicam que circuit *Midillrigg* ex Septentrionali & Occidentali parte & cadit in *Polneuton* uſque ad locum ubi *Polneuton* cadit in Mare & inde per Circuitum Maris uſque ad locum ubi *Wachepol* cadit in Mare; & ſic aſcendendo per *Wachepol* uſque ad Locum ubi predictus Rivulus qui currit ſubtus *Kirkebride* cadit in *Wachepol*, & quicquid infra predictas diviſas continetur Grangias & Poſſeſſiones, & liberos Introitus & Exitus de Abbatia & locis veſtris infra & extra predictas diviſas ubique per Mare & per Terram, per Sablones & per Vaſtum & per Viſnetum & Maremium & Petram in tota Foreſta de *Engleſ-*

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bad & Paſturam & Manſuras veſtras infra Muros de *Kalo*, & omnia alia Ayſiamenta & Conſuetudines cum libertatibus omnibus a prefatis illuſtribus Regibus vobis indultis & ipſorum Cartis confirmatis. Extra Inſulam de *Holm* ex Dono *Coſpatricii* Filii *Ormi* & *Thomæ* Filii *Coſpatricii* Terram & Grangiam de *Flenningby* cum omnibus pertinenciis ſuis & communem Paſturam cum Vicinis loci illius ſicut in eorundem Donatorum Cartis continetur. Capellam quoque in eadem *Flenningby* & Terram que fuit Capelle pro qua Mater Eccleſia recepit Eſcambium ad Valentiam a prefato *Coſpatricio* Poſſeſſore Fundi, favente tunc Temporis Perſona *Adam* & Ceſſionem Decimarum predicte Capelle eodem *Ada* favente vobis imperpetuum, & *Roberto* Archidiacono tunc temporis Dioceſano vacante Epiſcopatu, idem Teſtibus adhibitis Carta ſua confirmante, coram quampluribus tam Clericis quam Laicis. Ex Dono etiam ejuſdem *Coſpatricii* Terram de *Kelton* cum omnibus Ayſiamentis & pertinenciis ſuis ſicut in ejuſdem Carta continetur. Libertates inſuper ejuſdem Terræ, ex Dono *Willielmi* Comitis & *Cecilie* Comitiſſe *Albermarlie* ſicut in eorundem Cartis continetur. Ex Dono *Thome* Filii *Coſpatricii* unum Rete in *Derwent* cum Viſneto & unam Piſcariam in *Derwent* & unam Mayſuram in Ripa ejuſdem Fluminis, ſicut Carta ejuſdem teſtatur, Terram quoque & Grangiam in Territorio de *Kirkebythore* cum omnibus Pertinentiis & Libertatibus ſicut Carte Donatorum teſtantur. Libertates quoque ejuſdem Terre ex dono Illuſtris *Anglorum* Regis *Ricardi* vobis indultas & ipſius Carta confirmatas. Inſuper in *Hibernia* quicquid Comes *Ricardus* & *Johannes de Curcy* & alii Nobiles Pietatis intuitu vobis & Domui veſtre rationabiliter contulerunt & ſuis Cartis munierunt, vobis nichilominus auctoritate Apoſtolica confirmamus. Sane laborum veſtrorum quos propriis Manibus aut Sumptibus colitis tam de Terris cultis quam de incultis ſive de Ortis & Virgultis veſtris, vel de Incrementis Animalium veſtrorum nullus a vobis Decimas exigere vel extorquere preſumat. Liceat quoque vobis Clericos Laicos a ſeculo fugientes liberos & abſolutos ad Converſionem recipere & eos abſque Contradiccione aliqua retinere. Prohibemus inſuper ut nulli veſtrorum poſt factam in eodem loco Profeſſionem Fas ſit abſque Abbatis ſui Licencia de eodem loco diſcedere; diſcedentem vero abſque communium Literarum cautione nullus audeat retinere; quod ſi quis forte retinere preſumpſerit, liceat vobis in ipſos Monachos vel Converſos Sententiam proferre regularem. Illud diſtrictius prohibentes ne Terras ſeu quodlibet Beneficium Eccleſie veſtre collatum liceat alicui perſonaliter dari ſive alio modo alienari abſque Conſenſu totius Capituli vel majoris vel ſanioris partis ejuſdem. Si que vero Donaciones ſive Alienaciones aliter quam dictum eſt facte fuerint eas irritas eſſe cenſemus. Adhec etiam prohibemus ne aliquis Monachus vel Converſus ſub profeſſione Domus veſtre aſtrictus ſine Aſcenſu & Licencia Abbatis & Majoris partis capituli veſtri pro aliquo fidejubeat vel ab aliquo Pecuniam mutuo accipiat ultra precium capituli veſtri providencia ſtatutum, niſi propter manifeſtam Domus veſtre utilitatem, quod ſi facere preſumpſerit non teneatur pro hiis aliquatenus reſpondere. Licitum ſit vobis preterea in Cauſis veſtris ſive civilem ſive criminalem contineant Queſtionem Fratrum veſtrorum Teſtimoniis uti ne per Defectum Teſtium Jus veſtrum poſſit in aliquo deperire. Inſuper Auctoritate Apoſtolica prohibemus ut nullus Epiſcopus vel alia Perſona ad Sinodos vel Conventus Forenſes vos ire, vel Judicio ſeculari de propria Subſtancia vel Poſſeſſionibus ſubjacere compellat nec ad Domos veſtras Cauſa Ordines celebrandi, Cauſas tractandi, vel aliquos publicos Conventus convocandi venire preſumat, nec regularem Abbatis veſtri electionem impediat, aut de inſtituendo ſeu removendo eo qui pro tempore fuerit contra Statuta *Ciſtercienſis* Ordinis & Auctoritatem Privilegiorum veſtrorum ſe nullatenus intromittat. Si vero Epiſcopus in cujus Parochia Domus veſtra fundata eſt cum Humilitate ac Devotione qua convenit requiſitus ſubſtitutum Abbatem benedicere & alia que ad Officium Epiſcopale pertinent vobis conferre renuerit, licitum ſit eidem Abbati ſi tunc Sacerdos fuerit proprios Novicios benedicere & cetera que ad ſuum Officium exercere & vobis omnia ab alio Epiſcopo percipere que a veſtro indebite fuerint denegata; Illud adjicientes ut in recipiendis Profeſſionibus que a Benedictis vel Benedicendis Abbatibus exhibentur ea ſint Epiſcopi Forma & Expreſſione contenti que ab Origine Ordinis noſtri ſunt inſtituta & hactenus obſervata, ut ſcilicet Abbates Epiſcopis ſalvo ordine ſuo preſentari debeant, & contra Statuta Ordinis Apoſtolice Sedis privilegio roborata nullam Profeſſionem facere compellantur. Pro Conſecracionibus vero Altarium vel Eccleſiarum ſive pro Oleo ſancto vel quolibet Eccleſiaſtico Sacramento nullus a vobis ſub optentu Conſuetudinis vel alio modo quicquam audeat extorquere, ſet hec omnia gratis vobis Epiſcopus Dioceſanus impendat; alioquin liceat vobis quemcumque malueritis Catholicum Antiſtitem adire Gratiam atque Communionem ſacroſancte Romane Sedis habentem qui noſtra fretus Auctoritate quod poſtulatis vobis impendat. Quod ſi Sedes Dioceſani Epiſcopi forte vacaverit interim omnia Eccleſiaſtica Sacramenta a vicinis recipere Epiſcopis libere & abſque Contradictione poſſitis, ſic tamen ut ex hoc in poſterum propriis Epiſcopis nullum Prejudicium generetur. Quia vero propriorum interdum Epiſcoporum Copiam non poteſtis habere, ſi quem Epiſcopum Romanæ Sedis Communionem habentem de quo plenam Noticiam habeatis per vos tranſire contigerit ab illo Benedicciones Vaſorum & Veſtium, Conſecraciones Altarium, Ordinaciones Monachorum Auctoritate Sedis Apoſtolice recipere valeatis. Porro ſi Epiſcopi vel alii Eccleſiarum Rectores in Monaſteria veſtra vel Perſonas inibi conſtitutas, ſive in Mercenarios veſtros pro eo quod Decimas non ſolvitis vel aliqua Occaſione eorum que ab Apoſtolica Benignitate vobis indulta ſunt, ſeu Benefactores veſtros pro eo quod aliqua vobis Beneficia vel Obſequia ex caritate preſtiterint, Suſpenſionis, Excommunicacionis vel Interdicti Sententiam promulgaverint, eandem Sentenciam tanquam contra Apoſtolice Sedis Indulta prolatam, decernimus irritandam, nec ulle Litere Firmitatem habeant que tacito Ordine *Ciſtercienſium* contra Tenorem Apoſtolicorum Privilegiorum conſtiterint impetrate. Cum vero commune Interdictum Terre fuerit liceat vobis clauſis Januis excluſis Excommunicatis & Interdictis divina Officia celebrare. Paci quoque & Tranquilitati veſtre paterna in poſterum ſolicitudine providere volentes Auctoritate Apoſtolica prohibemus ne quis infra Clauſuram Locorum ſeu Grangiarum veſtrarum Violentiam vel Rapinam ſeu Furtum facere, Hominem capere vel interficere, Ignem apponere vel Sanguinem fundere aliqua Temeritate preſumat. Preterea omnes Immunitates & Libertates a Predeceſſoribus noſtris

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pie Recordacionis, *Innocencio*, *Eugenio*, *Alexandro*, *Lucio*, *Urbano* & *Gregorio* Romanis Pontificibus Ordini veſtro conceſſas, eciam Libertates & Exemptiones ſecularium Exactionum a Regibus & Principibus Patrocinio communimus. Decernimus ergo ut nulli omnino Hominum liceat prefatum Monaſterium temere perturbare aut ejus Poſſeſſiones auferre vel ablatas retinere, ſeu quibuſlibet Vexacionibus fatigare, ſet omnia integra conſerventur eorum pro quorum Gubernacione & Suſtentacione conceſſa ſuis Uſibus omnimodis profutura, ſalva in omnibus Apoſtolice Sedis Auctoritate. Si qua ergo in futurum Eccleſiaſtica Seculariſve Perſona hanc noſtre Conſtitutionis Paginam ſciens contra eam temere venire temptaverit ſecundo terciove commonita niſi reatum ſuum congrua Satisfactione correxerit Poteſtatis Honoriſque ſui Dignitate careat reamque ſe divino Judicio exiſtere de perpetrata Iniquitate cognoſcat & a ſanctiſſimo Corpore & Sanguine Dei & Domini Redemptoris noſtri JESU CHRISTI aliena fiat, atque in extremo Examine Divine Ulcioni ſubjaceat. Cunctis autem eidem loco Jura ſua ſervantibus ſit Pax Domini noſtri JESU CHRISTI quatenus & hic Fructum bone Actionis percipiant & apud diſtrictum Judicem premia eterne Pacis inveniant. *Amen.* Dat. anno Incarnacionis Dominice M. C. XC.

NUM. CCXLIV.

Ibid fol. 139. *Privilegium* Innocentii *tertii Papæ, quod non ſubjaceant Monachi de* Holmcoltram *Excommunicationi, nec reddant Decimas de Terris ſeu Animalibus ſuis.*

INNOCENTIUS Epiſcopus ſervus ſervorum Dei dilectis Filiis Abbati & Conventui de *Holmcoltram Ciſtercienſis* Ordinis ſalutem & Apoſtolicam Benedictionem. Apoſtolice Sedi cui licet immeriti preſidemus nos ammonet Auctoritas pias Religioſorum Preces clementer admittere & eorum Vota Effectu proſequente complere, ut Oculis Apoſtolice Paternitatis eorundem Commodis & Tranquilitatibus invigilet, ac eorum Indempnitati provida ſtudeat circumſpeccione cavere, hiis preſertim qui malignancium frequencius moleſtantur Verſuciis quorum Impetum cum materiali Gladio nequeat Eccleſia refrenare, ſpirituali ſibi Remedio poſtulat ſubveniri. Ea propter dilecti in Domino Filii nos quorum intereſt Errata corrigere & que perperam fiunt ad Equitatis Tramitem revocare, vobis & Fratribus Ordinis veſtri cupientes utiliter providere univerſitati veſtre Diſpenſacionem duximus indulgendam ut quicumque Bona vel Poſſeſſiones veſtras furtive ſubtraxerint aut violenter invaſerint eos ſublato Apoſtolico Juris Obſtaculo Excommunicacionis Vinculo innodetis; Quam eouſque inviolabilem faciatis obſervari donec condigne vobis ſatisfaciant de commiſſis. Et quia frigeſcente Caritate multorum uſque adeo Malicia noſcitur abundaſſe ut plures eorum qui Eccleſiis modernis Temporibus ſunt prelati tranſgrediantur Terminos ab antiquioribus conſtitutos, & in veſtrum ſpecialiter Ordinem indebitam exercere non dubitent Ulcionem, ad Exemplar felicis Recordacionis *Lucii* Pape Predeceſſoris noſtri preſentium Literarum Inſcripcione ſtatuimus & firmiter inhibemus ut nulli omnino in vos vel Monaſteria veſtra ſeu Fratres inibi conſtitutos contra id quod ab Origine Ordinis veſtri noſcitur obſervatum Excommunicacionis, vel Suſpencionis ſeu Interdicti Sententiam liceat promulgare; quod ſi factum fuerit Auctoritate Apoſtolica irritum habeatur. Sane laborum veſtrorum quos propriis Manibus aut Sumptibus colitis ſive de Nutrimentis Animalium veſtrorum non tantum de Novalibus ſet eciam de Terris antiquitus cultis & incultis, necnon de Terris conductis quas ad Firmam vel Terminum tenetis, vel quomodocumque tenueritis nullus a vobis vel ab aliis pro eo quod Animalia veſtra in Paſtura aliqua cuſtodiant & habeant Decimas nullatenus exigere vel extoquere preſumat. Quod ſi a Sede Apoſtolica Litere impetrate fuerint quarum Occaſione quis a vobis Decimas exigere vel aliquid aliud contra Privilegia & Indulgencias veſtras extorquere nitatur illis reſpondere minime tenemini, nec ulle Litere habeant Firmitatem que tacito Nomine *Ciſtercienſis* Ordinis & contra Tenorem Privilegiorum & Indulgentiarum Sedis Apoſtolice fuerint impetrate. In quibus ſi inhibita fuerit Appellatio nichilominus habeatis Poteſtatem appellandi. Si qui vero Epiſcopi, Archidiaconi vel alii Eccleſiarum Rectores in aliquo de Familia veſtra quamdiu in Famulatu veſtro permanſerit, ſive in Mercenarios vel Benefactores veſtros pro eo quod vos ad laborandum adjuverunt in illis Diebus quibus Converſi veſtri laborant & Seculares feriantur, Excommunicacionis, Suſpenſionis ſive Interdicti Sententiam promulgaverint illam decernimus non tenere. Concedimus eciam ut liceat vobis Servientes veſtros in Extremis poſitos abſolvere & Opportunitate ſuſcepta eis Eccleſiaſtica Sacramenta cum Sepultura conferre. Nulli ergo omnino Hominum liceat hanc Paginam noſtre Indulgencie, Conſtitucionis, Inhibicionis & Conceſſionis infringere vel ei auſu temerario contraire. Si quis autem hoc attemptare preſumpſerit Indignacionem Omnipotentis Dei & Beatorum *Petri* & *Pauli* Apoſtolorum ejus ſe noverit incurſurum. Dat. &c.

NUM. CCXLV.

Privilegium Gregorii *Noni Papæ, de Exemptione Monachorum de* Holmcoltram *a Solutione Decimarum.* Ibid fol. 141.

GREGORIUS Epiſcopus ſervus ſervorum Dei venerabilibus Fratribus Archiepiſcopis, Epiſcopis, & dilectis Filiis Abbatibus, Prioribus, Decanis, Archideaconis & aliis Eccleſiarum Prelatis ad quos Litere iſte pervenerint ſalutem & Apoſtolicam Benedictionem. Cum Abbates *Ciſtercienſis* Ordinis tempore Concilii Generalis ad Commonicionem felicis Recordacionis *Innocencii* Pape Predeceſſoris noſtri ſtatuerint ut de cetero Fratres ipſius Ordinis ne Occaſione Privilegiorum ſuorum Eccleſie ulterius gravarentur de alienis Terris & ab eo tempore acquirendis, ſi eas propriis Manibus & Sumptibus excolerent decimas perſolverent Eccleſiis quibus racione Prediorum antea ſolvebant, niſi cum eiſdem Eccleſiis aliter ducerent componendum, dictus Predeceſſor noſter quia ſperabat ut Eccleſiarum Prelati proniores & efficaciores exiſterent ad exhibendum eis Juſticie Complementum & eorum Privilegia diligencius & preſtancius obſervarent

rent Statutum hujuſmodi gratum habens & ratum hoc ad alios Regulares qui ſimilibus gaudent Privilegiis extendi voluit & mandavit. Set quod dolentes referimus in contrarium res verſa eſt, quia, ſicut ex inconculcata Querela dilectorum Filiorum Abbatis & Conventus de *Holmcoltram* ejuſdem Ordinis frequenter andivimus, nonnulli Eccleſiarum Prelati & alii Clerici eorum Privilegia temere contemnentes & contendentes malicioſe ipſorum pervertere Intellectum, eoſdem multipliciter inquietant; nam cum ſit ipſis indultum, ut de Novalibus que propriis Manibus aut Sumptibus excolunt, ſive de Ortis, Virgultis & Piſcacionibus ſuis, vel de ſuorum Animalium Incrementis nullus ab eis Decimas exigere vel extorquere preſumat, quidam perverſo Intellectu confincte dicentes quod hec non poſſunt nec debent intelligi niſi de hiis que ſunt ante Generale Concilium acquiſita, ipſos ſuper hiis multiplici Vexacione fatigant; Nos autem eorum Quieti paterna Solicitudine providere volentes Univerſitati veſtre per Apoſtolica Scripta mandamus quatinus dictos Abbatem & Conventum a Preſtacione Decimarum tam de Poſſeſſionibus habitis ante Concilium quam de Novalibus ſive ante ſive poſt idem Concilium acquiſitis que propriis Manibus aut Sumptibus excolunt, necnon de Ortis, Virgultis & Piſcacionibus ſuis & de ſuorum Animalium Nutrimentis ſinguli veſtrum omnino ſervetis immunes; Contradictores per Cenſuram Eccleſiaſticam Appellacione poſtpoſita compeſcendo. Dat. *Peruſii* Septimo Idus Januarii Pontificatus noſtri anno tercio.

NUM. CCXLVI.

fol. 144. *Privilegium* Innocentii *Quarti Papæ Monachis de* Holmcoltram *conceſſum de non exponenda caucione de Lite proſequenda.*

INNOCENTIUS Epiſcopus ſervus ſervorum Dei Venerabilibus Fratribus *Karliolenſi* & *Glaſguenſi* Epiſcopis & dilectis Filiis Archidiaconis & Officialibus eorum Salutem & Apoſtolicam Benedicciones. Gravem dilectorum Filiorum Abbatis & Conventus de *Holmcoltram Ciſtercienſis* Ordinis Karliolenſis Dioceſis recepimus Queſtionem quod cum ipſi de ſuis Injuriatoribus vel Debitoribus coram vobis ſingulariter tanquam Locorum Ordinariis conqueruntur vos non prius eis vultis de his Juſticiam exhibere quam de proſequenda finaliter coram vobis Lite preſenti fidejuſſoriam Caucionem, & ſi has Querelas contingat amicabili Compoſicione ſopiri, vel eoſdem Abbatem & Conventum in Probacione deficere vos ab eorum Fidejuſſoribus Penam Pecuniariam indebite petitis prout inter Laicos alicubi fieri conſuevit & contra Juſticiam extorquetis, propter quod idem Abbas & Conventus ad Sedis Apoſtolice Providenciam recurrentes nobis humiliter ſupplicarunt ut ſuper hiis apponeremus Conſilium ſalutare. Cum ergo hec de Radice Cupiditatis procedere videantur, Diſcrecioni veſtre per Apoſtolica Scripta mandamus quatinus dictis Abbati & Conventui nullam ſuper premiſſis inferatis de cetero Moleſtiam vel Gravamen. Ita quod in Foro veſtro gratis reddatur Juſticia & debitus Juris Ordo ſervetur, & nos propter hoc vobis aliter ſcribere non cogatis. Dat. *Lugduni* iii Kal. *Novembris*, Pontificatus noſtri anno vi°.

NUM. CCXLVII.

Privilegium Gregorii *Noni Papæ Monachis de* Holmcoltram *conceſſum de recipiendis Confeſſionibus Servientium ſuorum & Penitentia eis infligenda.* Ibid.

GREGORIUS Epiſcopus ſervus ſervorum Dei dilectis Filiis Abbati & Conventui de *Holmcoltram Karliolenſis* Dioceſis *Ciſtercienſis* Ordinis Salutem & Apoſtolicam Benedicciones. Animarum Salutem Deſiderio ferventi querentes vobis Auctoritate preſencium indulgemus ut Hominum ad veſtrum Servicium commorancium qui de facili ſuorum non poſſunt habere Copiam Sacerdotum liceat Sacerdotibus de Conventu veſtro quos tu Fili Abbas ad hoc duxeris deputandos confeſſiones audire, penitenciam eis ſalutarem injungere, ac Sacramenta Eccleſiaſtica exhibere ſine Juris Prejudicio alieni. Nulli ergo Hominum liceat hanc Paginam noſtre Conceſſionis infringere vel ei Auſu Temerario contraire. Si quis autem hoc attemptare, &c. Dat. Lateran. iii Kal. Novembris, Pontificatus noſtri anno xi°.

NUM. CCXLVIII.

Privilegium Innocentii *Quarti Papæ Monachis de* Holmcoltram *conceſſum, ut omnia Loca interdicantur in quibus Bona Monachorum detenta ſunt.* Ibid fol. 145.

INNOCENCIUS Epiſcopus ſervus ſervorum Dei Venerabilibus Fratribus Archiepiſcopis, Epiſcopis & dilectis Filiis Abbatibus, Prioribus & aliis Eccleſiarum Prelatis ad quos Litere iſte pervenerint Salutem & Apoſtolicam Benedicciones. Non abſque Dolore Cordis & plurima Turbacione didicimus quod ita in pleriſque partibus Eccleſiaſtica cenſura diſſolvitur & canonice Sentencie Severitas enervatur, ut veſtri Religioſi & hii maxime qui per Sedis Apoſtolice Privilegia donati ſunt Libertate paſſim a Malefactoribus ſuis Injurias ſuſtinent & Rapinas dum vix inveniatur qui congrua illis Proteccione ſubveniat & pro fovenda Pauperum Innocencia Murum ſe Defenſionis opponat. Specialiter autem dilecti Filii noſtri Abbas & Fratres de *Holmcoltram Ciſtercienſis* Ordinis tam de frequentibus Injuriis quam de ipſo cotidiano Defectu Juſticie conquerentes Univerſitatem veſtram Literis Apoſtolicis pecierunt excitari ut ita videlicet eos in Tribulacionibus ſuis contra Malefactores eorum prompta debeatis Magnanimitate conſurgere quod ab Anguſtiis quas ſuſtinent & preſſuris veſtro poſſint Preſidio reſpirare. Ideoque Univerſitati veſtre per Apoſtolica Scripta mandamus & in Virtute Obediencie diſtricte precipimus quatinus illos qui in aliquem de Fratribus ipſius Manus violentas injecerint vel Res ſeu Domos eorum aut Hominum ſuorum irreverenter invaſerint, vel ea que predictis Fratribus ex Teſtamento diſcedencium

relinquuntur contra Juſticiam retinuerint, vel Decimas Laborum ſeu Nutrimentorum ſuorum ſpretis Privilegiis Apoſtolice Sedis extorſerint, aut Res eorum a Fugitivis ablatas illicite retinere preſumpſerint, ſi Laici fuerint, eos & principales Fautores eorum publice Candelis accenſis Excommunicacionis Sentencia percellatis, Clericos autem, Canonicos ſive Monachos, Appellacione remota ab Officio & Beneficio ſuſpendatis, neutram relaxaturi Sentenciam donec predictis Fratribus plenarie ſatisfaciant, & hii precipue qui per violentam Manuum Injeccionem Vinculo ſunt Anathematis innodati, cum Dioceſani Literis ad Sedem Apoſtolicam venientes ab eodem Vinculo mereantur abſolvi; Villas autem in quibus Bona predictorum Fratrum per Violenciam detenta fuerint, vel eciam Hominum ſuorum aut Predones ipſi permanſerint, ſeu eciam Fratres fugitivi Monachi vel Converſi contra Voluntatem ipſorum extiterint Inhabitatores ipſarum ammoniti ſi eos a ſe non curaverint amovere, qnam diu ibi ſunt Appellacione poſtpoſita Interdicti Sentencie ſupponatis. Dat. Lateran. x Kal. Julii, Pontificatus noſtri anno iii°.

NUM. CCXLIX.

lb. fol. 146. *Privilegium ab* Honorio *Tertio Papa Monachis de* Holmcoltram *conceſſum, de Libertatibus ſuis in Foreſta de* Eglewod *& Confirmacio Cartarum Regum* Angliæ.

HONORIUS Epiſcopus ſervus ſervorum Dei dilectis Filiis Abbati & Conventui de *Holmcoltram Ciſtercienſis* Ordinis Salutem, &c. Juſtis Petencium Deſideriis dignum eſt nos felicem prebere Conſenſum & Vota que a Rationis Tramite non diſcordant Effectu proſequente complere. Ea propter dilecti in Domino Filii veſtris juſtis Precibus inclinati Libertates & Immunitates uſum tam in Foreſta de *Englewode* a clare memorie *H. Ric. Johanne* Regibus *Anglie* Domui veſtre conceſſas ſicut eas juſte & pacifice optinetis & in ipſorum Regum autenticis plenius dicitur contineri, vobis & per vos Monaſterio veſtro Auctoritate Apoſtolica confirmamus & preſentis Scripti Patrocinio communimus. Nulli ergo omnino Hominum liceat hanc Paginam noſtre Confirmacionis infringere vel ei auſu temerario contraire. Si quis autem hoc attemptare preſumpſerit Indignacionem Omnipotentis Dei & Beatorum *Petri* & *Pauli* Apoſtolorum ejus ſe noverit incurſurum, &c.

Conſimile Privilegium habet hæc Abbatia a Papa Gregorio *Nono conceſſum.*

NUM. CCL.

lb. fol. 108. *Bulla* Innocentii *Quinti Papæ Capellam de* Kirkewynny *Monachis de* Holmcoltram *Confirmans.*

INNOCENCIUS Epiſcopus ſervus ſervorum Dei dilectis Filiis Abbati & Conventui de *Holmcoltram Ciſtercienſis* Ordinis, Salutem & Apoſtolicam Benediccionem. Sacroſancta Eccleſia Romana devotos & humiles Filios ex aſſuete Pietatis Officio propenſius diligere conſuevit, & ne pravorum Hominum Moleſtiis agitentur, eos tanquam pia Mater ſolita eſt Miſericorditer confovere. Ea propter dilecti in Domino Filii veſtris juſtis Poſtulacionibus clemencius annuentes Capellam de *Kyrkewinwi* in *Galwychya* quam per Quadraginta annos pacifice poſſidetis liberam & quietam de Epiſcopalibus & Synodalibus & omnibus aliis exaccionibus ex Conceſſione *Jocelini* bone Memorie *Glaſguenſis* Epiſcopi vobis & Eccleſie veſtre collatam, ſicut in ejus Autentico continetur, Devocioni veſtre Auctoritate Apoſtolica confirmamus & preſentis Scripti Patrocino communimus, ſtatuentes ut ſi vos in aliquo gravari ſenſeritis libere vobis liceat Sedem Apoſtolicam appellare. Nulli ergo Hominum liceat hanc Paginam noſtre Confirmacionis infringere vel ei auſu temerario contraire. Si quis autem hoc attemptare preſumpſerit Indignacionem Omnipotentis Dei & Beatorum *Petri* & *Pauli* Apoſtolorum ejus ſe noverit incurſurum. Dat. *Rome* apud Sanctum *Petrum*, tercio Nonas Februarii, Pontificatus noſtri anno Octavo.

NUM. CCLI.

Alia Bulla ejuſdem Papæ Monachis de Holmcoltram *Eccleſiam de* Burgo *confirmans.* lb. fol. 14[illegible].

INNOCENCIUS Epiſcopus, &c. dilectis Filiis Abbati & Conventui de *Holm. Ciſtercienſis* Ordinis ſalutem & Apoſtolicam benediccionem. Cum a nobis petitur quod juſtum eſt & honeſtum & Vigor Equitatis & Ordo exigit racionis ut id per ſollicitudinem Officii noſtri ad debitum perducatur effectum. Ea propter dilecti in Domino Filii veſtris juſtis Poſtulacionibus Apoſtolicum impercientes Aſſenſum Eccleſiam veſtram de *Holm.* cum omnibus Bonis tam Eccleſiaſticis quam mundanis que in preſenciarum legitime poſſidet aut in futurum preſtante Deo poterit adhipiſci ſub Beati *Petri* & noſtra Proteccione ſuſcipimus & preſentis ſcripti Patrocinio communimus, ſpecialiter autem Eccleſiam de *Burgo* ex Conceſſione nobilis Viri *H. de Morevill* vobis & Eceleſie veſtre collatam ſicut in ejus ſcripto autentico continetur cum omnibus ſuis Pertinenciis Devocioni veſtre Auctoritate Apoſtolica confirmamus; ſtatuentes ut Fructus & Obvenciones ejuſdem Eccleſie propter Hoſpitum uſus, & Pauperum Suſtentacionem quos frequenter ſuccipitis cum eam vacare contigerit ex Apoſtolice Sedis Indulgencia licitum ſit vobis de cetero ad uſus proprios retinere, ſalvo Jure & debita Obediencia in ſpiritualibus Dioceſano Epiſcopo ejuſque Miniſtris, aſſignata quoque Capellanis in eadem ſervientibus Porcione de qua valeant congrue ſuſtentari. Decernimus ergo ut nulli omnino Hominum liceat hanc Paginam noſtre Proteccionis & Confirmacionis, Conſtitucionis & Indulgencie infringere. Si quis autem, &c. Dat. &c.

NUM.

NUM. CCLII.

Ib. fol. 155. *Bulla* Clementis *Pape omnia Privilegia & Immunitates Monachorum de* Holmcoltram *confirmans.*

CLEMENS Epiſcopus ſervus ſervorum Dei dilectis Filiis Abbati & Conventui Monaſterii de *Holmcoltram* Ordinis *Ciſtercienſis*, *Karliolenſis* Dioceſis ſalutem & Apoſtolicam Benediccionem. Solet annuere Sedes Apoſtolica piis votis & honeſtis peticionum Precibus favorem benevolum impertiri. Ea propter dilecti in Domino Filii veſtris juſtis poſtulacionibus grato concurrentes aſſenſu, omnes libertates & Immunitates a predeceſſoribus noſtris Romanis Pontificibus ſive per Privilegia vel alias Indulgencias vobis ſeu Monaſterio veſtro conceſſas; necnon Libertates & Exempciones ſecularium Exaccionum a Regibus & Principibus ac aliis Chriſti fidelibus racionabiliter vobis indultas ſicut ea juſte & pacifice obtinetis, vobis & per vos eidem Monaſterio Auctoritate Apoſtolica confirmamus & preſentis ſcripti patrocinio communimus. Nulli ergo &c. Si quis autem hoc attemptare preſumpſerit Indignacionem Omnipotentis Dei & beatorum *Petri* & *Pauli* Apoſtolorum ejus ſe noverit incurſurum. Dat. *Burdegalie*, xii Kal. Auguſti, Pontificatus noſtri anno primo, & anno Domini M. CCC. VI°.

NUM. CCLIII.

Ib. fol. 156. *Privilegium* Innocentii *Papæ Monachis de* Holmcoltram *conceſſum, quod non ſolvant Decimas Lanæ, Lactis & Agnorum.*

INNOCENCIUS Epiſcopus ſervus ſervorum Dei dilectis Filiis Abbati & Conventui Monaſterii de *Holm. Ciſtercienſis* Ordinis, *Karliolenſis* Dioceſis ſalutem & Apoſtolicam Benediccionem. Solet annuere Sedes Apoſtolica piis votis & juſtis peticionum deſideriis favorem benivolum impertiri. Cum autem ſitis per privilegia Sedis Apoſtolice a preſtacione Decimarum de Animalium nutrimentis immunes & ſicut vobis referentibus intelleximus, quidam Eccleſiarum Rectores, in quorum Parochiis Oves veſtre paſcuntur a vobis de lana, lacte & agnis earundem omnium Decimas exigere moliuntur. Nos veſtris precibus inclinati auctoritate preſencium inhibemus ne quis contra eadem privilegia de predictis a vobis Decimas exigere vel extorquere preſumat. Nulli ergo hominum liceat hanc paginam noſtre inhibicionis infringere vel ei auſu temerario contraire. Si quis autem hoc attemptare preſumpſerit Indignacionem Omnipotentis Dei & beatorum *Petri* & *Pauli* Apoſtolorum ejus ſe noverit incurſurum. Dat. *Lateran.* xi Kal. Marcii, Pontificatus noſtri anno primo.

Chartæ Regum Abbatiæ de *Holmcoltram* conceſſæ.

NUM. CCLIV.

Charta Johannis *Regis* Angliæ *per quam confirmat Monachis de* Holmcoltram *Conceſſiones Patris ſui, & aliorum Donaciones.*

Chartularium Abbatiæ de Holmcoltram. penes Joh. Warburton, Armig. fol. 6.

JOHANNES Dei gracia Rex *Anglie* &c. Archiepiſcopis, Epiſcopis, Abbatibus, Comitibus, Baronibus, Juſticiariis, Vicecomitibus, Prepoſitis, Miniſtris & omnibus Ballivis & Fidelibus ſuis Salutem. Sciatis nos conceſſiſſe & preſenti Carta confirmaſſe Deo & Sancte *Marie* de *Holmcoltram* & Monachis ibidem Deo ſervientibus pro Salute noſtra & pro Anima Patris noſtri in liberam & puram & perpetuam Elemoſinam totam Inſulam de *Holmcoltram* per rectas Diviſas ſuas, cum omnibus pertinenciis ſuis & *Raby* cum omnibus pertinenciis ſuis per illas Diviſas per quas Pater noſter dedit eis, hoc eſt, per Rivulum qui fluit ſubtus *Kirkebride* inter exterius Foſſatum Monachorum & cetera omnia ut in ſupradicta propria Carta. Et quod habeant racionabilia neceſſaria ſua in Foreſta noſtra de *Englewod* ad Edificia ſua & ad omnia facienda que Domui ſue fuerint neceſſaria, ſine vaſto per viſum Foreſtariorum noſtrorum; & Cortices Lignorum que preciderint ipſorum erunt; & Paſturam Porcis ſuis ſine Paſnagio & Paſturam Haracio ſuo inter *Calden* & *Alne*, & Bobus ſuis quando trahunt Maremium ſuum & alia Domui ſue neceſſaria, & omnia alia Ayſiamenta & Libertates quas hactenus habuerunt in Foreſta habeant ſine Diſturbacione & Vexacione Foreſtariorum, precipue cum ipſa Abbacia noſtra propria ſit. Habeant eciam liberos Exitus & Introitus de Abbacia & de locis ſuis infra & extra predictas Diviſas ubique per Mare & per Terram & per Vaſtum noſtrum & Viſnetum, & per Sablones, Vias & Semitas cum Catallis ſuis & Hominibus ſuis & Mayſuras ſuas infra Muros de Kardul quietas de Burgagio & de omnibus Conſuetudinibus que ad Burgagium pertinent. Quare volumus & firmiter precipimus quod Abbacia ipſa & inde Monachi omnia ſupradicta habeant & teneant, bene & in Pace, libere & quiete, integre & plenarie & honorifice in Terris & Aquis, in Boſco & Plano, in Pratis & Paſcuis & Molendinis, in Viis & Semitis, in Stagnis & Vivariis, in Mariſcis & Muſſis, in Piſcariis Maritimis & Sablonibus, in Grangiis & in omnibus aliis Rebus ſuis ſoluta, libera & quieta de Sciris & Hundredis & Wapentachiis, & Thol & Theam & Infanginthef & Eſſartis & Vaſtis, ita tamen quod ſi in Foreſtis noſtris forisfecerint contra Libertates eis a nobis conceſſas racionabiliter emendetur. Et de Rewardo Foreſte, & de Eſcapio & Miſericordiis & de Pecunia que ad Murdrum pertinet, de Plaintis & Querelis, Geldis & Danegeld, Aſſiſis & de Seward, Caſtelwerks, Talagio, Cornagio & de omni Teolonio, Paſſagio Pontis, Stallagio, Scutagio & de Auxiliis Vicecomitum & Servientium ſuorum & omni ſeculari exaccione que ad nos pertinet, cum omnibus Libertatibus & Liberis Conſuetudinibus ſuis. Hec omnia concedimus & confirmamus que ſupradicta ſunt ex Dono Domini Regis Patris noſtri

ſtri & noſtro in puram & perpetuam Elemoſinam, ſicut Carta Regis *Ricardi* Fratris noſtri racionabiliter teſtatur. Excepta Clauſula que in Carta Regis *Ricardi* continetur de Mayremo & Petra pro qua poſuimus racionabilia neceſſaria ſua & cetera que ſuperius in Clauſula illa continentur. Preterea conceſſimus & confirmavimus eis racionabilem Donacionem de *Flemingby* quam *Coſpatricius* Filius *Ormi* dedit eis cum rectis Diviſis & omnibus Pertinenciis ſuis & Piſcariam in *Derwentwater* ex Dono *Thome* Filii *Coſpatricii* & Excambium quod idem *Thomas* eis fecit de *Wayſcedſt* cum Pertinenciis in Villa de *Kelton*; & totam Terram quam habent in *Kyrkebychore* ſicut Carte Donatorum & Confirmacio Regis *Ricardi* Fratris noſtri racionabiliter teſtantur. Teſte *Willielmo*, &c.

NUM. CCLV.

Ib. fol. 8. *Confirmatio Cartæ Regis* Johannis *per Regem* Henricum *ſecundum.*

HENRICUS Dei Gracia Rex *Anglie* Dominus *Hibernie* &c. Archiepiſcopis, Epiſcopis, Abbatibus, Prioribus, Comitibus, Baronibus, Juſticiariis, Foreſtariis, Vicecomitibus, Prepoſitis, Miniſtris & omnibus Ballivis & Fidelibus ſuis Salutem. Inſpeximus Cartam Domini *Johannis* Regis Patris noſtri in hec Verba. *Johannes* Dei Gracia Rex *Anglie* Dominus Hibernie *&c. ut ſupra in Carta dicti Regis* Johannis *uſque ad finem, deinde ſequitur ut infra.*

Nos igitur Conceſſionem & Confirmacionem Domini *Johannis* Patris noſtri ratam & gratam habentes eam predictis Abbati & Monachis pro Nobis & Heredibus noſtris confirmamus. Hiis Teſtibus, Dominis *Waltero* Archiepiſcopo *Eboracenſi*, *Waltero* Epiſcopo *Karliolenſi*, *Gilberto de Burgo* Comite *Kancii* Juſticiario noſtro, *W.* Comite *Warenne*, *Osberto Giffard*, *Radulfo* Filio *Salomonis*, & *Ricardo de Argencoem* Seneſcallis noſtris, *Henrico de Capella* & aliis. Dat. per manum Venerabilis Patris *Radulfi Orceſtre* Epiſcopi Cancellarii noſtri apud *Weſtmonaſterium*, vii die Aprilis, anno Regni noſtri undecimo.

NUM. CCLVI.

Ibid. *Carta* Henrici *Regis Senioris de Teolonio, Pontagio &c. non ſolvenda a Monachis de* Holmcoltram.

HENRICUS Dei gracia Rex *Anglie* &c. Juſticiariis, Comitibus, Baronibus, Vicecomitibus & omnibus Miniſtris ſuis tocius *Anglie* ſalutem. Precipio quod omnes Res Monachorum de *Holmcoltram* ſint quiete de Theolonio & Pontagio & Paſſagio & omni Conſuetudine quocunque venerint, & nominatim de omnibus que emerint vel vendiderint ad proprios Uſus. Et prohibeo ne quis eos inde vexet vel diſturbet ſuper decem Libras Forisfacture Teſte *Ricardo de Hum.* Conſtabulario & *Warino* Filio *Gervaſii* Camb. apud *Weſtmonaſterium.*

NUM. CCLVII.

Rex Johannes *ſuscipit Monachos de* Holmcoltram *in Proteccionem ſuam.* Ibid.

JOHANNES Dei gracia Rex Anglie &c. Archiepiſcopis, Epiſcopis, Comitibus, Baronibus, Juſticiariis, Vicecomitibus, Miniſtris & Fidelibus ſuis *Anglie*, *Scocie* & *Gallie*, *Wallie* & omnium Terrarum ſuarum Salutem. Sciatis quod ſuſcepimus in Manum & Cuſtodiam & Proteccionem noſtram Abbaciam de *Holmo* & Abbatem & Monachos ejuſdem Abbatiæ & omnes Res & Poſſeſſiones ſuas. Et ideo precipimus quod Abbaciam illam & Abbatem & Monachos ejuſdem & omnes Res & Poſſeſſiones ſuas Cuſtodiatis, manuteneatis & protegatis ſicut res noſtras proprias, ita quod nullam eis vel Rebus ſuis Injuriam vel Contumeliam faciatis, nec ab aliquo fieri permittatis; & ſi quis eis in aliquo foriſfacere preſumpſerit plenariam eis ſine Dilacione Juſticiam fieri faciatis. Et prohibemus ne predicti Monachi ponantur in Placitum de ullo Tenemento quod tenent in Dominico ſuo niſi coram nobis vel capitali Juſticiario noſtro, ſicut Litere Patentes *Henrici* Regis Patris noſtri rationabiliter teſtantur. Teſtibus, *Willielmo* Comite *Warrewici*, *Hugone de Nevil*, apud *Gedewind*, III die Decembris.

NUM. CCLVIII.

Protectio Ricardi *Regis pro Monachis de* Holmcoltram. Ibid.

RICARDUS Dei gracia Rex *Anglie* &c. Archiepiſcopis, Epiſcopis, Comitibus, Baronibus & omnibus Miniſtris & Fidelibus ſuis *Anglie*, Salutem. Sciatis quod ſuſcepimus in Manu & Cuſtodia & Proteccione noſtra Abbaciam de *Holmcoltram* & Abbatem ejuſdem loci & Monachos ibidem Deo ſervientes, & omnes Res & Poſſeſſiones ſuas. Et ideo precipimus quod Abbaciam illam & Abbatem & Monachos ejuſdem Abbacie & omnes Res & Poſſeſſiones ſuas cuſtodiatis, manuteneatis & protegatis ſicut Res noſtras proprias, ita quod nullam eis neque Rebus ſuis Injuriam vel Moleſtiam aut Gravamen faciatis, nec ab aliquo fieri permittatis; & ſi quis eis in aliquo foriſfacere preſumpſerit, plenariam ſine Dilacione eis Juſticiam fieri faciatis. Et prohibemus ne predicti Monachi ponantur in Placito de ullo Tenemento quod tenent in Dominico ſuo de Elemoſinis noſtris, vel unde Cartas habent Donatorum vel Venditorum vel Dominorum niſi coram nobis vel Capitali Juſticiario noſtro. Teſtibus Cantuarie Archiepiſcopo, Comite *Willielmo de Mandevill*, *Willielmo Mariſcall*, apud *Weſtmonaſterium*, die Quinta Septembris.

NUM. CCLIX.

b. fol. 9. *Carta* Henrici *Regis, quod Monachi de* Holmcoltram *ſint quieti a Telonio & Paſſagio.*

HENRICUS Dei Gracia Rex *Anglie* &c. omnibus Ballivis & Fidelibus ſuis ad quos preſentes Litere pervenerint Salutem. Precipimus quod omnes Res Monachorum de *Holmcoltram* ſint quiete de Theolonio & Pontagio & Paſſagio & omni Conſuetudine quocunque venerint, & nominatim de omnibus que emerint vel vendiderint ad proprios uſus ; & prohibemus ne quis eos inde vexet vel diſturbet ſuper decem libras forisfacture. In cujus rei Teſtimonium has Literas &c.

NUM. CCLX.

b. fol. 10. *Carta* Henrici *Tertii Regis de Heremitorio Sancte* Hilde *Monachis de* Holmcoltram, *conceſſo,* &c.

HENRICUS Dei gracia Rex *Anglie*, Dominus *Hibernie*, &c. Archiepiſcopis, Epiſcopis, Abbatibus, Prioribus, Comitibus, Baronibus, Juſticiariis, Foreſtariis, Vicecomitibus, Prepoſitis, Miniſtris, & omnibus Ballivis & Fidelibus ſuis, Salutem. Sciatis nos Intuitu Dei & pro Salute Anime noſtre & Anteceſſorum & Succeſſorum noſtrorum conceſſiſſe & hac preſenti Carta noſtra confirmaſſe Abbacie de *Holmo* & Monachis ibidem Deo ſervientibus Heremitorium Sancte *Hilde* in Foreſta noſtra de *Englewod* cum Landa quam *Rogerus Goky* quondam Heremita illius loci tenuit integre cum omnibus pertinenciis ſuis ſicut idem *Rogerus* eam unquam melius & plenius tenuit; ita quod Landam illam excolant vel ad Paſturam teneant ſi voluerint. Conceſſimus etiam eis quod habeant ibidem Vaccariam XL Vaccarum cum Paſtura earum in Foreſta illa & cum Secta earum ad duos Annos ; ita tamen quod in Fine ſingulorum duorum Annorum ammoveatur de Foreſta noſtra Secta earundem XL Vaccarum de duobus Annis. Conceſſimus eciam eiſdem quod habeant in Paſtura illa tot Equos & Boves quot ſufficiant eis ad Landam illam excolendam ſi illam excolere voluerint. Et quod quieti ſint de Eſcapio & de Recepcione Foreſtariorum, niſi ad Voluntatem ipſorum Monachorum. Hec autem omnia predicta eis conceſſimus habenda & tenenda de Nobis & Heredibus noſtris in liberam, puram & perpetuam Elemoſinam. Quare volumus & firmiter precipimus quod predicta Abbacia de *Holmcoltram* & Monachi ibidem Deo ſervientes habeant & teneant predictum Heremitorium Sancte *Hilde* in Foreſta *Denglewod*, cum Landa predicta & omnibus Pertinenciis ſuis & Vaccariam XL Vaccarum cum Paſtura earum in Foreſta illa & tot Boves & Equos quot eis ſufficiant ad Landam illam excolendam ſi eam excolere voluerint. Et quod quieti ſint de Eſcapio & de Receptione Foreſtariorum niſi ad Voluntatem ipſorum Monachorum bene & in Pace, libere & quiete & integre cum omnibus Libertatibus & liberis Conſuetudinibus ad hec pertinentibus ſicut predictum eſt, ſicut Carta Domini *Johannis* Regis Patris noſtri quam iidem habent, racionabiliter teſtatur. Hiis Teſtibus, Dominis *Waltero* Archiepiſcopo *Eboracenſi*, *Waltero* Epiſcopo *Karliolenſi*, &c. Dat. per manum Venerabilis Patris *Radulfi Ceſtrie* Epiſcopi Cancellarii noſtri, apud *Weſtmonaſterium* vii. die Aprilis, anno Regni noſtri undecimo.

Vide Chartam Regis Johannis *de Heremitorio Sanctæ* Hildæ, *in Monaſterio*, Vol. 3. p. 34.

NUM. CCLXI.

Carta Regis Henrici *Tertii Donationem* Johannis Francigenæ *Monachis de* Holmcoltram *factam de* Coſtera de Warnel *confirmans.* Ib. fol. 12.

HENRICUS Dei gracia Rex *Anglie* &c. Archiepiſcopis, Epiſcopis, &c. ſalutem. Inſpeximus Cartam *Joannis Francigene* Perſone Eccleſie de *Caldebec* in hec Verba. Sciant omnes preſentes & futuri quod ego *Johannes Francigena* Perſona Eccleſie de *Caldebec* de Aſſenſu & Voluntate Venerabilis Patris *W.* Dei Gracia *Karliolenſis* Epiſcopi Ordinarii mei & predicte Eccleſie Patroni & eciam de Aſſenſu Prioris & Conventus *Karliolenſis*, pro me & Succeſſoribus meis nomine Eccleſie mee dedi, conceſſi & hac preſenti Carta mea confirmavi Deo & Beate *Marie* & Domui de *Holmcoltram* & Monachis ibidem Deo ſervientibus medietatem Clauſi Coſtere de *Warnel*, excepta terra tum arata que eſt juxta medietatem dictorum Monachorum, ſcilicet inter Haiam que dividebat Terram predictorum Monachorum & Foreſtam Domini Regis ſuper Sicam que vocatur *Greſgarthgil* verſus Occidentem antequam Dominus Rex conceſſerat dictis Monachis dictum Clauſum Coſtere de *Warnel* quam diu ſibi placuit, & inter Sicam que vocatur *Wrothelegil* verſus Orientem ſicut Foſſatum dictorum Monachorum ſe extendit de una Sica ad aliam ex parte Aquilonari dicte Terre arate, quam ego in Manu mea tenui pro me & Succeſſoribus meis, qui dictam medietatem eis dedi, ſcilicet illam medietatem que eſt verſus Occidentem ſecundum Diviſionem inter me & dictos Monachos factam, tenendam & habendam dicte Domui de *Holm* & Monachis ibidem Deo ſervientibus imperpetuum de me & Succeſſoribus meis & de Eccleſia de *Caldebec*, adeo libere & quiete, ſicut ego dictam medietatem de Domino Rege *Anglie* teneo, reddendo inde mihi & Succeſſoribus meis & Eccleſie de *Caldebec* annuatim XL Denarios pro omni Servicio; ita quod nec ego nec aliquis Succeſſorum meorum nec Homines noſtri aliquam Communiam, Ingreſſum vel Egreſſum infra Clauſum medietatis dictorum Monachorum aliquo tempore habebimus. Et ut hec mea Donacio Robur Firmitatis imperpetuum optineat preſenti Scripto Sigillum meum appoſui. Hiis Teſtibus, Domino *W. Karliolenſi* Epiſcopo, *R.* Priore *Karliolenſi*, *G. de Louthir* Archidiacono ejuſdem Loci, *W.* Priore de *Gedirhale*, &c. & aliis. Nos ergo predictam Donacionem & Conceſſionem ratam & gratam habentes predictis Monachis pro nobis & Heredibus noſtris concedimus & ſigillo noſtro confirmamus, ſicut Carta predicti *Johannis* quam inde

habeat racionabiliter teſtatur. Hiis Teſtibus, *J. Bathon. W. Exon*, & *H. Roff.* Epiſcopis. *H. de Burgo* Comite *Kancie* &c. Dat. per manum Venerabilis Patris *Radulfi Cyceſtrenſis* Epiſcopi Cancellarii noſtri apud *Rading* xii. die Maii, Anno Regni noſtri ſextodecimo.

Confirmationes hujus Donationis per Epiſcopum & Capitulum Karliolenſe, *non inſeruntur quia conſtant pene totidem verbis.*

NUM. CCLXII.

Ib. fol. 29. *Carta* Ricardi *Regis* Angliæ *Donationes de* Flemingby *& Piſcatione in* Derwent *Monachis de* Holmcoltram *confirmans.*

RICARDUS Dei gracia Rex *Anglie*, &c. Archiepiſcopis, Epiſcopis, Abbatibus, Comitibus, Baronibus, &c. ſalutem. Sciatis nos dediſſe, conceſſiſſe & preſenti Carta noſtra Confirmaſſe Deo & Sancte *Marie* de *Holm*. & Monachis ibidem Deo ſervientibus, pro ſalute noſtra & anima Patris noſtri, in liberam & puram & perpetuam Elemoſinam racionabilem Donacionem de *Flemingby* quam *Coſpatricius* Filius *Ormi* dedit eis cum rectis Diviſis & omnibus Pertinenciis, ſicut in Cartis ipſius *Coſpatricii* & *Thome* Filii ejus continetur. Et Piſcariam in *Derwent* quam dictus *Thomas* eis dedit in perpetuam Elemoſinam, & Carta ſua confirmavit. Et Excambium quod *Thomas* Filius *Coſpatricii* fecit de *Waicetoft* cum Pertinenciis in Villa de *Kelton*, ſicut racionabiliter Carta ejuſdem *Thome* teſtatur. Et totam Terram quam habent in *Kirkebithorp* cum omnibus Diviſis & Libertatibus que in Cartis Donatorum racionabiliter continentur. Quare volumus & firmiter precipimus quod iidem Monachi omnia ſupradicta habeant & teneant, bene & in Pace, libere & quiete & honorifice in Terris, in Boſco & Plano, in Pratis & Paſturis, Aquis & Molendinis, Viis & Semitis & omnibus aliis locis & aliis Rebus libera & quieta de Shyr. & Hund. & Wapentac, & Thol & Them, & Infangenethef, Vaſtis, Eſſartis. Ita tamen quod ſi in Foreſtis noſtris forisfecerint contra Libertates eis a nobis conceſſas racionabiliter emendetur. Et de Rewardefor. de Eſcapio, de omnibus Merciis & de Pecunia que ad murdrum pertinet & de Placitis, Querelis, Cornagio, Geldis, Danegeld, Aſſiſis, Sewarks, Caſtelwerks, Carreagio & Summagio, Stallagio & omni Theolonio, Pontagio, Paſſagio, Taillagio, Scutagio, Auxiliis Vicecomitum & Servientum ſuorum & omni ſeculari Exaccione & Conſuetudine & Servicio & omni opere ſervili quod ad nos pertinet cum omnibus Libertatibus & liberis Conſuetudinibus ſuis. Teſte, &c. Anno primo Regni noſtri. Is erat Tenor Carte noſtre in primo Sigillo noſtro quodque aliquando perditum fuit dum capti eſſemus, &c.

NUM. CCLXIII.

Carta Edwardi *Regis* Angliæ *de libera Warenna Monachis de* Holmcoltram *conceſſa.* Ib. fol. 37.

EDWARDUS Dei gracia Rex *Anglie*, &c. ſalutem. Sciatis nos conceſſiſſe & hac carta noſtra confirmaſſe dilectis nobis in CHRISTO Abbati & Conventui Abbathie noſtre de *Holm* quod ipſi & eorum Succeſſores Abbates & Monachi ejuſdem loci in perpetuam habeant liberam Warennam in omnibus Dominicis Terris ſuis Manerii ſui de *Flemingby* in Comitatu *Cumbrie*, dum tamen Terre ille non ſint infra Metas Foreſte noſtre. Ita quod nullus intret terras illas ad fugandum in eis vel aliquid capiendum quod ad Warennam pertineat ſine Licencia & Voluntate ipſorum Abbatis & Monachorum & Succeſſorum ſuorum ſuper Forisfacturam noſtram Decem Librarum. Quare volumus & firmiter precipimus pro nobis & Heredibus noſtris quod predicti Abbas & Conventus &. eorum Succeſſores Abbates & Monachi ejuſdem Abbacie in perpetuum habeant liberam Warennam in omnibus Dominicis Terris ſuis predictis dum tamen Terre ille non ſint infra metas, &c. ut ſupra. Hiis Teſtibus, &c.

NUM. CCLXIV.

Carta Willielmi Scotorum *Regis de Pace ſua Monachis de* Holmcoltram *conceſſa.* Ib. fol. 10[illegible].

W. Rex *Scotorum* Juſticiariis, Vicecomitibus, Prepoſitis, Miniſtris & omnibus probis Hominibus totius Terre ſue ſalutem. Sciatis me firmam Pacem meam dediſſe Monachis & Fratribus de *Holm* & eorum Catallis per totam Terram meam & Licenciam deferendi Lanam ſuam & Mercaturas ſuas quas venales habuerint in Terram meam ad vendendum in Burgis meis ubicumque eis placuerit. Quare prohibemus ne quis eos in eundo aut redeundo diſturbet aut aliquam eis Injuriam inferat ſuper meam Forisfacturam. Teſtibus, &c.

NUM. CCLXV.

Carta Edwardi *Primi Regis* Angliæ *de Terris & Tenementis ad annuum Valorem trecentarum Marcarum Monachis de* Holmcoltram *conceſſis.* Ib. fol. 12[illegible].

EDUUARD par la Grace de Dieu Roy de *Engleterre*, Seynur de *Hyrelaunde*, Ducs de *Aquitaynne* a tuz ces baylles e ſes feals, ſaluz. Sachez nous al honour de dieu e par la bone devocioun ke nous avoms a ſeynte Egliſe avoyr done & graunte e par ceſte noſtre preſente chartre conferre a *Robert* Abbe de *Holmcoltran* e ſe Egliſe de noſtre

Dame de meſmes luy, e les Moynnes clokes dieu ſeruvans, troys Centz Marchees de tere, E ceo eſt a ſavoyr de teres e tenemenz en *Greveſtone* que furent a *Robert de Ros de Werk* noſtre enemy e rebel, & les queus il tint le Jour que il moraſt hors de noſtre fay, e de teres e tenemens en la tere & le Reaume de *Eſcoce* que furent a *Ricard de Glen*, *Patrick le Archer*, *Aliſandre de Forlcardeſtoun*, *Gilbert Makiluagh*, *Robert de Moffet*, *Gilbert Makinluagh*, *Chutbert Makgilwinni*, e *Gilcolm* ſon Fin, *Aliſaundre Fraſer*, e *Johan de Lus*, auſi nos enemis e rebels & les queus il tindrent le Jour de la *Magdeleyne* làn de noſtre Regne vinteſiſime, a avoyr e tenir de nous & de nos heyrs co ke de nous eſt tenuz, & de autres co que de eus par noſtre graunt ſera tenu avant diſt Abbe, Moynes & leurs ſucceſſours e leur egliſe avantdite oue avoeſouns de Egliſes, Fees e forfeſteures de tuz enemis e rebelles que tindrent des avant dites *Robert de Ros*, *en Greveſton*, *Richard*, *Patrik*, *Aliſaundre*, *Gilbert*, *Robert Moſet*, *Gilbert*, *Cutbert*, *Gilcolm*, *Aliſaundre*, e *Johan* en le diſt Reaume de *Eſcoce*, len e le jour ſuſdite, e totes autres apportenaunz per le eſtente ſuſdite; Feſaunt a nous & a nos heyrs e es autres ſeynurs ſuſdites les ſerviſes de co dues e cuſtomes, a tuz jours. Et ſi les teres e tenemenz avant dites & les autres apertenaunz ſicome ſus eſt dit ne atteygnent la dite value de troys Cenz Mars par an, nous ou nos heyrs co ke endefaudra a diſt Abbe, Moynes e leur Succeſſours e leur egliſe avant dite parfroums ayllurs de teres des enemis a plus pres ke hom pora covenablement en meiſmes le Reaume. E ſi iceles terres e tenemenz oue les avoueſons, feez e forfetures e les autres choſes ſuſdites paſſent icele value, donke le ſurpluſage outre la dite eſtente a nous & a nos heyrs demorge a noſtre volente; fors pris nequedent les teres e les tenementz porpris ſur nous ou ſur autres par les dites *Robert*, *Richard*, *Patrik*, *Aliſaundre*, *Gilbert*, *Robert*, *Gilbert*, *Cuthbert*, *Gilcolm*, *Aliſaundre*, e *Johan*, our par les leurs ſi nules i ad puys le tens de ceſte guere comencee, les queles nos voluns que demorgent en noſter mayn taunt ke droyt en ſoyt fet. E fors pris les teres e les tenemenz oue avoeſuns des Egliſes, e totes autres aportenaunz que furent tenuz de dites *Robert de Ros en Greveſtoner*, *Richard*, *Patrik*, *Aliſaundre*, *Gilbert*, *Robert de Moſet*, *Gilbert*, *Chutbert*, *Gilcolm*, *Aliſaundre* e *Johan* en le diſt Reame de *Eſcoce* meiſmes lan e le jour; ſi nules de ces avouns done ou graunte as nos autres feaux avant le Jouedi procheyne devant la Feſte ſeynt *Michel*, a houre de Noune lan avantdiſt, Iſſi que euls e leur heyrs les teygnent de dittes Abbe, Moynes e leur ſucceſſours e leur Egliſe avaunt dite par les ſervices de coe avaunt dues e coſtomes, a tous jours. En teſmoyne de quel choſe a ceſte noſtre preſente chartre avouns fet mettre noſtre ſeal. Aico teſmoynes les honorables peres *Water* de *Coventre* e de *Lychefeld*, e *Johan* de *Cordoyl* Eveſques, *Johan* Counte de *Garreyne*, *Henri de Laſci* Counte de *Nicole*, noſtre cher neveu e *Thomas* Counte de *Lancaſtre*, *Guy* Counte de *Warewyk*, *Henri de Percy*, *Robert le fiz Water*, *Robert de Clifford* e autres. Done par noſtre mayn a *Cordoyl* le vinttime quint jour de Septembre, l'an de noſtre Regne vinteſiſime.

Donationes &c. Abbatiæ de *Holmcoltram*.

NUM. CCLXVI.

Concordia inter Monachos de Holmcoltram *& Gilbertum Filium* Gilberti.

Chartularium Abbatiæ de Holmcoltram, penes *Jo. Warburton.* fol. 1.

HÆC eſt finalis Concordia facta in Curia Domini Regis apud *Carliol* die Sabbati proxima poſt Feſtum Sancti *Luce*. anno Regni Regis Ricardi ſexto, coram *Rogero Bigot* Comite *Northfolchie*, *R. Hereford.* Archid. *Willielmo de Glauuvill*, *Willielmo Hervey*, tunc Juſticiariis Domini Regis & aliis Baronibus & Fidelibus Domini Regis tunc ibidem preſentibus inter Monachos de *Holmcoltram* & *Gilbertum* Filium *Gilberti* de Domibus quas edificaverat ad Nocumentum prædicte Abbatie de *Holmcoltram*, ſcilicet quod idem *Gilbertus* removebit illas ante caput ville proxime poſt hanc Concordiam & ponet juxta Terram Eccleſie que eſt ad caput de *Drinudrahrigg* verſus Orientem & ab Occidentali parte ejuſdem Terre eccleſie incipiet edificare ix meſuagia verſus Occidentem, ita quod unumcumque Meſſuagium habebit ſex Perticas Latitudinis in tranverſum in *Drinudrahrigg* verſus Occidentem. Et ſciendum eſt quod ille domus quas predictus *Gilbertus* edificabit poſite erunt ad caput terre de *Drinudrahrigg* verſus Meridiem, ita quod antedictus *Gilbertus* & heredes ejus nunquam Domum aliquam vel edificacionem facient propinquiorem predicte Abbatie de *Holmcoltram*.

NUM. CCLXVII.

Carta Ricardi *Filii* Anketilli, *per quam quietum clamavit Monachis de* Holmcoltram *de Terra ſubtus* Kirkebride.

Chartularium Abbatiæ de Holmcoltram, penes Jo. Warburton. Armig. fol. 4.

UNIVERSIS Sancte Matris Eccleſie, &c. *Ricardus* Filius *Anketilli* ſalutem. Sciatis die Sancti *Botulfi* apud *Karliol.* ad Parvas Aſſiſas Domini Regis *Ricardi*, anno, ſcilicet, 1° regni ejus, Conſenſu *Johannis* heredes mei quietum clamaſſe de me & heredibus meis imperpetuum Deo & Sancte *Marie* de *Holmcoltram* & Monachis ibidem, &c. totam Calumpniam quam habui & feci verſus predictum Monaſterium ſive juſtam ſive injuſtam de vaſto Domini Regis quod continetur infra Rivulum qui currit ſubtus *Kirkebride* extra exterius Foſſatum Monaſterii & cadit in *Wachepol* & inde aſcendendo per Diviſas que nominate ſunt in Carta predicti Domini Regis *Ricardi* coram Domino *Willielmo de Scotevyll* & *Osberto de Longo Campo*, & *Willielmo* Filio *Aldelmi* & *Petro de Ros* Archidiacono de *Karliol.* & Magiſtro *Rogero Arundel* & *Gaufrido Hageth*, tunc Juſticiariis Domini Regis. Teſtibus &c.

NUM.

NUM. CCLXVIII.

Ibid. *Carta* Ricardi de Herit *de Pratis in* Waura *&* Cromboc *Monachis, de* Holmcoltram *conceſſis.*

NOTUM ſit omnibus, &c. quod ego *Ricardus de Herit* conceſſu *Alianore* Uxoris mee & heredum meorum dedi & conceſſi Deo & Sancte Marie de *Holmcoltram* & Monachis ibidem Deo ſervientibus in puram, liberam & perpetuam Elemoſinam Prata illa inter *Wauram* & *Cromboc*, ſcilicet, inter Foſſatum novum contenta ſicut *Wauir* modo cadit in *Comboc*. Et concedo eis & facio heredes meos concedere quicquid Juris vel Calumpnie habebamus in terram illam, ut habeant & poſſideant eam libere & quiete ab omni Exaccione & Calumpnia que ad me & heredes meos pertinet imperpetuum pro anima mea & Uxoris mee, &c.

NUM. CCLXIX.

Ib. fol. 11. *Quieta Clamatio* Thomæ de Laſſels *Monachis de* Holmcoltram *de Clamio quod habuit in Heremitorio Sanctæ* Hildæ.

UNIVERSIS Chriſti Fidelibus ad quos preſens Scriptum pervenerit *Thomas de Laſſels* ſalutem. Noverit Univerſitas veſtra me quietum clamaſſe de me & heredibus meis imperpetuum Deo & Monachis Sancte *Marie* de *Holmcoltram* totum Jus & Clamium quod unquam habui vel habere potero infra Clauſuram ipſorum Monachorum Heremitorii Sancte *Hilde* in Foreſta *Denglewod*; & ad majorem hujus rei Securitatem preſens Scriptum Sigilli mei munimine roboravi. Hiis Teſtibus, *Rogero Bertram*, *Roberto de Ros*, *Willielmo de Eboraco*, *Ranulfo* Filio *Henrici*, *Thoma* Filio *Johannis*, tunc Juſticiariis Itinerantibus, *Thoma de Multon*, *Ricardo de Lebynton*, *Alano de Laſſels*, &c.

NUM. CCLXX.

Ibid. *Aliæ Conceſſiones ejuſdem* Thomæ de Laſſels *eiſdem Monachis factæ.*

OMNIBUS Chriſti Fidelibus hoc Scriptum viſuris *Thomas de Laſſels* Salutem eternam in Domino. Sciatis me inſpexiſſe Cartam Domini *Johannis* Regis *Anglie* Patris Domini *Henrici* Regis & Confirmacionem ejuſdem Regis de Collacione facta Abbati & Monachis de *Holmcoltram* de Heremitorio Sancte *Hilde* cum Landa & Haia & Paſtura ad XL Vaccas cum Secta earum duorum annorum & ad tot Boves & Equos quot ſufficient eis ad Landam illam excolendam. Quam Collacionem ratam habens & gratam prout in Cartis predictis Regum continetur, pro me & Heredibus meis eis concedo & confirmo. Concedo eciam eiſdem Abbati & Monachis Communiam Herbagii ad Equicium ſuum & ad predictas Vaccas cum earum Sequela & ad predictos Equos & Boves de quibus predictam Landam excolere debent, ut prenominatum eſt per totum Boſcum meum & planum de *Bochilton* & quod predicta Averia poſſint libere ingredi & egredi ſine Impedimento mei vel Heredum meorum imperpetuum. Et quod idem Abbas & Monachi libere & ſine Impedimento poſſint cum Carris, Plauſtris & Carectis & omnimodis Summagiis tranſire per Boſcum predictum & Planum, ita quod non accipiant de viridi Boſco vel Sicco ſine Licencia. Concedo eciam eiſdem Abbati & Monachis Paſturam ad Porcos ſuos in eiſdem Boſco meo & Plano, ſine Warda facta per totum niſi Tempore Paſnagii, ut ſi ita ſit quod eo Tempore Boſcum illum ingrediantur per Eſcapium vel alio modo, ego *Thomas* vel Heredes mei predictos Porcos abſque Imparcacione faciam rechaciare & ſine Dampno aliquo eis inferendo, niſi predicti Abbas & Monachi voluerint de Paſnagio reſpondere. Pro hac autem Conceſſione & Confirmacione predicti Abbas & Monachi conceſſerunt pro ſe & Succeſſoribus ſuis quod Ego *Thomas* vel Heredes mei, ſi Licenciam habere poterimus de Domino Rege ad aſſartandam vel apparcandam aliquam Partem predicti Boſci vel Plani poſſimus aſſartare vel apparcare, & illud Aſſartum Haia includere ſine Contradiccione aut Impedimento predictorum Abbatis & Monachorum; ita quod Animalia ipſorum Abbatis & Monachorum nulla Occaſione ſenciant Detrimentum; ita quod ſi predicta Animalia per Defectum Clauſure predicta Aſſarta ingrediantur, ſine Dampno aut Jactura rechaciabuntur. Et ut iſta Conceſſio mea & Confirmacio Robur Firmitatis imperpetuum optineat tam ego quam predictus Abbas huic Scripto cirographato Sigilla noſtra alternatim appoſuimus. Hiis Teſtibus, *Johanne de Dainill* tunc Juſticiario Foreſte citra *Trentam*, *Thoma de Multon*, *Willielmo de Daks*, *Willielmo de Vall*, *Ricardo de Laton*, *Radulpho de Glaſſon*, *Ricardo de Newton*, *Roberto de Mulcaſtre*, *Thoma de Bello Campo*, *Yſaac de Treby*, & aliis.

NUM. CCLXXI.

Carta Hugonis de Morevilla *Monachis de* Holmcoltram *Eccleſiam de* Burgo *concedens.* Ib. fol. 14.

UNIVERSIS Sancte Matris Eccleſie Filiis *Hugo de Morevilla* ſalutem. Noverit Univerſitas veſtra me conceſſiſſe, dediſſe & hac preſenti Carta mea confirmaſſe Deo & Eccleſie Sancte *Marie* de *Holmcoltram* & Monachis ibidem Deo ſervientibus pro ſalute Anime mee & Uxoris mee & pro Animabus Patris mei & Matris mee & Animabus omnium Anteceſſorum & Succeſſorum meorum in liberam, puram & perpetuam Elemoſinam Eccleſiam de *Burgo* ad primam Vacacionem cum omnibus Pertinenciis ſuis & Libertatibus ad invenienda Luminaria, Vinum & omnia que neceſſaria ſunt ad Ornatum Eccleſie de *Holmcoltram* & Miniſterium Altaris & Sacramentorum Chriſti. Hiis Teſtibus, *Thoma* Filio *Coſpatricii*, *Thoma de Brunfeld*, &c.

NUM.

NUM. CCLXXII.

Ibid. *Confirmatio* Johannæ *Filiæ ſupradicti* Hugonis de Morevilla *de dicta Eccleſia de* Burgo.

UNIVERSIS ſancte Matris Eccleſie Filiis, *Johanna* Filia *Hugonis de Morevilla* ſalutem in Domino. Noverit Univerſitas veſtra quod mea libera & ſpontanea Voluntate conceſſi & hac preſenti Carta mea confirmavi Deo & Beate Marie & Monachis de *Holmcoltram* in perpetuam Elemoſinam pro ſalute anime mee & Domini mei *Ricardi de Germin* & Patris mei *Hugonis de Morevilla* & pro animabus omnium Anteceſſorum & Succeſſorum meorum Donum ejuſdem *Hugonis* Patris mei veri Patroni Eccleſie de *Burgo*, quam Eccleſiam cum omnibus Pertinenciis ſuis idem *Hugo* pro ſalute anime ſue eiſdem Monachis in perpetuam Elemoſinam donavit libere perpetuo tenendam ſicut in ejus Scripto autentico continetur, &c.

Sequuntur in eodem Chartulario variæ Confirmationes hujus Donationis Eccleſiæ de Burgo *quas omnes tranſcribere ſupervacaneum duximus; ſunt autem hæ*, H. *Epiſcopi* Karliolenſis, Johannis *Prioris de* Lanertoft, H. *Epiſcopi* Karliolenſis, Hugonis *Epiſcopi ejuſdem Sedis*, Walteri *Epiſcopi ejuſdem*, Radulphi *Prioris* Karliolenſis & Alexandri *Papæ*, *a fol.* 14 *uſque ad fol.* 18.

NUM. CCLXXIII.

Ib. fol. 18. *Carta* H. de Morevill *de Piſcatione Monachis de* Holmcoltram *conceſſa.*

SCIANT omnes tam preſentes quam futuri quod ego *H. de Morevill* conceſſi & dedi & hac preſenti Carta mea confirmavi Deo & Sancte *Marie* de *Holmcoltram* & Monachis ibidem Deo ſervientibus unum Rete integrum ad *Solleburgh* & in omnibus aliis Locis ſuper *Edene* comuniter cum Vineto de *Burgh* & unum Bothum & Locum aptum ad Rete ſuum exſiccandum, cum omnibus aliis Ayſiamentis ad illud Rete pertinentibus pro anima Patris mei & Matris mee & omnium Parentum & Succeſſorum meorum in puram & perpetuam Elemoſinam libere & quiete ab omni Servicio & Exaccione & Conſuetudine ſeculari. Et ego & heredes mei warantizabimus hanc Donacionem contra omnes Homines imperpetuum. Teſtibus, &c.

NUM. CCLXXIV.

Ibid. *Compoſitio facta inter Abbatem de* Holmcoltram *& Priorem* Karliolenſem *ſuper Piſcatione de* Eden.

UNIVERSIS Chriſti Fidelibus hoc Scriptum viſuris vel audituris *Radulphus* Prior & Conventus Sancte *Marie Karliolenſis* ſalutem. Noverit Univerſitas veſtra quod cum Queſtio verteretur inter nos ex una parte & Abbatem & Monachos de *Holm.* ex altera auctoritate Apoſtolica ſuper Decimis Piſcium captorum in Aqua de *Eden* infra hec loca, *Fleminghalſe*, *Vilals* & *Depedraiſcoram* coram Abbate de *Caldra* & Conjudicibus tandem Lite pendente coram eis poſt multa hinc inde propoſita tam nos quam dicti Abbas & Conventus de *Holm.* ſubjecimus nos Gracie & Ordinacioni Venerabilis Patris *Walteri* Dei gracia *Karliolenſis* Epiſcopi, renunciantes omni Exceptioni Appellacioni impetratis & impetrandis & omni Juris Remedio quod objici poſſit in Sententiam, Inſtrumentum vel Perſonam. Qui quidem Epiſcopus Meritis rite conſideratis & Circumſtanciis diligenter conſideratis & indagatis habito bonorum Virorum & Juris peritorum conſilio in hunc modum inter nos ordinavit, videlicet, quod Decime Piſcium captorum in Aqua de *Edin* infra loca prenominata vel alibi infra Limites Parochie de *Routheclif* tractorum ad Terram infra Parochiam prenominatam nobis tanquam prefate Eccleſie Rectoribus remanebunt; ita tamen quod nos pro bono Pacis duos Solidos Argenti prefatis Abbati & Conventui annuatim ad *Pentecoſten* perſolvemus imperpetuum. Nos ergo dictam Ordinacionem ratam & gratam habentes duos Solidos dictis Abbati & Conventui de *Holm.* annuatim ad *Pentecoſten* conceſſimus perſolvendos quos eiſdem ſecundum quod predictum eſt in perpetuum ſolvemus. Et in hujus rei Teſtimonium commune Sigillum Capituli noſtri preſenti Scripto appoſuimus. Teſtibus, *Gervaſio de Louchir* Archidiacono *Karliolenſi*, *Waltero de Ullisby* tunc Officiali *Karliolenſi* Magiſtris, *Roberto de Etoringtoñ*, &c.

NUM. CCLXXV.

Compoſitio facta inter Abbatem de Holmcoltram *& Johannam de* Morevill *ſuper Communia Paſturæ de* Burgo. Ib. fol. 19.

SCIANT preſentes & futuri quod ita convenit inter Abbatem & Conventum de *Holm.* ex una parte & Dominam *Johannam de Morevill* ex altera de Communia Paſture quam idem Abbas exigebat verſus illam in Villa de *Burgo*, ut pertinentem ad liberum Tenementum ſuum in eadem Villa, ſcilicet, quod predicta *Johanna* in Viduitate & libera Poteſtate ſua conceſſit pro ſe & heredibus ſuis, quod predicti Abbas & Conventus & Succeſſores ſui habeant Communiam Paſture ad omnimoda Animalia ſua & Hominum ſuorum in predicta Villa de *Burgo* ubique in tota Terra ipſius *Johanne* ſicut idem Abbas prius ibi habuit. Et preterea eadem *Johanna* dedit & conceſſit Eccleſie dictorum Abbatis & Conventus Sancti *Michaelis* de *Burgo* duo Tofta cum pertinenciis in eadem Villa, ſcilicet illa que *Ricardus Basket* & *Henricus Cot* aliquando tenuerunt, videlicet propinquiora Domibus dictorum Abbatis & Conventus ex parte Occidentali, habenda & tenenda in liberam, puram & perpetuam Elemoſinam; & ipſa & Heredes ſui warantizabunt omnia predicta dictis Abbati & Conventui contra omnes Homines in perpetuum. Et pro hac Donacione & Conceſſione predicti Abbas & Conventus conceſſerunt pro ſe & Succeſſoribus ſuis quod predicta *Johanna* & Heredes ſui libere & abſque Impedimento poſſint ſeminare & imbladare Mariſcum quantum pertinet ad dictam Dominam infra Foſſatum de *Burgo* quovis anno pro Voluntate eorum, ſalva tamen eiſdem Abbati & Succeſ-

NUM. CCLXVIII.

Ibid. *Carta* Ricardi de Herit *de Pratis in* Waura *&* Cromboc *Monachis, de* Holmcoltram *conceſſis.*

NOTUM ſit omnibus, &c. quod ego *Ricardus de Herit* conceſſu *Alianore* Uxoris mee & heredum meorum dedi & conceſſi Deo & Sancte Marie de *Holmcoltram* & Monachis ibidem Deo ſervientibus in puram, liberam & perpetuam Elemoſinam Prata illa inter *Wauram* & *Cromboc*, ſcilicet, inter Foſſatum novum contenta ſicut *Wauir* modo cadit in *Comboc*. Et concedo eis & facio heredes meos concedere quicquid Juris vel Calumpnie habebamus in terram illam, ut habeant & poſſideant eam libere & quiete ab omni Exaccione & Calumpnia que ad me & heredes meos pertinet imperpetuum pro anima mea & Uxoris mee, &c.

NUM. CCLXIX.

Ib. fol. 11. *Quieta Clamatio* Thomæ de Laſſels *Monachis de* Holmcoltram *de Clamio quod habuit in Heremitorio Sanctæ* Hildæ.

UNIVERSIS Chriſti Fidelibus ad quos preſens Scriptum pervenerit *Thomas de Laſſels* ſalutem. Noverit Univerſitas veſtra me quietum clamaſſe de me & heredibus meis imperpetuum Deo & Monachis Sancte *Marie* de *Holmcoltram* totum Jus & Clamium quod unquam habui vel habere potero infra Clauſuram ipſorum Monachorum Heremitorii Sancte *Hilde* in Foreſta *Denglewod*; & ad majorem hujus rei Securitatem preſens Scriptum Sigilli mei munimine roboravi. Hiis Teſtibus, *Rogero Bertram*, *Roberto de Ros*, *Willielmo de Eboraco*, *Ranulfo* Filio *Henrici*, *Thoma* Filio *Johannis*, tunc Juſticiariis Itinerantibus, *Thoma de Multon*, *Ricardo de Lebynton*, *Alano de Laſſels*, &c.

NUM. CCLXX.

Ibid. *Aliæ Conceſſiones ejuſdem* Thomæ de Laſſels *eiſdem Monachis factæ.*

OMNIBUS Chriſti Fidelibus hoc Scriptum viſuris *Thomas de Laſſels* Salutem eternam in Domino. Sciatis me inſpexiſſe Cartam Domini *Johannis* Regis *Anglie* Patris Domini *Henrici* Regis & Confirmacionem ejuſdem Regis de Collacione facta Abbati & Monachis de *Holmcoltram* de Heremitorio Sancte *Hilde* cum Landa & Haia & Paſtura ad XL Vaccas cum Secta earum duorum annorum & ad tot Boves & Equos quot ſufficient eis ad Landam illam excolendam. Quam Collacionem ratam habens & gratam prout in Cartis predictis Regum continetur, pro me & Heredibus meis eis concedo & confirmo. Concedo eciam eiſdem Abbati & Monachis Communiam Herbagii ad Equicium ſuum & ad predictas Vaccas cum earum Sequela & ad predictos Equos & Boves de quibus predictam Landam excolere debent, ut prenominatum eſt per totum Boſcum meum & planum de *Bochilton* & quod predicta Averia poſſint libere ingredi & egredi ſine Impedimento mei vel Heredum meorum imperpetuum. Et quod idem Abbas & Monachi libere & ſine Impedimento poſſint cum Carris, Plauſtris & Carectis & omnimodis Summagiis tranſire per Boſcum predictum & Planum, ita quod non accipiant de viridi Boſco vel Sicco ſine Licencia. Concedo eciam eiſdem Abbati & Monachis Paſturam ad Porcos ſuos in eiſdem Boſco meo & Plano, ſine Warda facta per totum niſi Tempore Paſnagii, ut ſi ita ſit quod eo Tempore Boſcum illum ingrediantur per Eſcapium vel alio modo, ego *Thomas* vel Heredes mei predictos Porcos abſque Imparcacione faciam rechaciare & ſine Dampno aliquo eis inferendo, niſi predicti Abbas & Monachi voluerint de Paſnagio reſpondere. Pro hac autem Conceſſione & Confirmacione predicti Abbas & Monachi conceſſerunt pro ſe & Succeſſoribus ſuis quod Ego *Thomas* vel Heredes mei, ſi Licenciam habere poterimus de Domino Rege ad aſſartandam vel apparcandam aliquam Partem predicti Boſci vel Plani poſſimus aſſartare vel apparcare, & illud Aſſartum Haia includere ſine Contradiccione aut Impedimento predictorum Abbatis & Monachorum; ita quod Animalia ipſorum Abbatis & Monachorum nulla Occaſione ſenciant Detrimentum; ita quod ſi predicta Animalia per Defectum Clauſure predicta Aſſarta ingrediantur, ſine Dampno aut Jactura rechaciabuntur. Et ut iſta Conceſſio mea & Confirmacio Robur Firmitatis imperpetuum optineat tam ego quam predictus Abbas huic Scripto cirographato Sigilla noſtra alternatim appoſuimus. Hiis Teſtibus, *Johanne de Dainill* tunc Juſticiario Foreſte citra *Trentam*, *Thoma de Multon*, *Willielmo de Daks*, *Willielmo de Vall*, *Ricardo de Laton*, *Radulpho de Glaſſon*, *Ricardo de Newton*, *Roberto de Mulcaſtre*, *Thoma de Bello Campo*, *Yſaac de Treby*, & aliis.

NUM. CCLXXI.

Carta Hugonis de Morevilla *Monachis de* Holmcoltram *Eccleſiam de* Burgo *concedens.* Ib. fol. 14.

UNIVERSIS Sancte Matris Eccleſie Filiis *Hugo de Morevilla* ſalutem. Noverit Univerſitas veſtra me conceſſiſſe, dediſſe & hac preſenti Carta mea confirmaſſe Deo & Eccleſie Sancte *Marie* de *Holmcoltram* & Monachis ibidem Deo ſervientibus pro ſalute Anime mee & Uxoris mee & pro Animabus Patris mei & Matris mee & Animabus omnium Anteceſſorum & Succeſſorum meorum in liberam, puram & perpetuam Elemoſinam Eccleſiam de *Burgo* ad primam Vacacionem cum omnibus Pertinenciis ſuis & Libertatibus ad invenienda Luminaria, Vinum & omnia que neceſſaria ſunt ad Ornatum Eccleſie de *Holmcoltram* & Miniſterium Altaris & Sacramentorum Chriſti. Hiis Teſtibus, *Thoma* Filio *Coſpatricii*, *Thoma de Brunfeld*, &c.

NUM.

Num. CCLXXII.

Ibid. *Confirmatio* Johannæ *Filiæ ſupradicti* Hugonis de Morevilla *de dicta Eccleſia de* Burgo.

UNIVERSIS ſancte Matris Eccleſie Filiis, *Johanna* Filia *Hugonis de Morevilla* ſalutem in Domino. Noverit Univerſitas veſtra quod mea libera & ſpontanea Voluntate conceſſi & hac preſenti Carta mea confirmavi Deo & Beate Marie & Monachis de *Holmcoltram* in perpetuam Elemoſinam pro ſalute anime mee & Domini mei *Ricardi de Germin* & Patris mei *Hugonis de Morevilla* & pro animabus omnium Anteceſſorum & Succeſſorum meorum Donum ejuſdem *Hugonis* Patris mei veri Patroni Eccleſie de *Burgo*, quam Eccleſiam cum omnibus Pertinenciis ſuis idem *Hugo* pro ſalute anime ſue eiſdem Monachis in perpetuam Elemoſinam donavit libere perpetuo tenendam ſicut in ejus Scripto autentico continetur, &c.

Sequuntur in eodem Chartulario variæ Confirmationes hujus Donationis Eccleſiæ de Burgo *quas omnes tranſcribere ſupervacaneum duximus; ſunt autem hæ*, H. *Epiſcopi* Karliolenſis, Johannis *Prioris de* Lanertoft, H. *Epiſcopi* Karliolenſis, Hugonis *Epiſcopi ejuſdem Sedis*, Walteri *Epiſcopi ejuſdem*, Radulphi *Prioris* Karliolenſis & Alexandri *Papæ*, *a fol.* 14 *uſque ad fol.* 18.

Num. CCLXXIII.

Ib. fol. 18. *Carta* H. de Morevill *de Piſcatione Monachis de* Holmcoltram *conceſſa.*

SCIANT omnes tam preſentes quam futuri quod ego *H. de Morevill* conceſſi & dedi & hac preſenti Carta mea confirmavi Deo & Sancte *Marie* de *Holmcoltram* & Monachis ibidem Deo ſervientibus unum Rete integrum ad *Solleburgh* & in omnibus aliis Locis ſuper *Edene* comuniter cum Vineto de *Burgh* & unum Bothum & Locum aptum ad Rete ſuum exſiccandum, cum omnibus aliis Ayſiamentis ad illud Rete pertinentibus pro anima Patris mei & Matris mee & omnium Parentum & Succeſſorum meorum in puram & perpetuam Elemoſinam libere & quiete ab omni Servicio & Exaccione & Conſuetudine ſeculari. Et ego & heredes mei warantizabimus hanc Donacionem contra omnes Homines imperpetuum. Teſtibus, &c.

Num. CCLXXIV.

Ibid. *Compoſitio facta inter Abbatem de* Holmcoltram *& Priorem* Karliolenſem *ſuper Piſcatione de* Eden.

UNIVERSIS Chriſti Fidelibus hoc Scriptum viſuris vel audituris *Radulphus* Prior & Conventus Sancte *Marie Karliolenſis* ſalutem. Noverit Univerſitas veſtra quod cum Queſtio verteretur inter nos ex una parte & Abbatem & Monachos de *Holm.* ex altera auctoritate Apoſtolica ſuper Decimis Piſcium captorum in Aqua de *Eden* infra hec loca, *Fleminghalſe*, *Vilals* & *Depedraiſcoram* coram Abbate de *Caldra* & Conjudicibus tandem Lite pendente coram eis poſt multa hinc inde propoſita tam nos quam dicti Abbas & Conventus de *Holm.* ſubjecimus nos Gracie & Ordinacioni Venerabilis Patris *Walteri* Dei gracia *Karliolenſis* Epiſcopi, renunciantes omni Exceptioni Appellacioni impetratis & impetrandis & omni Juris Remedio quod objici poſſit in Sententiam, Inſtrumentum vel Perſonam. Qui quidem Epiſcopus Meritis rite conſideratis & Circumſtanciis diligenter conſideratis & indagatis habito bonorum Virorum & Juris peritorum conſilio in hunc modum inter nos ordinavit, videlicet, quod Decime Piſcium captorum in Aqua de *Edin* infra loca prenominata vel alibi infra Limites Parochie de *Routheclif* tractorum ad Terram infra Parochiam prenominatam nobis tanquam prefate Eccleſie Rectoribus remanebunt; ita tamen quod nos pro bono Pacis duos Solidos Argenti prefatis Abbati & Conventui annuatim ad *Pentecoſten* perſolvemus imperpetuum. Nos ergo dictam Ordinacionem ratam & gratam habentes duos Solidos dictis Abbati & Conventui de *Holm.* annuatim ad *Pentecoſten* conceſſimus perſolvendos quos eiſdem ſecundum quod predictum eſt in perpetuum ſolvemus. Et in hujus rei Teſtimonium commune Sigillum Capituli noſtri preſenti Scripto appoſuimus. Teſtibus, *Gervaſio de Louchir* Archidiacono *Karliolenſi*, *Waltero de Ullisby* tunc Officiali *Karliolenſi* Magiſtris, *Roberto de Etoringtun*, &c.

Num. CCLXXV.

Compoſitio facta inter Abbatem de Holmcoltram *& Johannam de* Morevill *ſuper Communia Paſturæ de* Burgo. Ib. fol. 19.

SCIANT preſentes & futuri quod ita convenit inter Abbatem & Conventum de *Holm.* ex una parte & Dominam *Johannam de Morevill* ex altera de Communia Paſture quam idem Abbas exigebat verſus illam in Villa de *Burgo*, ut pertinentem ad liberum Tenementum ſuum in eadem Villa, ſcilicet, quod predicta *Johanna* in Viduitate & libera Poteſtate ſua conceſſit pro ſe & heredibus ſuis, quod predicti Abbas & Conventus & Succeſſores ſui habeant Communiam Paſture ad omnimoda Animalia ſua & Hominum ſuorum in predicta Villa de *Burgo* ubique in tota Terra ipſius *Johanne* ſicut idem Abbas priſus ibi habuit. Et preterea eadem *Johanna* dedit & conceſſit Eccleſie dictorum Abbatis & Conventus Sancti *Michaelis* de *Burgo* duo Tofta cum pertinenciis in eadem Villa, ſcilicet illa que *Ricardus Basket* & *Henricus Cot* aliquando tenuerunt, videlicet propinquiora Domibus dictorum Abbatis & Conventus ex parte Occidentali, habenda & tenenda in liberam, puram & perpetuam Elemoſinam; & ipſa & Heredes ſui warantizabunt omnia predicta dictis Abbati & Conventui contra omnes Homines in perpetuum. Et pro hac Donacione & Conceſſione predicti Abbas & Conventus conceſſerunt pro ſe & Succeſſoribus ſuis quod predicta *Johanna* & Heredes ſui libere & abſque Impedimento poſſint ſeminare & imbladare Mariſcum quantum pertinet ad dictam Dominam infra Foſſatum de *Burgo* quovis anno pro Voluntate eorum, ſalva tamen eiſdem Abbati & Succeſſoribus

ſoribus ſuis & Hominibus eorum Communia in eadem Terra poſt Blada & Fena aſportata. Et ut hec Donacio & Conceſſio rate & ſtabiles permaneant in poſterum utraque pars Scripto penes aliam reſidenti Sigillum ſuum appoſuit.

NUM. CCLXXVI.

Ibid. *Carta* Thomæ de Multon *de Communia Paſturæ, duabus Acris Terræ & Piſcaria Monachis de* Holmcoltram *conceſſis.*

SCIANT preſentes & futuri quod ita convenit inter Abbatem & Conventum de *Holm.* ex una parte & *Thomam de Multon* ex altera de Communia Paſture quam idem Abbas exigebat verſus illum in Villa de *Burgo* & de Piſcaria ſua in Aqua de *Edin*, ut pertinentes ad liberum Tenementum ſuum in eadem Villa, ſcilicet quod predictus *Thomas* conceſſit pro ſe & heredibus ſuis quod predicti Abbas & Conventus & Succeſſores ſui habeant Communiam Paſture ad omnimoda Animalia ſua & Hominum ſuorum in predicta Villa de *Burgo* ubique in tota Terra ipſius *Thome* in perpetuum, ſicut idem Abbas prius ibi habuit poſt Blada & Fena aſportata. Et preterea idem *Thomas* dedit & conceſſit Eccleſie dicti Abbatis & Conventus Sancti *Michaelis* de *Burgo* duas Acras Terre arabilis cum pertinenciis in Mariſco de *Burgo*, illas ſcilicet que jacent propinquiores Terre Domine *Johanne de Morevill* in eodem Mariſco ex parte Orientali. Et quod dicti Abbas & Conventus & Succeſſores ſui habeant plenariam Piſcariam ſuam in aqua de *Eden* pertinentem ad liberum Tenementum ſuum in dicta Villa de *Burgo*, ſcilicet ad quamlibet Carucatam Terre duo Retia, habenda & tenenda omnia predicta in liberam, puram & perpetuam Elemoſinam. Et predictus *Thomas* & Heredes ſui warrantizabunt omnia predicta dictis Abbati & Conventui & Succeſſoribus ſuis contra omnes Homines imperpetuum. Et pro hac Donacione & Conceſſione predicti Abbas & Conventus conceſſerunt pro ſe & Succeſſoribus ſuis quod predictus *Thomas* & Heredes ſui libere & abſque Impedimento poſſint ſeminare & imbladare Mariſcum quantum pertinet ad dictum *Thomam* infra Foſſata de *Burgo* quovis anno pro Voluntate eorum, ſalva in eiſdem Abbati & Conventui & Succeſſoribus ſuis & Hominibus eorum Communia in predicta Terra ſua poſt Blada & Fena aſportata. Et ut hec Conventio, Donacio & Conceſſio rata & ſtabilis maneat in poſterum utraque pars Scripto penes alium reſidenti Sigillum ſuum appoſuit. Teſtibus, &c.

NUM. CCLXXVII.

Ib. fol. 20. *Carta* Thomæ de Multon *de Tofto & Crofto in Villa de* Burgo *Monachis de* Holmcoltram *conceſſis.*

OMNIBUS Chriſti Fidelibus preſens Scriptum viſuris vel audituris *Thomas de Multon Gilliſland* ſalutem in Domino. Noverit Univerſitas veſtra me dediſſe, conceſſiſſe & hac preſenti Carta mea confirmaſſe Deo & Beate *Marie* de *Holmcoltram* & Monachis ibidem Deo ſervientibus, pro ſalute anime mee & omnium Anteceſſorum & Heredum meorum in liberam, puram & perpetuam Elemoſinam ad ampliandum & confirmandum Donaciones Anteceſſorum meorum illud Toftum cum Crofto quod *Johannes Saynes*, Filius *Ricardi* de me tenuit in Villa de *Burgo* ſuper Sablones, que quidem Toftum & Croftum jacent propinquius ex parte Orientali inter Manerium dictorum Monachorum & Terram quam *Robertus* Molendinarius quondam tenuit, Tenenda & habenda de me & Heredibus meis adeo libere, quiete & pacifice ſicut aliqua Elemoſina liberius, melius & quietius teneri vel haberi poteſt. Et ego & Heredes mei vel eciam Aſſignati dictum Toftum una cum Crofto memoratis Religioſis contra omnes Homines imperpetuum warrantizabimus, & defendemus & acquietabimus. Hiis Teſtibus, &c.

NUM. CCLXXVIII.

Carta Hugonis de Morevill *de Paſtura Monachis de* Holmcoltram *conceſſa.* Ib. fol. 23.

UNIVERSIS Sancte Matris Eccleſie Filiis *Hugo de Morevill* ſalutem. Sciatis me conceſſiſſe & dediſſe & hac preſenti Carta mea confirmaſſe Deo & Eccleſie Sancte *Marie* de *Holmcoltram* & Monachis ibidem Deo ſervientibus, pro ſalute anime mee & Uxoris mee & pro animabus Patris & Matris mee & pro animabus omnium Anteceſſorum & Succeſſorum meorum in liberam, puram & perpetuam Elemoſinam, Paſturam de *Layſingby* Quingentis Ovibus & Decem Bobus & Decem Vaccis & Secte earum unius Anni & uni Tauro & Duobus Equis & quatuor Acras Terre Arabilis, videlicet illas ſuper quas Edificia ſua ſunt inter Ovile ſuum & Viam Regiam & Novem Acras Prati inſimul ad *Keldegeld* inter Pratum Domini *H.* & meum de *Salychild* & communem Paſturam ipſis Averiis & omnibus ſuis in omnibus locis ubi mea Dominica Averia & Averia prenominate Ville paſcunt, & Ayſiamenta in Boſco ab omnia neceſſaria ſua facienda. Quare volo ut prenominati Monachi predictam Elemoſinam habeant & teneant de me & Heredibus meis liberam & quietam ab omni ſeculari Servicio, Conſuetudine & Exaccione. Et ego & Heredes mei warrantizabimus predictis Monachis predictam Elemoſinam contra omnes Homines imperpetuum. Teſtibus, *Thoma* Filio *Coſpatricii*, &c.

NUM. CCLXXIX.

Alia Carta ejuſdem Hugonis de Morevill *de Terra eiſdem Monachis de* Holmcoltram *conceſſa in* Laiſingby. Ibid.

UNIVERSIS Sancte Matris &c. *Hugo de Morevill* ſalutem. Sciatis me dediſſe & conceſſiſſe & hac preſenti Carta mea confirmaſſe, Voluntate & Concenſu Uxoris mee *Helewiſe* & Heredum meorum cum Corpore meo Deo & Beate *Marie*

Marie & Monachis de *Holmcoltram*, pro ſalute anime mee & Uxoris mee & omnium Anteceſſorum & Succeſſorum meorum in puram & perpetuam Elemoſinam totam Terram illam in Territorio de *Laiſingby* que jacet inter quatuor Acras Terre quas prius dedi eis & Rivulum qui eſt Diviſa inter *Laiſingby* & *Salkild* & extendit ſe a Via Regia uſque ad Vaſtum Domini Regis. Teſtibus, &c.

Herbertus Rumi quietum clamavit dictis Monachis totum Jus ſuum in Terra predicta, ſicut Carta ejus ibidem teſtatur.

Thomas Filius *Thomæ de Multon* confirmavit eandem Donationem, & omnes Donationes predeceſſorum ſuorum, & eorum Chartæ ſunt in eodem Chartulario.

Henricus Tertius Rex *Angliæ* confirmavit omnes has Donationes & alias cujus Carta eſt in *Monaſtico*, Vol. 1. p. 886.

NUM. CCLXXX.

Ib. fol. 25. *Carta* Roberti Turpin *de 24 Acris Terræ in Villa de* Edenhale *Monachis de* Holmcoltram *conceſſis.*

OMNIBUS Chriſti Fidelibus has Literas viſuris vel audituris *Robertus Turpin* ſalutem in Domino. Noveritis me dediſſe, Conceſſiſſe & hac preſenti Carta mea confirmaſſe Deo & Beate *Marie* & Monachis de *Holmcoltram* pro ſalute anime mee & pro animabus omnium Anteceſſorum & Succeſſorum meorum in liberam, puram & perpetuam Elemoſinam xiv. Acras Terre in Dominico meo in Villa de *Edenhale*, ſcilicet xii. Acras que jacent inter *Thurkilhou* & Terram que fuit *Yvonis de Seton* in Latitudine & inter Aquam de *Eden* & Mariſcum in Longitudine & duas Acras in *Stalleflat* de Dominico meo ex parte Aquilonari illius Culture. Et in eodem Feodo locum unius Bercarie in Exitu predicte Ville de *Edenhale* in *Thornbarncroft* quam Pater meus dedit *Johanni de Crofton* & Paſturam Septingentis Multonibus in predicto Feodo & tot aliis Animalibus quot pertinent ad predictam Terram cum omnibus Pertinenciis ſuis, & omnibus Ayſiamentis, Libertatibus & liberis Conſuetudinibus dicte Ville de *Edinhale* ſine ullo retenemento. Tenenda & habenda omnia predicta ita libere & quiete ſicut aliqua Elemoſina poteſt teneri & haberi liberius, quietius & melius. Et ego & Heredes mei warrantizabimus & defendemus hec omnia predicta præfatis Monachis de *Holmo* contra omnes Homines imperpetuum. Teſtibus, Domino *W.* &c.

NUM. CCLXXXI.

Ib. Ibid. OMNIBUS Chriſti Fidelibus, &c. *Alanus Thurp* ſalutem in Domino. Noveritis me pro ſalute anime mee & omnium Anteceſſorum & Succeſſorum meorum dediſſe, conceſſiſſe & hac preſenti Carta mea confirmaſſe Deo & Beate *Marie* & Monachis de *Holm* in liberam, puram & perpetuam Elemoſinam illud Pratum in Territorio de *Edenhal* quod extenditur de parvo *Milneburne* uſque ad Sicam Fontis; & illud Pratum ſimiliter quod extenditur de Capite Fontis uſque ad *Muſelandis*, Tenenda & habenda ſibi & Domui ſue de *Holm.* in perpetuum; adeo libere & quiete, integre & ſolute ab omni Servicio, Conſuetudine & Exaccione ſicut aliqua Elemoſina poteſt teneri & haberi liberius, quietius & melius. Et ego & Heredes mei Warrantizabimus predictum Pratum predicte Domui de *Holm.* contra omnes Homines imperpetuum. Teſtibus, &c.

NUM. CCLXXXII.

Ib. fol. 26. *Carta* Bricii de Penreth *de Terra in* Swithinholm *Monachis de* Holmcoltram *conceſſa.*

OMNIBUS ad quorum Noticiam preſens Scriptum pervenerit *Bricius de Penreth* ſerviens ſalutem. Noverit Univerſitas veſtra me pro ſalute anime mee & omnium Anteceſſorum & Succeſſorum meorum dediſſe, conceſſiſſe & hac preſenti Carta mea confirmaſſe Deo & Beate *Marie* & Monachis de *Holm.* totam illam Terram ſine aliquo Retenemento ſuper Aquam de *Amot* que vocatur *St. Swithin's-holm*, ſcilicet a Summitate Coſtere dependentis ſuper eundem *Holm.* uſque ad Aquam de *Amot* in Latitudine & in Longitudine a Summitate dicte Coſtere ſicut Foſſatum extenditur uſque ad Haiam que eſt ſuper dictam Aquam de *Amot*, in liberam, puram & perpetuam Elemoſinam, Tenendam & habendam ſibi & Domui ſue de *Holm.* cum omnibus Libertatibus, Pertinenciis & Ayſiamentis ad Villam de *Penreth* pertinentibus cum libero & ſufficienti Introitu & Exitu per medium Terre mee de *Brawra*. Et ſimiliter cum libero & ſufficienti Introitu & Exitu ab Orientali parte ejuſdem *Holm.* uſque ad Territorium de *Edenhal* libere, quiete & integre & ſolute ab omni ſeculari Servicio, Conſuetudine, Exaccione & Demanda, ſicut aliqua Elemoſina liberius, quietius & melius alicui Domui Religioſe poteſt conferri. Et ego & Heredes mei dictam Terram cum omnibus Pertinenciis ſuis dictis Monachis & dicte Domui de *Holm.* contra omnes Homines imperpetuum warrantizabimus & defendemus. Si autem contingat quod ego & Heredes mei dictam Terram dictis Monachis & Domui de *Holm.* warrantizare non poterimus dabimus eis tantum Pratum in Territorio de *Penreth* quantum continetur in Seint *Wilfridholm* adeo libere ſicut dictum *Holm.* eis contuli liberius vel Terram cultam ad Valenciam dicti Prati, & tantam Terram cultam in dicto Territorio de *Penreth* quanta Cultura continetur in ſepedicto Seint *Wilfridholm* adeo liberam & quietam ſicut predictum Seint *Wilfridholm* eis liberum & quietum contuli & conceſſi. In cujus rei, &c.

N. B. *Quod in Chartulario habetur ſicut hic tranſcriptum* in primo loco *St. Swithinſholm* & in ſequentibus Seint *Wilfridſholm*; videtur eſſe Error in priore loco.

NUM.

NUM. CCLXXXIII.

Ib. fol. 27. *Carta* Coſpatricii *Filii Ormi* de Flemingby *Monachis de* Holmcoltram *conceſſa.*

UNIVERSIS Sancte Matris Eccleſie Filiis *Coſpatricius* Filius *Ormi* ſalutem. Sciatis me Conſilio & Conceſſione *Thome* Filii & Heredis mei & *Alani* Filii mei & aliorum Heredum & Amicorum meorum conceſſiſſe & dediſſe Eccleſie Sancte *Marie* de *Holm.* & Fratribus ibidem Deo ſervientibus in liberam & puram & perpetuam Elemoſinam quietam ab omni terreno Servicio & Exactione & Conſuetudine que ad me & Heredes meos pertinent *Flemingby* cum omnibus Appendiciis ſuis per rectas Divilas ſuas, excepta Terra de *Waytacroft* quam prius dederam Canonicis de *Karliolo*, hiis ſcilicet Diviſis ex illa parte verſus *Alneburgh* ſicut Spina quedam ducit Diviſam in Tranſverſo uſque ad *Eliſic*, & per *Eleſiby* in Aſcenſu uſque ad rectam Diviſam inter *Flemingby* & *Ouenrigg*; & inde per rectam Diviſam in tranſverſo inter *Weytecroft* & *Folegill*; & inde in aſcendendo uſque ad Caput de *Folkegill*, & inde ſicut Via ducit in tranſverſum de *Waytecroft* uſque ad *Scalegil*, & poſtea in tranſverſum uſque ad *Suaneſace*, & inde in tranſverſum uſque ad *Kegil*, & ſic deſcendendo ſicut Rivulus currit inter duos Saltus de *Nacuait* per medium Boſcum uſque ad *Kirnepot*. Et communem Paſturam de *Seton* & de *Camberton*, excepta Terra arabili & Pratis & Boſco. Et communem Paſturam de *Kirnepot* uſque ad *Fulwic* inter Boſcum & Mare, & ita quod *Coſpatricius* & Heredes ejus inter Boſcum & Mare non arabunt nec Pratum facient niſi ubi prius fiebant ad Gravamen Monachorum. Et nos ſimiliter communem Paſturam habebimus cum Monachis in *Flemingby* excepta Terra arabili & Pratis & Boſco. Si autem forte Pecunia Monachorum evaſerit infra Boſcum meum, vel Pecunia mea infra Boſcum Monachorum, ita quod non ſit ex Conſuetudine, utrique parti remittetur abſque Gravamine. Hanc autem Donacionem & Convencionem preſcriptam ego *Coſpatricius* & Heredes mei warrantizabimus & acquietabimus eiſdem Monachis contra omnes Homines imperpetuum. Ita quod faciemus pro Monachis omne Forenſe & Terrenum Servicium quodcunque ad Dominum Regem pertinet, ſcilicet de *Noutegeld* & *Ondemot*, & ſi quod aliud pertinet ad ejus Servicium; & quodcunque Servicium pertinet ad Dominum de *Aberdale*, ſcilicet de *Sewak* & *Caſtilwerly*; & de Placitis & Auxiliis & de omni alia terrena Exactione & Conſuetudine. Si vero predictam Donacionem & Convencionem eis warrantizare non poſſumus eis Excambium dabimus ad Valenciam infra *Cumbreland* ſi potuerimus; ſi vero ibi non potuerimus nos faciemus Excambium de aliis Terris ubi magis fuerit ad Ayſiamentum Monachorum. Sciendum preterea quod ego *Coſpatricius* dedi Excambium pacabile & ad Valenciam Eccleſie de *Camberton* in eadem Parochia, ſcilicet in *Seton* Conceſſione Heredum meorum pro illa Terra de *Flemingby* que adjacebat predicte Eccleſie de *Camberton* quam cum reliqua preſcripta Terra de *Flemingby* dedi predictis Monachis in puram & liberam & perpetuam Elemoſinam. Hec Donacio facta eſt in pleno Comicio apud *Karliolum* coram *R. de Vallibus* Domini Regis Juſticiario de *Cumberland.*

Vide Cartam Thomæ *Filii* Coſpatricii *hanc Donationem confirmantem in* Monaſtico, Vol. 3. *p.* 36.

Vide Confirmacionem hujus Donacionis per Ricardum *Regem* Angliæ *ſuperius inter Cartas Regias.*

Willielmus *Filius* Simonis de Skefteling *quietum clamavit eiſdem Monachis totum Jus quod habere potuit in Terra Grangiæ de* Flemyngby, *ut teſtatur ejus Carta in eodem Chartulario*, fol. 36.

NUM. CCLXXXIV.

Carta Alicie de Romelie *de communi Paſtura in Mora de* Brechton *Monachis de* Holmcoltram *conceſſa.*

Ib. fol. 34. UNIVERSIS Sancte Matris Eccleſie Filiis tam preſentibus quam futuris *Alicia de Romelie* Filia *Willielmi* Filii *Donecani* ſalutem. Sciatis me conceſſiſſe & dediſſe in mea libera Poteſtate & viva Voce & in Viduitate mea, & hac preſenti Carta mea confirmaſſe Deo & Sancte *Marie* de *Holm.* & Monachis ibidem Deo ſervientibus pro ſalute anime mee & Heredum meorum communem Paſturam de Mora de *Brechton* de Feodo meo Averiis ſuis Grangie de *Flemyngby* in liberam puram & perpetuam Elemoſinam ſolutam & quietam ab omni terreno Servicio, Conſuetudine, & Exaccione ſicut aliqua Elemoſina liberius & ſecurius dari poteſt. Ego vero & heredes mei warrantizabimus predictam Paſturam eiſdem Monachis contra omnes Homines imperpetuum.

Aliæ plures Cartæ ſunt in Chartulario confirmatoriæ Piſcationis de Derwent *quas omnes inſerere perlongum eſſet, nec hic videntur neceſſariæ.*

NUM. CCLXXXV.

Ib. fol. 34. *Quieta Clamatio* Johannis *Filii* Alani de Camberton *de Stagno Monachorum de* Holmcoltram.

SCIANT omnes preſens ſcriptum viſuri vel audituri quod Ego *Johannes* Filius *Alani* de *Camberton* quietum clamavi Monachis de *Holmcoltram* in perpetuum de me & Heredibus meis totum Jus & Clamium quod habuimus vel habere poterimus in Stagno quod iidem Monachi faciunt vel facturi ſunt ubi eis utilius viſum fuerit ad removendam Aquam de *Derwent* vel partem ejuſdem Aque quantumcumque fuerit ad Nocumentum Piſcarie ſue de *Seton*, quam habent & habere debent de Dominis meis, quicumque fuerint pro tempore Patroni de *Wirkinton*. Hanc autem quietam Clamacionem ne aliquando eiſdem Monachis Vexacionem, Gravamen ſeu Moleſtiam ſuper predicto Stagno perpetuis temporibus facere poſſimus, ego *Johannes* pro me & Heredibus meis per Interpoſicionem Fidei mei confirmavi & preſenti Sigillo meo roboravi, &c.

Adam de Haveryngton *quietum clamavit totum Jus & clamium ſuum in* Flemingby *& in ſupradicto Stagno.*

NUM.

NUM. CCLXXXVI.

Ib. fol. 35. *Compoſitio inter* Gervaſium *Abbatem de* Holmcoltram *&* Robertum *de* Haverington *ſuper Manerio de* Flemingby.

HÆC eſt finalis Concordia facta in Curia Domini Regis apud *Karliolum* a die Sancti *Martini* in x Dies anno regni Regis *E.* Filii *H.* ſeptimo, coram *Johanne de Vallibus*, *Willielmo de Seham*, *Johanne de Metingham* & Magiſtro *Thoma de Sodington* Juſticiariis Itinerantibus & aliis Domini Regis Fidelibus tunc ibi preſentibus inter *Robertum de Haveringtona* Petentem & *Gervaſium* Abbatem *Sancte Marie* de *Holmcoltram* Tenentem de Manerio de *Flemingby* cum Pertinenciis, exceptis CCC & quater viginti Acris Terre in eodem manerio unde Placitum fuit inter eos in eadem Curia, ſcilicet quod predictus *Robertus* recognovit predictum Manerium cum Pertinenciis, exceptis predictis CCC & IV^{xx} Acris Terre eſſe Jus ipſius Abbatis & Eccleſie ſue *Sancte Marie* de *Holmcoltram*, & illud remiſit & quietum clamavit de ſe & Heredibus ſuis predicto Abbati & Succeſſoribus ſuis & Eccleſie ſue predicte in perpetuum. Et preterea predictus *Robertus* remiſit & quietum clamavit de ſe & Heredibus ſuis predicto Abbati & Succeſſoribus ſuis & Eccleſie ſue predicte totum Jus & Clamium quod habuit vel aliquo modo habere potuit in omnibus aliis Terris & Tenementis cum Pertinenciis que idem Abbas tenuit in predicto Manerio de *Flemingby* a die quo hec Concordia facta fuit in perpetuum. Et idem Abbas recepit predictum & Heredes ſuos in ſingulis Beneficiis & Orationibus que de cetero fient in Eccleſia ſua predicta in perpetuum.

NUM. CCLXXXVII.

Ibid. *Quieta Clamatio ejuſdem* Roberti de Haverington *de eodem Manerio de* Flemyngby.

OMNIBUS Chriſti Fidelibus preſens Scriptum viſuris vel audituris *Robertus de Haverington* Filius *Michaelis de Haverington* ſalutem in Domino ſempiternam. Noveritis me remiſiſſe de me & Heredibus meis in perpetuum quietum clamaſſe Deo & *Sancte Marie* & Monachis de *Holmcoltram* totum Jus & Clamium quod habui vel aliquo tempore habere potui in Manerio de *Flemingby* cum omnibus Pertinenciis ſuis, tam in Boſco quam in Plano & in omnibus aliis ſuis Pertinenciis. Ita ſcilicet quod nec ego *Robertus* nec aliquis Heredum meorum, nec aliquis Nomine noſtro, aut Jure noſtro aliquid Juris vel Clamii in predicto Manerio de *Flemyngby* aut in ſuis Pertinenciis ulterius exigere poterimus vel vendicare. Et ut hec mea Remiſſio & Quieta Clamacio perpetuis temporibus Robur Firmitatis optineat preſens Scriptum Sigilli mei Munimine roboravi. Teſtibus Dominis, *J. de Vallibus*, *W. de Saham*, &c.

NUM. CCLXXXVIII.

Carta Thomæ *Filii* Coſpatricii *de octo Acris Terræ in Territorio de* Seton *Monachis de* Holmcoltram *conceſſis.* Ib. fol. 36.

OMNIBUS qui has Literas viſuri ſunt vel audituri *Thomas* Filius *Coſpatricii* Salutem. Sciatis me Voluntate & Conſenſu *Gracie* Sponſe mee & Heredum meorum dediſſe & conceſſiſſe & hac mea Carta confirmaſſe Deo & Sancte *Marie* & Monachis de *Holmcoltram* Octo Acras Terre in Territorio de *Seton*, ſcilicet ad Meridianam & Occidentalem partem de *Aykegl* juxta xxxii Acras eorundem Monachorum in liberam, puram & perpetuam Elemoſinam quietas & ſolutas ab omni terreno Servicio & Conſuetudine, & Exaccione ſeculari. Hanc Elemoſinam ego & Heredes mei manutenebimus & warrantizabimus predictis Monachis contra omnes Homines in perpetuum, &c.

NUM. CCLXXXIX.

Carta Willielmi *Filii* Simonis de Skefteling *de Piſcaria Monachis de* Holmcoltram *conceſſa.* Ibid.

UNIVERSIS Sancte Matris Eccleſie, &c. *Willielmus* Filius *Simonis de Skefteling* Salutem. Sciatis me Caritatis Intuitu dediſſe, conceſſiſſe & hac preſenti Carta mea confirmaſſe Deo & Sancte *Marie* de *Holm.* in liberam, puram & perpetuam Elemoſinam, pro ſalute anime mee & pro animabus omnium Anteceſſorum & Succeſſorum meorum unam Piſcariam cum Pertinenciis ſuis ſuper Mare ſuper Aquam de *Alne* ubi eis viſum fuerit utilius. Preterea dedi & conceſſi eiſdem ut habeant & teneant unam Naviculam piſcatoriam cum Pertinenciis ibidem ſuper Mare ad areſtandum & applicandum ubicunque voluerint ſuper Terram de *Alneburgh.* Dedi etiam eiſdem Monachis unum Toftum prope Ripam ubi manere & Ayſiamenta ſua habere poſſint ad cuſtodiendam eandem piſcariam. Habeant etiam dicti Monachi ſibi & Heredibus ſuis liberum Introitum & Exitum eundi & redeundi per totam Terram meam ad Piſcariam illam cuſtodiendam & ſuſtentandam ſine aliquo Impedimento. Hec omnia ſupradicta habebunt & tenebunt predicti Monachi de me & Heredibus meis in perpetuum ita libere & quiete, integre & ſolute ab omni ſeculari Servicio, Conſuetudine & Demanda ſicut aliqua Elemoſina poteſt teneri & haberi liberius, quietius & melius. Et ego *Willielmus* & Heredes mei warrantizabimus & defendemus omnia predicta in perpetuum. &c.

Ricardus de Alneburgh & Galfridus Talun *hanc Donationem confirmaverunt*, *eorum Cartæ ſunt in eodem Cartulario*, fol. 38.

NUM. CCXC.

Ib. fol. 38. *Carta* Willielmi de Holdernes *de Tofto & Crofto in* Alneburg *Monachis de* Holmcoltram *conceſſis.*

OMNIBUS ad quos preſens Scriptum pervenerit *Willielmus de Holdernes* ſalutem. Noveritis me conceſſiſſe, dediſſe & hac preſenti Carta mea confirmaſſe Deo & Eccleſie Beate *Marie* de *Holmcoltram* & Monachis ibidem Deo ſervientibus in liberam, puram & perpetuam Elemoſinam pro ſalute anime mee & animabus omnium Anteceſſorum & Succeſſorum meorum Toftum & Croftum in *Alneburg* quod jacet ante Hoſtium *Willielmi* Filii *Gilleberti*, ſcilicet illud quod *Nevin* tenuit, Tenendum adeo libere, quiete & integre cum omnibus Ayſiamentis & Libertatibus illi Terre pertinentibus ut aliqua Elemoſina liberius & quietius teneri poteſt. Et ego & Heredes mei warrantizabimus dictum Toftum & Croftum cum pertinenciis ſuis dictis Monachis & ſuis Succeſſoribus ſolutum & quietum ab omnibus Serviciis & Demandis contra omnes in perpetuum. Teſtibus, &c.

NUM. CCXCI.

Ib. fol. 39. *Carta* Gunnildæ *Filiæ* Henrici *Filii* Arturi *de Terra in* Lekeley *Monachis de* Holmcoltram *conceſſa.*

UNIVERSIS Sancte Matris Eccleſie Filiis, &c. *Gunilda* Filia *Henrici* Filii *Arturi* ſalutem in Domino. Noverit Univerſitas veſtra me mere Caritatis Intuitu in libera Poteſtate & Viduitate mea, dediſſe, conceſſiſſe & hac preſenti Carta mea confirmaſſe Deo & beate *Marie* de *Holmcoltram* & Monachis ibidem Deo ſervientibus in liberam & perpetuam Elemoſinam, pro ſalute anime mee & omnium Anteceſſorum & Succeſſorum meorum totam Terram meam quam *Henricus* Pater meus dedit mihi in Maritagium & Carta ſua confirmavit in *Lekeley* cum omnibus Pertinenciis & Ayſiamentis ad eandem Terram pertinentibus, ſine ullo retenemento, in Boſco, in Plano, in Agris, in Culturis, in Pratis, Paſcuis & Paſturis, in Aquis & Molendinis, & omnibus aliis locis & rebus, libere, quiete, pacifice, integre & honorifice ab omni ſeculari Servicio, Conſuetudine & Exaccione, ſalvo forinſeco Servicio quantum pertinet ad tantam Terram de Feodo unius Militis de tota Terra que eſt inter *Esk* & *Doden*. Preterea dedi & conceſſi & hac preſenti Carta mea confirmavi eiſdem Monachis & Hominibus ipſorum omnes Libertates mihi conceſſas per Cartam *Henrici* Filii *Arturi* Patris mei, ſcilicet ut habeant Scalingas ubi utilius viſum fuerit in *Crocherch* & communem Paſturam cum Hominibus predicti *Henrici* Filii *Arturi* & Heredum & Succeſſorum ſuorum. Et ut animalia eorum & Hominum ſuorum tam longe eant ad paſcendum in Foreſtam predicti *Henrici* & Heredum & Succeſſorum ſuorum ubi voluerint, ut Noctibus poſſint redire domum. Et ſi forte contigerit Animalia ſua una Nocte in Foreſta manere abſque Conſuetudine, ſine Placito & Calumpnia domum redire permittentur. Hanc autem predictam Terram cum omnibus pertinenciis ego & Heredes & Succeſſores mei warrantizabimus prefatis Monachis contra omnes Homines in perpetuum. In cujus rei teſtimonium, &c. Teſtibus, &c.

Johannes de Hodeliſton *confirmavit hanc Donacionem, cujus Carta eſt in eodem Chartulario*, fol. 40.

NUM. CCXCII.

Carta Adæ de Harrais *de Terra Monachis de* Holmcoltram *conceſſa ad* Branſtibet. Ib. fol. 40.

SCIANT tam preſentes quam futuri quod ego *Adam de Harrais* Aſſenſu & Voluntate Heredis mei dedi & conceſſi & hac mea Carta confirmavi Deo & Sancte *Marie* de *Holmcoltram* & Monachis ibidem Deo ſervientibus in liberam, puram & perpetuam Elemoſinam pro ſalute anime mee & omnium Anteceſſorum & Succeſſorum meorum totam Terram que continetur infra has Diviſas, ſcilicet de *Branſtibet* aſcendendo per Rivulum qui deſcendit de magno Fonte meo uſque ad Foſſatum Monachorum, & inde ſemper aſcendendo per predictum Foſſatum uſque ad Exitum quem eis dedi & feci verſus Moram ad communem Paſturam meam excercendam. Dedi eciam eiſdem Monachis Terram que eſt inter eundem Exitum & Terram *Galfridi de Harrays* ex parte Occidentali uſque in *Stokebriggil*, & ſic deſcendendo per *Stocbriggil* uſque in *Branſtibet*, & inde aſcendendo per *Branſtibet* uſque ad predictum Rivulum qui deſcendit de magno Fonte meo. Dedi eciam eiſdem Monachis communem Paſturam & alia communia Ayſiamenta de *Morisby* & de *Hathnaut*. Preterea dedi eiſdem Monachis Petariam, Turbariam & alia Ayſiamenta ſuper Terram meam prout neceſſe habuerint. Dedi eciam eis liberum Introitum & Exitum per Terram meam, ſibi & Hominibus & Catallis ſuis & Animalibus ſuis ad Paſturam ſuam excercendam & alia negocia ſua facienda, ſalvis Bladis meis & Pratis, Tenenda & habenda hec omnia ſupradicta de me & Heredibus meis ſibi & Domui ſue de *Holmcoltram* ita libere & quiete ab omni Servicio, Conſuetudine & Demanda, cum omnibus Pertinenciis & Libertatibus ſicut aliqua Elemoſina poteſt teneri & haberi liberius, quietius & melius. Et ego *Adam* & Heredes mei warrantizabimus & defendemus hanc Elemoſinam &c. in perpetuum.

Agnes *Filia* Adæ de Harrais *dedit Monachis de* Holmcoltram *dimidiam Perticatam & unam Acram Terræ cum Pertinenciis in* Harrays.

Gilbertus *Filius* Gilberti *dedit eiſdem Monachis xx Acras Terræ arabilis in Territorio de* Diſtington; *quam Donationem per aliam Cartam confirmavit, & addidit alias quatuor Acras terræ & Muſſam ad Hortum faciendum & Paſturam in Territorio de* Diſtington *ad Sexcentas Oves & vii Vaccas & unum Taurum & duos Equos & viii Boves.*

Hugo de Moriſſeby *dedit eiſdem ſex Acras Terræ arabilis cum Pertinentiis in Territorio de* Diſtington.

NUM.

NUM. CCXCIII.

Carta Thomæ de Multon *Monachis de* Holmcoltram *Donationes Predeceſſorum ſuorum confirmans.*

B. fol. 45. OMNIBUS hoc Scriptum viſuris vel audituris *Thomas de Multon* Dominus *Cauplandie* Filius & Heres Domini *Thome de Multon* ſalutem in Domino ſempiternam. Noveritis me inſpexiſſe & intellexiſſe Cartas, Munimenta & Convenciones quas Religioſi Viri Abbas & Conventus de *Holmcoltram* habent ex Dono & Conceſſione Anteceſſorum meorum & aliorum, videlicet, quandam Cartam Domini *Thome* Filii Domini *Thome de Multon* Anteceſſoris mei per quam dedit Abbati & Conventui de *Melros* in liberam, puram & perpetuam Elemoſinam Terram in Villa de Sancto *Botulpho* ad Edificia ſibi & Succeſſoribus ſuis facienda prout in Carta dicti Domini *Thome* plenius continetur. Et ſuper hoc Cartam ejuſdem Abbatis & Conventus de *Melros* dictis Abbati & Conventui de *Holm.* de eadem Terra in dicta Villa de Sancto *Botulpho* editam. Et eciam Cartam Domini *Gilberti* Filii *Gilberti de Dundragh* per quam dedit & conceſſit Deo & Eccleſie Sancte *Marie* de *Holm.* & Monachis ibidem Deo ſervientibus in liberam, puram & perpetuam Elemoſinam xx Acras Terre arabilis in Territorio de *Diſtington* infra certas Diviſas, & quatuor alias Acras Terre infra alias diviſas prout Carta ejuſdem Domini *Gilberti* Filii *Gilberti* plenius teſtatur. Et parvam Muſſam ſubtus *Stodfald* ad Curtilagium faciendum & Paſturam in Campo de *Diſtington* ad Sex Centas Oves, octo Boves, ſeptem Vaccas, unum Taurum & ad duos Equos, & Pecariam & Materiam ad Caulas & ad Ovilia ſua facienda de Boſco de *Diſtington* & materiam Sepibus ſuis in Territorio de *Diſtington.* Et etiam duas Cartas ex Dono & Conceſſione *Hugonis de Moriſeby* factas eiſdem Abbati & Conventui de *Holm.* in liberam, puram, & perpetuam Elemoſinam de ſex Acris Terre arabilis in Villa de *Diſtington*, & de quatuor Acris Prati cum Pertinenciis in eadem Villa prout in Cartis ejuſdem *Hugonis* diſtinctius & apercius continetur. Quas omnes Donaciones, Conceſſiones & Confirmaciones dictis Abbati & Conventui de *Holmcoltram* & eorum Succeſſoribus in liberam, puram & perpetuam Elemoſinam pro me & Heredibus meis ratifico & confirmo per preſentes. Concedo inſuper pro me & heredibus meis predictos Abbatem & Conventum & eorum Succeſſores ad omnia premiſſa verſus quoſcunque imperpetuum acquietare & defendere. In cujus rei Teſtimonium preſenti Scripto Sigillum meum apposui. Hiis Teſtibus, Dominis *Ricardo de Hodeliſton*, *Johanne le Fleming*, *J. de Lamplogh*, *Ricardo de Cleine*, *Stephano de Moriceby*, Militibus, *Johanne de Stikeneye* ‡ Ballivo, &c.

a fol. 48 ad fin. Udardus *Filius* Adæ *dedit eiſdem Monachis de* Holmcoltram *unam Perticam Terre in* Wygeton, *& Paſturam x Vaccarum cum Sequela ſua duorum Annorum, & duorum Equorum, & x Ovium cum Sequela ſua unius Anni.*

Walterus *Filius* Udardi de Wygeton *quietum clamavit omne Jus & Clamium quod habere poterat in omnibus Terris, &c. quibus feoffati fuerunt & uſi dicti Monachi infra Feodum ſuum de* Wigeton *ante diem* Purificacionis Beate Marie, *anno Gracie M. CC. LXV, & omnia eis confirmavit.*

Adam *Filius* Dolfeni de Langerigg *dedit dimidiam Acram Terre arabilis in Territorio de* Blengoggon.

Majoria *Filia* Galiene *dedit duas Bovatas Terre cum Pertinenciis in* Blengoggon.

Robertus *Filius* Majoriæ *ſupraſcriptæ quietum clamavit omne Jus ſuum in predictis duabus Bovatis.*

Rogerus de Lyndeby *dedit cum Corpore ſuo ſeptem Acras Terre Arabilis in Territorio de* Dundrake, *reddendo inde annuatim Domino de* Dundrake *duos Solidos & quatuor Denarios pro omni Servicio.*

Galiena *Filia* Ricardi de Hervi *dedit tres Acras Terre arabilis in Territorio de* Blencoggon, *& Paſturam Centum Ovibus cum ſequela ſua duorum annorum, & viginti Octo Vaccis & uni Tauro cum ſequela ſua duorum Annorum & duobus Equis ad ſuſtentacionem Pauperum Infirmorum.*

NUM. CCXCIII. B.

Carta Adæ de Brunfeld *de Mariſco in* Brunfeld, *Monachis de* Holmcoltram *conceſſo.*

lb. fol. 53. UNIVERSIS ſancte Matris Eccleſie Filiis has Literas viſuris vel audituris *Adam* Filius *Thome de Brunfeld* ſalutem. Sciatis me Aſſenſu & Voluntate Heredis mei, pro Dei Amore & Salute Anime mee & pro animabus Patris mei & *Agnetis* Matris mee & pro animabus omnium Anteceſſorum & Succeſſorum meorum conceſſiſſe, dediſſe & hac preſenti Carta mea confirmaſſe Deo & Beate *Marie* & Monachis de *Holm.* in liberam, puram & perpetuam Elemoſinam Manerium meum de *Brunfeld* per has Diviſas, ſcilicet, ſicut *Langerigbec* deſcendit in ipſum Mariſcum juxta *Litilholm* interius, & ſic in tranſverſum ipſius Mariſci verſus Aquilonem ſicut recta Diviſa inter *Brunfeld* & *Langerig* ducit uſque in *Aldelathdub*, & ſic deſcendendo per *Aldelathdub* uſque ad locum ubi *Crombot* cadit in *Aldelathdub*, & ſic aſcendendo per ipſum *Crombot* uſque ad locum ubi Foſſatum Monachorum deſcendit in *Crombot*, & ſic aſcendendo per ipſum Foſſatum verſus Occidentem uſque ad duram Terram que eſt ad caput de *Endehou*, & ſic extendendo verſus Occidentem ſemper ſicut dura Terra & Mariſcus ſibi obviant uſque ad locum ubi predictus *Langerigbec* deſcendit in ipſum Mariſcum, Tenendum & habendum de me & Heredibus meis cum omnibus Libertatibus & Pertinenciis ſuis, ſine ullo retenemento, libere, quiete & ſolute ab omni ſeculari Servicio, Conſuetudine & Exaccione, & ita libere & quiete ſicut aliqua Elemoſina poteſt teneri liberius, quietius & melius. Et ego & Heredes mei warrantizabimus predictis Monachis predictam Elemoſinam & acquietabimus eam de omni Servicio contra omnes Homines imperpetuum.

NUM.

NUM. CCXCIV.

Ibid.

Carta Thomæ de Brunfeld *de Cultura in Territorio de* Brunfeld *Monachis de* Holmcoltram *conceſſa.*

SCIANT tam preſentes quam futuri quod ego *Thomas de Brunfeld* dedi, conceſſi & hac mea preſenti Carta confirmavi Deo & Beate *Marie* & Monachis de *Holm.* in liberam, puram & perpetuam Elemoſinam, pro ſalute anime mee & omnium Anteceſſorum, &c. quandam Culturam in Territorio de *Brunfeld* que vocatur *Northrig* cum Mariſco ex Orientali Parte adjacente, per has Diviſas, ſcilicet, a Foſſato Monachorum ex Occidentali parte ipſius *Northrig* aſcendendo per mediam Vallem ſicut Foſſatum Monachorum ducit uſque in *Pettpottes* & inde circueundo ipſum *Northrig* ex Auſtrali parte verſus Orientem per idem Foſſatum Monachorum uſque in Mariſcum ; & ſic in directum verſus Orientem uſque in *Crombot*, que eſt Diviſa inter *Brunfeld* & *Blencoggon*, & ſic deſcendendo per ipſum *Crombot* uſque in Foſſatum Monachorum quod circuit Mariſcum quem *Adam* Filius meus eiſdem Monachis contulit in perpetuam Elemoſinam; & de Incremento unam Acram Terre arabilis propinquiorem Terre Eccleſie ex Occidentali parte cum omnibus communibus Ayſiamentis & Libertatibus ejuſdem Ville ad tantam Terram pertinentibus, ſine ullo retenemento, Tenenda & habenda de me et Heredibus meis hec omnia ſupradicta ita libere et quiete et ſolute ab omni Servicio, Conſuetudine et Demanda ſicut aliqua Elemoſina poteſt teneri et haberi liberius, quietius et melius. Et ego *Thomas* et Heredes mei warrantizabimus et acquietabimus hanc Elemoſinam prediſtis Monachis de omni Servicio terreno contra omnes Homines in perpetuum.

Ib. a fol. 54 uſque ad fol. 57.

Thomas Filius *Thomæ de Brunfeld* Carta ſua confirmavit Monachis de *Holmcoltram* Donationem *Agnetis* Filiæ *Adæ Albi* Carpentarii de *Brunfeld* de quinque Acris terræ Arabilis in Territorio de *Brunfeld.*

Idem *Thomas* per aliam Cartam confirmavit eiſdem Monachis aliam Donationem Dimidiæ Acræ Terræ in eodem Territorio de *Brunfeld* Donatore non nominato.

Henricus Filius *Thomæ de Brunfeld* confirmavit Donationem Patris ſui de Cultura ſupra memorata de *Northrig* cum Mariſco in Territorio de *Brunfeld.*

Idem *Henricus* dedit duas Acras Terræ infra Clauſuram Monachorum pro una Marca Argenti quam dicti Monachi ei dederunt.

Annays Filius *Adæ Albi* Carpentarii de *Brunfeld* dedit quinque Acras Terræ in Territorio ejuſdem Villæ, cum una Acra Prati.

Walterus Filius *Benedicti* Sacerdotis quietum clamavit Monachis totum Jus et Clamium ſuum communis Paſturæ in Mariſco quod *Adam* et *Thomas de Brunfeld* eiſdem Monachis contulerunt.

Alanus Filius *Henrici de Brunfeld* quietum clamavit totum Jus et Clamium quod habere potuit in quatuor Acris Terræ quas *Agnes* Filia *Adæ Albi* Carpentarii de *Brunfeld* Monachis dedit.

Agnes Filia *Alani Bucher* dedit partem ſuam cujuſdam Prati in Territorio de *Brunfeld* quod Pratum erat inter Pratum Perſonæ de *Brunfeld* et Foſſatum Monachorum.

Hucuſque omnes Cartæ ſine Data aut Teſtibus.

NUM. CCXCV.

Ib. fol. 56.

Pax inter Hugonem *Filium* Alani de Brunfeld *&* Robertum *Abbatem de* Holmcoltram.

SCIANT preſentes et futuri, quod cum mota eſſet Contentio inter *Hugonem* Filium *Alani de Brunfeld* querentem et Dompnum *Robertum* Abbatem de *Holm.* et ejuſdem loci Conventum Defendentes ſuper communia Paſture quam idem *Hugo* in Mariſco predictorum Abbatis et Conventus de *Brunfeld* exigebat, quem quidem Mariſcum predicti Abbas et Monachi Conventus ex Dono et Conceſſione *Ade* Filii *Thome de Brunfeld* Anteceſſoris predicti *Hugonis* in liberam, puram et perpetuam Elemoſinam habuerunt et tenuerunt, tandem Die *Martis* proxima poſt Feſtum Sancti *Michaelis*, Anno Domini M. CC. nonageſimo ſecundo, et anno Regni Regis *Edwardi* viceſimo, dicta Contentio in hunc modum convenit, videlicet, quod dictus *Hugo*, pro bono Pacis remiſit et quietum clamavit pro ſe et Heredibus ſuis in perpetuum totum Jus & Clamium quod habuit vel habere poterit communicandi ſive Communiam exigendi quoquo modo in Mariſco predicto ; ita quod nec ipſe *Hugo* nec Heredes ſui in Mariſco predicto aliquam Communiam Paſture de cetero ultra Formam que ſequitur exigere poterunt vel vendicare ; que quidem Forma talis eſt, quod predicti Abbas & Conventus pro predictis Remiſſione et Quieta Clamacione conceſſerunt predicto *Hugoni* quod ipſe *Hugo* & Heredes ſui et eorum Tenentes de *Brunfeld* communicare poſſint omni tempore propriis Animalibus ſuis in parte Occidentali dicti Mariſci infra Diviſas ſubſcriptas, videlicet, ab illo Foſſato quod jacet propinquius verſus Occidentem in medio ejuſdem Mariſci uſque *Langerigbet*, et in longo et lato quamdiu illa pars Mariſci verſus Auſtrum et Aquilonem infra dictum Foſſatum et *Langrigbec* ſe extendit. Et predicti Abbas et Conventus Paſturam illam malicioſe per Animalia ſua non ſuperonerabunt ob quod dictus *Hugo* et Heredes ſui et eorum Tenentes Conceſſione ſibi facta minime gaudere poterunt in Forma ſupradicta. Conceſſerunt inſuper predicti Religioſi predicto *Hugoni* et Heredibus ſuis quod habere poſſint ſingulis Annis imperpetuum a Die *Invencionis Sancte Crucis* uſque ad Feſtum Beati *Petri ad Vincula* unum Jumentum infra ſeparalem Clauſuram Mariſci predicti quotiens dicti Religioſi infra eandem Clauſuram ſeparalem cum Emiſſario infra Feſta predicti habuerint. Et pro hac Conceſſione conceſſit predictus *Hugo* pro ſe et Heredibus ſuis quod predicti Abbas et Conventus de toto reſiduo ejuſdem Mariſci quocumque modo voluerint omni Tempore ſe valeant approvare. In cujus rei Teſtimonium utraque pars alterius Scripto preſenti ſcripto alternatim Sigillum ſuum appoſuit. Teſtibus, &c.

Conſimilem Conventionem fecerunt cum predicto Abbate *Ranulphus de Aſmonderlawe*, *& Agnes*

nes Uxor ejus. et *Thomas del Lathis* et *Alicia* Uxor ejus ſuper predicto Mariſco eodem anno 1292.

Hanc Conventionem ſupradicta *Agnes* Uxor prenominati *Ranulphi* Carta ſua confirmavit.

Adam Filius *Edwardi de Neuton* dedit Monachis duas Bovatas Terre in Territorio de *Neuton*.

Adam Filius *Ketelli de Neuton* dedit communem Paſturam omnibus & omnigenis Pecoribus Monachorum Grangie eorum de *Maiburgh* per totam Terram ſuam de *Neuton*, exceptis Bladis & Pratis; & etiam ut figerent Aqueductum ſuum quem de *Polneuton* verſus *Mayburgh* ducebant ſuper Terram ſuam.

Raynaldus de Roucheclif & *Emma* Uxor ejus dederunt Monachis communem Paſturam per totam terram ſuam de *Neuton* exceptis Bladis & Pratis omnibus & omnigenis Pecoribus & Animalibus Grangie ſue de *Mayburgh*.

Ricardus Filius *Ketelli de Neuton* idem conceſſit, ut etiam *Robertus* Filius *Waldeni* de *Fenton*.

Item *Ricardus* dedit tres Acras Terre in Territorio de *Neuton*.

Alanus Filius *Ketelli* Conſilio & ammonitu *Chriſtianæ* Uxoris ſuæ dedit Monachis Petras Molendinorum ſuorum infra Diviſas Terræ ſuæ & Paſturam Bobus ſuis per octo Dies dum Petras foderent & ducerent.

Ricardus Filius *Ketelli* dedit quinque Acras Terræ in Territorio de *Neuton*.

Robertus Filius *Waldeni Garn de Neuton* confirmavit ſupradictam Donationem *Adæ* Filii *Odardi* de duabus Bovatis Terre in Territorio de *Neuton* & tribus Acris & uno Toſto & Croſto in eadem Villa cum Pertinentiis.

Adam de Neuton confirmavit eandem Donationem.

Ricardus de Neuton conceſſit Monachis communem Paſturam in *Neuton* & *Alayneby*.

Alicia de Romelye Filia *Willielmi* Filii *Duncani* conceſſit Monachis Quareram in Territorio de *Aſpatrec* ad faciendum quecumque Domui ſuæ fuiſſent neceſſaria, & ultra dedit eis tres Acras Terræ in Dominico ſuo in prefata Villa de *Aſpatrek* in *Northcroft* & communem Paſturam x Bobus & x Vaccis & uni Tauro cum Secta ſua duorum Annorum & duobus Equis & xl Ovibus.

Henricus de Derham Conſenſu Uxoris ſuæ *Matildis* dedit dimidiam Acram in Territorio de *Ormysby*.

Chriſtiana de Derham quondam Uxor *Michaelis de Clifton*, in Viduitate ſua dedit Terram quæ data ei fuerat in Maritagio in *Ormysby*.

Abbas & Conventus de *Holm*. dimiſerunt ad Firmam *Thomæ de Neuton* totam Terram ſuam in *Ormysby*, reddendo inde annuatim Abbati & Conventui xiv. Solidos Argenti, Medietatem ad *Pentecoſten* & aliam Medietatem ad Feſtum Sancti *Martini* in Hyeme, ita quod non liceret dicto *Thomæ* aliquo modo alienare ſine Aſſenſu dictorum Abbatis & Conventus.

Reginaldus de Karliolo dedit *Neuby* juxta *Karliolum* per rectas Diviſas ſuas integre cum omnibus pertinentiis ſuis.

NUM. CCXCVI.

Carta Walteri Karliolenſis *Epiſcopi de Terra de* Neuby *Monachis de* Holmcoltram *conceſſa.* Ib. fol. 67.

OMNIBUS Chriſti Fidelibus, &c. *Walterus* Miſeracione divina *Karliolenſis* Eccleſie Miniſter humilis ſalutem in Domino. Noveritis nos de unanimi Conſenſu & Voluntate totius Capituli noſtri, divine Pietatis Intuitu & pro Salute anime noſtre, &c. dediſſe, conceſſiſſe & hac preſenti Carta confirmaſſe Deo & Eccleſie Beate *Marie* de *Holm*. & Monachis &c. in liberam &c. pro nobis & Succeſſoribus noſtris quod ipſi & Homines ſui de *Neuby* quieti ſint in perpetuum ab omnibus Serviciis, Conſuetudinibus & Exaccionibus & Demandis ad nos & Succeſſores noſtros pertinentibus de Terra ſua de *Neuby* preter Cornagium & commune Auxilium nobis faciendum & preſtandum x Solidorum qui debentur Domino Feodi ſi forte dicta Terra ad Manus noſtras vel Succeſſorum noſtrorum devenerit. Et ut hec noſtra Donacio, Conceſſio & Confirmacio perpetuum Firmitatis Robur optineat preſentem Cartam Sigilli noſtri Appoſicione, una cum appoſicione Sigilli Capituli noſtri, &c.

Thomas Epiſcopus *Karliolenſis* hanc Conceſſionem confirmavit, & poſt eum *Robertus* ejuſdem Sedis Epiſcopus.

NUM. CCXCVII.

Conventio inter Abbatem & Conventum de Holmcoltram *& Priorem & Conventum* Karlioli *ſuper Decimis de Terris de* Neuby. Ib. fol. 68.

NOVERINT univerſi quod cum Contencio orta fuiſſet inter Abbatem & Conventum de *Holm*. ex una parte & Priorem & Conventum *Karlioli* ex altera parte ſuper Decimis Garbarum Terre de *Neuby* culte & excolende in hunc modum conquievit. Ita quod Abbas & Conventus de *Holm*. Decimas de omnibus Terris de *Neuby* cultis & excolendis integre percipiant, ſive in manu ſua dictam Terram tenuerint ſive aliis ad Firmam dimiſerint; ſalvis tamen Priori & Conventui *Karlioli* minutis Decimis hominum ſuorum cum dictam Terram ad Firmam dimiſerint, vel aliquam ejus partem. Ita, ſcilicet quod dicti Abbas & Conventus de *Holm*. dictis Priori & Conventui *Karlioli* ſingulis Annis tres Marcas & xl Denarios pro bono Pacis ad Nundinas *Karlioli* perſolvent. Ita quod Privilegiis eorundem Abbatis & Conventus in nullo prejudicetur. Hanc Convencionem fideliter in perpetuum obſervandam utraque pars promiſit, ſi Epiſcopus loci eam acceptaverit.

Guydo Mercator *Burgenſis Karlioli* dedit Monachis his totam Terram cum Edificiis infra Civitatem *Karlioli* que erat inter Terram *Johannis* Piſtoris & *Yvonis* Mercatoris in Vico *Ricardi*, reddendo inde annuatim duodecim Denarios; & Monachi dabunt Huſegavil de predicta Terra ſicut de libero Burgagio.

Henricus Filius *Willielmi de Karliolo* dedit eiſdem Monachis Domum ſuam in *Karliolo*.

Idem *Henricus* dedit eis Meſuagium ſuum propinquius Cimiterio Beate *Marie Karlioli* verſus Caſtellum ſuper quod duas Domos edificaverat, cum Domibus ſuperedificatis & omnibus aliis libertatibus ad Lumen inveniendum circa Altaria ad Miſſas privatas.

Alicia Filia *Rogeri* Ciſſoris de *Karliolo* communi Aſſenſu *Beatricis* & *Johannæ* Sororum ſuarum reddidit & quietum clamavit Monachis de *Holmcoltram*, ut Jus Eccleſiæ ſuæ, totum Tenementum quod ei contingebat de uno Meſuagio cum Pertinenciis in *Karliolo*.

Beatrix & *Johanna* Sorores predictæ *Aliciæ* ſimili modo quietum clamaverunt.

NUM. CCXCVIII.

Ib. fol. 70. ### *Chirographum inter Abbatem de* Holmcoltram *&* Ricardum Pudil de Karliolo.

SCIANT preſentes & futuri quod Abbas & Conventus de *Holm.* conceſſerunt & ad Feodi Firmam dimiſerunt *Ricardo Pudil* de *Karliolo* & Heredibus ſuis Fidelibus totam illam Placiam in *Karliolo* cum Pertinenciis ſuis que quidem Placia jacet inter Domum quondam *Jordani de Novo Caſtro* ex parte una & Domum *Thome de Teribay* ex altera, excepta una Placia infra predictam Placiam ſuper quam predicti Abbas & Conventus pro ſuo libitu unam Cameram ad opus ſuum proprium edificabunt dummodo dictus *Ricardus* & Heredes ſui ſufficientes fuerint ad predictam Placiam edificandam, & annuam Firmam fideliter perſolvendam, reddendo inde annuatim memoratis Abbati & Conventui xxx Solidos Argenti ad duos anni terminos, videlicet Medietatem ad Feſtum Sancti *Martini* in Hyeme & aliam Medietatem ad Pentecoſten. Incipiente Termino prime Solucionis annue Firme ad Pentecoſten anno Domini M. CC. nonogeſimo tercio. Et ſciendum quod dictus *Ricardus* et Heredes ſui dictam Placiam ex Sumptu ſuo proprio & Cuſtu edificabunt; & cum opus fuerit reedificabunt & acquietabunt de omni Conſuetudine & Demanda, que aliquo modo accidere poterunt. Et Edificia ſuper eandem Placiam edificata una cum Camera quam dicti Abbas & Conventus ad opus ſuum proprium edificabunt bene cuſtodient & in bono ſtatu ſuſtentabunt, ſalva & integra permanente predicta Firma annua prefatis Abbati & Conventui ad terminos predictos perſolvenda. Et ſciendum quod non licebit dicto *Ricardo* nec Heredibus ſuis preſcriptam Placiam nec edificia alicui dare, vendere, invadiare, nec aliquo modo alienare ſine Aſſenſu & Voluntate dictorum Abbatis & Conventus. Dicti vero Abbas & Conventus predictam Placiam cum Pertinenciis predicto *Ricardo* & Heredibus ſuis contra omnes Homines warrantizabunt. In cujus rei Teſtimonium utraque pars alterius ſcripto preſenti ſcripto Cirographato alternatim Sigillum ſuum appoſuit. &c.

p. 71. Abbas & Conventus de *Holm.* ad firmam dimiſerunt *Johanni de Crofton* Terram extra Portam de *Calden*, reddendo annuatim octo ſolidos & quatuor Denarios. Et ipſe *Johannes* & Heredes ſui tenebantur ſolvere Huſegavel.

Supradictus *Johannes de Croſton* conceſſit dictam Terram extra Portam de *Calden Willielmo* Filio *Emme*, & hic *Willielmus* dedit Monachis totam Terram in ſuburbano *Karlioli* extra Portam de *Calden*, cum omnibus edificiis ſuis & Gardinis que eſt inter Terram *Johannis Tod* & *Alberti* Filii *Hermani*. 72.

Agnes Uxor predicti *Johannis*, in ſua Viduitate ejus Donationem confirmavit. 73.

Anno M. CCC. Abbas & Conventus de *Holm.* ad Firmam dimiſerunt *Ricardo de Kirkethwait* unam Placeam infra Muros Civitatis *Karlioli* quam antea *Henricus de la Sale* tenuerat de eiſdem, reddendo inde annuatim dimidiam Marcam ſterlingorum. 74.

Iidem Abbas & Conventus ad firmam dimiſerunt *Ricardo de Melborn* Cementario aliam Placeam Terra in eadem Civitate *Karlioli*, reddendo inde annuatim quinque Solidos. 75.

Gilbertus Filius *Willielmi le Taillor de Karliolo* quietum clamavit Monachis de *Holm.* totum Jus & Clamium quod habuit in toto Burgagio ſuo in *Karliolo*. Hiis Teſtibus, Domino *Willielmo de Mulcaſtr* tunc Vicecomite *Cumbrie*, *Ricardo le Brun*, *Alexandro de Baſtenlayt*, Militibus, &c. 77.

Adam de Molteby conceſſit Monachis de *Holmcoltram* liberos Introitus & Exitus per totam Terram ſuam cum Plauſtris, Sumagiis & Carettis ſuis eundo & redeundo de Domo ſua de *Holm.* verſus *Novum Caſtrum* cum Lanis & totis Bonis ſuis & commoda Ayſiamenta Bobus & Equis & Hominibus ſuis.

Matildis de Multon Domina de *Gilliſland* conceſſit eaſdem Libertates in Terra ſua de *Gilliſland*.

Willielmus Filius *Ormy de Yreby* dedit totam Manſionem ſuam in qua ſolebat habitare in Villa de *Gilecruce* integre & plenarie cum Domibus, Orto, Pomerio & omnibus aliis Pertinenciis. 78.

Idem *Willielmus* per aliam Cartam dedit decem Acras Terræ cum Pertinentiis, & Grangiam ſpectantem ad Manſionem quam per Priorem Cartam dederat.

Willielmus Filius *Ormy* Clericus dedit undecim Acras Terræ arabilis in Villa de *Gilecruce*. 79.

W. Abbas de *Caldra* recognoſcit ſe & Conventum ſuum teneri Abbati & Conventui de *Holm.* in annua Solucione Dimidiæ *Marcæ* pro quadam Terra in *Gilecruce*. 80.

Alicia Filia *Rogeri* Filii *Gerardi* dedit 5 Acras Terræ arabilis in Territorio de *Sacmirdagh*. 81.

Waldevus Filius *Gamelli* Terram que dicitur *Toftes* & *Hale* in Campo de *Kirkeby*, & Terram & Mariſcum infra Foſſatum Monachorum, & duas Acras Terræ ad Caput predicti Foſſati &c.

Adam Filius *Waldevi* confirmavit omnes Donationes Patris ſui. 82.

Waldevus Filius *Gameli* confirmavit Donationem *Alani* Filii ſui de uno Tofto.

Idem *Waldevus* confirmavit Monachis totam Calumpniam quam habuit in *Sperſtanerig*. 83.

Laurentius Filius *Roberti* Seneſcalli de *Newbiging* dedit totam Terram de *Sperſtanerig*. 84.

Liolinus Filius *Liolini* dedit octo Acras & dimidiam Terræ in Toftis de *Kirkebychore*.

Robertus de Broy & *Amabilia* ſponſa ejus dederunt xvi Acras Terræ in Territorio de *Kirkebychore* & Mariſcum ad capita earum.

Johannes de Veteri Ponte dedit unam Culturam Terræ quæ dicitur *Caſtelrig* cum pertinentiis ſuis, in qua continentur xxv Acræ Terræ & Dimidia.

Idem

Idem *Johannes* per aliam Cartam conceſſit eiſdem Monachis Paſturam Quadringentis Ovibus & xx Multonibus cum Sectis ſuis unius anni, & tot Bobus & Vaccis & Equis quot opus habuerint ad Terram ſuam de *Hale* alcendam & Domum ſuam tenendam & opera ſua facienda, & ad ſex Sues & unum Verrem cum ſectis ſuis unius anni. Et quando dicti Monachi adducent Animalia ſua ad Nundinas vel Forum habebunt liberum acceſſum & receſſum cum illis in predicta Paſtura de *Kirkebychore*; & accipient Brueriam & Petas & Turbas & omnia alia neceſſaria &c.

85. *Laurentius* Filius *Roberti* Seneſcalli de *Neubigging* dedit totam partem ſuam de Mariſco inter *Neubigging* & illos & communem Paſturam ccc & lx Ovibus & xx Vaccis & uni Tauro & xxx Bobus in Campo de *Neubigging* & in omnibus Locis ubi ſua propria Animalia paſcebantur.

Adam Filius *Waldevi* de *Kyrkebyſhore* dedit quinque Acras Terræ arabilis in Territorio de *Kyrkebyſhore*.

Idem *Adam* confirmavit Donacionem *Alani* Fratris ſui de octo Acris Terre & Medietate Mariſci in *Kirkebyſhore*.

Lyolphus Filius *Lyolphi* quietum clamavit totum rectum & calumpniam in ſupra memorata Donacione *Waldevi* Filii *Gamelli*.

Thomas Extraneus dedit tres Acras Terræ arabilis in Aquilonari parte de *Croſsneguine*.

86. *Adam* Filius *Liulphi* dedit totam Terram quam Pater ſuus habuit in Campo qui dicebatur Morlandis in Territorio de *Kyrkebyſhore* verſus *Soureby*.

Idem *Adam* dedit tres Acras Terræ arabilis de Dominico ſuo cum Prato eidem Terræ adjacenti in Territorio de *Kirkebiſhore*.

Amabilia Filia *Waldevi de Bereford* quietum clamavit totum Rectum quod habuit in Terra quam *Waldevus* Filius *Gamelli* dedit Monachis, ut ſupra, pro qua Terra recepit Excambium a dicto *Waldevo*; dedit etiam totam terram ſuam in *Maydinegate* & duas Acras Terræ ad Caput illius Terræ, pro quibus etiam recepit alias Terras in Excambium ab eodem *Waldevo*.

87. *Robertus Broy* confirmavit eandem Donationem.

Idem *Robertus* dedit Monachis totam Terram ſuam de *Mardinegate* uſque ad Domos ipſorum Monachorum & duas Acras ad Caput ejuſdem Terræ verſus Occidentem in Excambium pro aliis Terris quas Monachi ei dederunt.

Gilbertus Filius *Arnaldi de Kirkebiſhore* quietum clamavit Tenementum quod Monachi habebant in Territorio de *Kyrkebyſhore*.

Robertus de Bereford confirmavit Donationem ſupradictam *Roberti de Broy*.

88. *Lyulphus* Filius *Lyulphi* confirmavit Donationem *Waldevi* Filii *Gamelli* de octo Acris Terræ & Mariſco ad Caput earundem, ſicut ſuperius.

Robertus de Bereford confirmavit Donationem *Roberti de Broy*.

Alanus Filius *Waldevi* dedit unum Toftum & unum Croftum de una Acra Terræ in Villa de *Kyrkebyſhore*.

Idem *Alanus* dedit octo Acras Terræ in Territorio de *Kyrkebyſhore* & medietatem Mariſci ad Capita earum; hæc eſt potius Confirmatio prioris Donationis.

Arnaldus de Kirkebiſhore dedit duas Acras Terræ in *Sandſlath*.

Fulcus & *Ameſia* ſponſa ejus dederunt duas Acras Terræ verſus *Wartheberth*.

89. *Gilbertus* Filius Adæ de *Kirkebyſhore* confirmavit omnes Donationes *Waldevi* Avi ſui.

Gilbertus Eugayn de *Kyrk.* & *Eva* Uxor ejus quietum clamaverunt totum Jus quod habuerunt in tertia parte Grangiæ de *Hale*.

Gilbertus Filius *Adæ de Kirkebyſhore* juramento preſtito obligavit ſe & heredes ſuos Monachis de *Holm.* ad warrantizandum eis omnes Donationes quas *Waldevus* Avus ejus eis dedit in *Kirkebeſhore* ad Grangiam ſuam de *Hale* pertinentes, & Mariſcum &c. ut ſupra in Cartis ejuſdem *Waldevi*.

Adam Filius *Hugonis de Soureby*, *Warinus de Prato* & *Willielmus* Filius *Adæ* Filii *Liulphi* abjuraverunt totum Clamium ſuum in magno Mariſco quem Monachi habuerunt ex Dono ſæpe nominati *Waldevi* Filii *Gamelli*.

Gilbertus Filius *Adæ de Kyrkeby.* dedit x Acras 90.
Terræ ſuper *Warthegergh*, & obligavit ſe & Hæredes ſuos ad warrantizandas eas.

Conventum eſt inter Abbatem & Conventum de *Holm.* ex una parte & Eccleſiam Sancti *Michaelis* de *Kyrkebyſhore* ex altera, quod Monachi reddent decimam Garbam predictæ Eccleſiæ de omnibus Terris quas habuerint in eadem Parochia.

Amabilia Filia *Waldevi de Bereford* in libera Viduitate ſua poſt Mortem *Roberti de Broy* Mariti ſui dedit Monachis totam Terram ſuam in *Kirkebyſhore*.

Idonea de Leyburn in Viduitate ſua quietum cla- 91.
mavit Monachis de *Holm.* totum Jus & Clamium ſuum in Vaſto in Territorio de *Kirkebyſhore*, inter *Morflat* & le *Mardingate*.

Thomas de Multon Filius *Thomæ de Multon* de- 92.
dit eiſdem Monachis quandam partem Terre in Villa Sancti *Botulphi* ad Edificia ſibi & ſuis in eadem Terra facienda; ſcilicet, quater xx Pedes in Longitudine &c.

A. Abbas de *Melros* & ejuſdem loci Conventus conceſſerunt Abbati & Conventui de *Holm.* ut in Domibus ſuis in Terra quam Monachi de *Melros* habebant in Villa Sancti *Botulphi* de Dono Domini *Thomæ de Multon* in tempore Nundinarum una cum ipſis manerent, & inhabitarent omni Tempore & haberent omnia alia Ayſiamenta ſicut ipſi Monachi de *Melros*, & quod haberent medietatem Proventuum dictarum Domorum & Terræ ad dictam Terram edificandam.

P. Abbas de *Melros* confirmavit ſupraſcriptam Conceſſionem.

Radulphus Filius *Thomæ de Sancto Botulpho* dedit Monachis de *Holm.* unam Placeam Terræ in Villa Sancti *Botulphi*.

Simon Filius *Aylef Camerarii* dedit totum Pra- 93.
tum ſuum in *Wynteringmedue* in Territorio de *Roucheſt*.

Robertus Filius *Aylef* confirmavit ſupradictam Donationem *Simonis* Fratris ſui.

Walterus de Tyndale vendidit Monachis de *Holm.* totam Terram ſuam in *Novo Caſtro* cum Edificiis & Pertinentiis ſuis, reddendo inde Domino Regi debitam Firmam, ſcilicet tres Obolos per Annum.

Bartholomeus Benedictus vendidit eiſdem Mona- 94.
chis totam Terram ſuam in *Novo Caſtro* in *Pampedene* cum Edificiis & Pertinentiis, reddendo Regi tres obolos annuatim.

Petrus de Graunt dedit eiſdem Terram ſuam in *Herterpol* in qua habitavit, cum omnibus edificiis &c. ad liberum Burgagium pertinentibus, & Croftum clauſum Muro cum duobus Toftis.

Robertus de Brus confirmavit ſupradictam Do- 95.
nationem.

Robertus le Graunt Burgenſis de *Herterpol* obligavit ſe & heredes ſuos per Sacramentum Monachis de *Holm.* ad ſolvendum eis annuatim xx Solidos Argenti

Argenti apud *Holm.* pro Terra quam *Petrus le Graunt* Frater ejus dedit eis, ut ſupra.

Robertus de Brus Dominus Vallis *Anandiæ* ſuſcepit ſub Protectione ſua Monachos de *Holm.* & Homines & omnia ſua.

Idem *Robertus* Senior & Uxor ejus *Eufemia* dederunt eiſdem Monachis Piſcariam de *Torduff.*

96. *Robertus de Brus* Junior confirmavit hanc Donationem.

Willielmus de Brus iterum confirmavit eandem.

99. Anno Domini M. CC. Nonogeſimo quarto Abbas & Conventus de *Melros* ad Feodi Firmam dimiſerunt Abbati & Conventui de *Holmcoltram* totam Terram ſuam ad *Rainpatrick* cum Piſcariis & Salinis, &c. reddendo inde annuatim dimidiam Marcam Argenti.

100. *Robertus de Brus* confirmavit ſupraſcriptam Conventionem inter prædictos Abbates de dictis Piſcariis & Salinis. Carta ejus data apud *Loghmaban* die Sancte *Lucie* Virginis, Anno Domini M. CC. nonogeſimo quarto, Teſtibus Dominis *Umfrido de Boſco*, *Adam del Crokedaik*, Militibus, *Roberto de Brus*, Comite de *Karrig*, *Rogero de Kirkepatrick* & aliis.

Huctredus Filius *Fergus* dedit Monachis de *Holm.* Villam quæ dicitur *Kirkewynny* ad Feodi Firmam, cum Paſnagio per vi Libras annuatim.

Rolandus Filius predicti *Huctredi* conceſſit eiſdem Monachis dictam Villam de *Kirkewynny* cum omnibus Pertinentiis ſuis ad Feodi Firmam, & unam Salinam in *Loghendello*, & Ligna ad Salinam, & Paſturam quatuor Bobus & Quingentis Porcis, cum omnibus aliis Ayſiamentis, reddendo inde decem Libras annuatim.

102. *Walterus de Berkelay* Camerarius Regis *Scotiæ* dedit Monachis de *Holm.* Terram quam prius tenuerunt juxta Pontem de *Pollackercin* adeo libere poſſidendam ſicut aliqua Terra in Regno *Scotiæ* poſſideri poterat.

Rolandus Filius *Huctredi* illam Donationem confirmavit, ut etiam *Ingeramus de Ballo*, *Euſtachius de Ballo*, & *Willielmus* Rex *Scotiæ*, & *Jocelinus Glaſguenſis* Epiſcopus.

103. *Patricius* Filius *Thomæ de Wyrkinton* dedit totam Terram ſuam in *Galwaye* que dicitur *Lochent.*

Rolandus Filius *Huctredi* dedit unam Salinam in *Salternes*, & unam Piſcariam inter *Polben* & *Sivchaye*, & unam Acram Terre ad Manſionem ædificandam & communem Paſturam xii Vaccis cum ſuis Vitulis & uni Tauro & quatuor Bobus & duobus Equis, & omnia alia Ayſiamenta.

Alexander Rex *Scotorum* confirmavit prædictas Donationes dicti *Rolandi* de Villa de *Kyrguny* & de Salina & Piſcaria. *Jocelinus Glaſguenſis* Epiſcopus ſimiliter.

105. *Alanus* Filius *Roland Scotiæ* Conſtabularius conceſſit eiſdem Monachis terram de qua inter ipſum & dictos Monachos fuerat Contentio.

106. *Jocelinus Glaſguenſis* Epiſcopus confirmavit eiſdem Monachis Locum & Capellam in *Galwaya* que dicitur *Kirkewynni*; ſimili modo *Walterus* Epiſcopus ejuſdem Sedis, & Decanus & Capitulum *Glaſguenſe.*

NUM. CCXCIX.

Carta Walteri Candidæ Caſæ *Epiſcopi* *Bullam* Honorii *Papæ recitans, & Capellam de* Kirkewynny *eis confirmans.*

lb. fol. 107.

UNIVERSIS Sancte Matris Eccleſie Filiis preſens Scriptum viſuris vel audituris *Walterus* divina Miſeracione *Candide Caſe* Epiſcopus & *Johannes* ejuſdem loci Archidiaconus & Abbas de *Glenlus Ciſtercienſis* Ordinis *Candide Caſe* Dioceſis, ſalutem in Salutis Auctore; mandatum Domini Pape in hec Verba ſuccepimus.

Honorius Epiſcopus Servus Servorum Dei Venerabili Fratri Epiſcopo *Candide Caſe* & dilectis Filiis Abbati de *Glenlus Candide Caſe* Dioceſis & Archidiacono *Candide Caſe* ſalutem & Apoſtolicam Benediccionem. Venerabilis Frater noſter *Glaſguenſis* Epiſcopus nobis conquerendo monſtravit quod Monachi de *Holm.* & quidam alii *Ciſtercienſis* Ordinis *Karliolenſis* & *Glaſguenſis* Dioceſium quaſdam Parochiales Eccleſias ſue Dioceſis indebite uſurpantes Parachianis & Colonis ipſorum expulſis ipſas in Grangias & Oratoria ſimplicia converterunt, in ipſius non modicum Prejudicium & Gravamen. Ideoque Diſcrecioni veſtre per Apoſtolica Scripta mandamus quatenus convocatis partibus audiatis Cauſam Appellacione Remota Fine debito terminetis, facientes quod ſtatueritis per Cenſuram Eccleſiaſticam firmiter obſervati. Teſtes autem qui nominati fuerint ſi ſe Gracia, vel Odio, vel Timore ſubtraxerint per Cenſuram eandem Appellacione ceſſante cogatis Veritati Teſtimonium perhibere. Quod ſi non omnes hiis exequendis poteritis intereſſe tum Frater Epiſcopus cum eorum altero ea nichilominus exſequatur. Dat. apud *Alac.* vi Kal. Junii, Pontificatus noſtri anno ſexto.

Hujus ergo Auctoritate Mandati ad Inſtanciam dicti Epiſcopi *Glaſguenſis*, Monachos de *Holmo* ad noſtram fecimus preſenciam more judiciario citari, quorum Procuratore in noſtra Preſencia conſtituto prefatus Epiſcopus ſuam Intencionem fundavit, in pleno Judicio dicens Capellam de *Kirkgunny* Eccleſiam fuiſſe Parochialem reſpondentem Epiſcopis *Glaſguenſibus* in Procuracionibus, Viſitacionibus & Juriſdiccione & hec omnia Nomine Eccleſie ſue peciit a Monachis de *Holm.* ſibi & Eccleſie ſue de *Glaſgou* plene reſtitui. Sic inquam Partibus in noſtra Preſencia legitime comparentibus & cum debita Solempnitate Juris ad agendum & tranſigendum ſufficienter inſtitutis, poſt multas Altercaciones hinc inde habitas Lis inter Partes hoc fine quievit, ſcilicet, quod prefatus Epiſcopus *Glaſguenſis* predictum locum de *Kirkewynny* & Capellam Sancti *Wynnini* in eo ſitam ob Favorem Religionis conceſſit Monachis de *Holm* liberam & quietam ab omnibus Epiſcopalibus & ab omni Exaccione & Parochiali Obnoxitate, Habendam & poſſidendam pacifice & quiete, ſecundum Tenorem Conceſſionis bone Memorie *Jocelini* Epiſcopi *Glaſguenſis* & Confirmacionis Domini *Innocencii* Pape quas inde habent Monachi prenominati. Nos autem de Aſſenſu Partium voluntario & ad Inſtanciam illorum dictam Compoſicionem approbamus, ratam habemus, & Apoſtolica Auctoritate qua in ea Cauſa fungimur confirmamus eandem. Et ad ipſius Compoſicionis Firmitatem nos Sigillum in noſtra

Preſencia

Preſencia ad majus Teſtimonium & plenam Securitatem huic Iuſtrumento fecimus adhiberi.

Sine data, aut Teſtibus, ſed Papa hic Nominatus, erat Honorius *Quartus, & ſextus annus Pontificatus ejus fuit annus Domini* 1291, *vide Bullam* Innocentii *Papæ ſuper hac Capella de* Kirkewynny *ſupra inter Bullas Papales hujus Abbatiæ.*

Ib. fol. 109. *Durandus* Filius Chriſtiani dedit Monachis de *Holmcoltram* totam terram ſuam quæ vocatur *Achencork*, in Fedo de *Kyrkoneville* cum omnibus Pertinentiis, reddendo inde annuatim unam Marcam Argenti.

110. *Bridoch* relicta ſupradicti *Durandi* confirmavit Donationem ejus de Terris *Mayby* & *Achencork* & quietum clamavit totum Jus quod in dictis Terris habere potuit.

Andreas Filius *Roberti* Filii *Simonis* confirmavit eandem Donationem, ſub eadem Conditione reddendi ei unam Marcam annuatim.

111. *Willielmus* Filius *Michaelis* de *Kirkonevill* quietum clamavit totum Jus quod habere potuit in ſupradictis Terris de *Maiby* & *Achencork*.

Idem *Willielmus* dedit medietatem totius Terræ que jacet inter *Polleychos* & *Geneſik*, & extendit uſque ad Aquam de *Nud* & medietatem totius Muſſæ, quæ eſt infra predictas diviſas.

112. *Andreas* Filius *Michaelis de Kirkonnevill* pro quadam Summa Pecuniæ ei præ manibus tradita dedit eiſdem Monachis totam Culturam Terræ in Territorio de *Kirkonevill* quæ vocatur *Muſtard-Garth*, cum omnibus Pertinentiis ſuis.

Idem *Andreas* quietum clamavit totum Jus quod habere potuit in medietate Terræ & Muſſæ quam Avus ejus *Willielmus* de *Kirkonevill* dedit his Monachis.

113. *Thomas* Filius *Andreæ de Kirkonevill* in *Galwydia* dedit medietatem totius Terræ & Muſſæ cum le *Hiriſperd* quæ jacet inter *Polthos* & *Geneſik* in Territorio de *Kirkonevill* juxta aliam medietatem ejuſdem Terræ & Muſſæ quam *Willielmus* Filius *Michaelis de Kirkonevell* prius eiſdem Monachis contulerat in eodem Territorio. Hiis Teſtibus, Dompno *Johanne* Abbate de *Dulci Corde*, Domino *Johanne de Geveliſton*, Domino *David de Thorthorald*, Militibus, *Michaele* Filio *Durandi*, *Waltero* & *Johanne* Filiis ejuſdem, *Willielmo de Sancta Clara*, *Ada de Culwenne*, *Thoma de Arbigland*, *Adam le Furbeur*, *Andrea de Kirkonevill*, & aliis.

114. Anno Gratiæ M. CC. XL. quarto, die Sancti *Jacobi* Apoſtoli Abbas & Conventus de *Holm.* & Dominus *Euſtachius de Ball* convenerunt de omnibus Querelis & Controverſiis quas habuerunt ad invicem & dictus Dominus *Euſtachius* tactis ſanctis promiſit ſe firmiter obſervaturum omnia quæ continentur in Carta quam Monachi habent de Donatione *Walteri de Berkeley*, quam inde ſupra.

115. *Robertus* Filius *Simonis de Kirkonevill* conceſſit Monachis unam Piſcariam cum Pertinentiis ſuis ſuper Aquam de *Nud*, a Rivulo qui diſtenditur de *Kirkonevill* & cadit in Aquam de *Nyd* uſque ad locum *Polleſterheved*, etiam unum Toftum & dimidiam Acram Terræ prope Ripam verſus Mare ad Ayſiamenta ſua ad ſuſtentandam eandem Piſcariam, &c. & Paſturam ſex Bobus & ſex Vaccis & duobus Equis, & liberum Introitum & Exitum per Terras ejuſdem *Roberti*.

Andreas Filius *Roberti* confirmavit Conceſſionem *Willielmi* Filii *Michaelis de Kirkonevill* de Medietate totius Terræ inter *Pollecho* & *Greneſik* & Medietate Muſſæ quæ eſt inter eaſdem Diviſas, & dedit eis locum idoneum ad ponendam Minam ſuam &c.

116. *Thomas* Filius *Andreæ de Kirkonevill* dedit Monachis unam Marcam annui Redditus perpetuo percipiendam, quam *Michael* Filius *Durandi* ſolvere debebat, cum omnibus aliis Serviciis quæ facere eidem conſueverunt; & confirmavit eis illam dimidiam Rodam Terræ quam eis contulerat *Andreas* Filius *Michaelis* Filii *Willielmi de Kirkonevill*, & omnes alias Donationes Anteceſſorum ſuorum & Anteceſſorum dicti *Andreæ*.

Idem poſtea hanc Donationem per aliam Cartam confirmavit.

117. *Michael* Filius *Durandi* remiſit Monachis unam Marcam quam ipſi tenebantur annuatim ei reddere pro Terris & Tenementis de *Mayby* & *Athencork*.

Thomas de Kirkonevill confirmavit omnes Cartas quas Conventus de *Holmo* habebat de *Andrea* Patre ſuo.

Rogerus Grindeget dedit Monachis unum Toftum in *Dumfres*.

NUM. CCC.

Carta Roberti Glaſguenſis *Epiſcopi de Capella de* Kyrkewyni *Monachis de* Holmcoltram *appropriata.*

Ib. fol. 122.

ROBERTUS Permiſſione Divina *Glaſguenſis* Epiſcopus dilectis ſibi in CHRISTO Filiis Abbati & Conventui de *Holmcoltram* Ordinis *Ciſtercienſis*, *Karliolenſis* Dioceſis ſalutem, gratiam & benedictionem. Pie memorie *Jocelinus* Epiſcopus *Glaſguenſis* Predeceſſor noſter Deo & Eccleſie veſtre Sancte *Marie*, vobis ac Succeſſoribus veſtris locum & Capellam in *Galwidia* que dicitur *Kirkewyny* in liberam, puram & perpetuam Elemoſinam conceſſit ſcriptoque ſuo Epiſcopali Auctoritate confirmavit, volens ut vos predictam Capellam & locum teneretis & poſſideretis libere & pacifice a preſtacionibus Synodalium, Epiſcopalium & omnium Onerum ordinariorum quieti totaliter & immunes. Quam quidem Capellam per xl annos ſic inconcuſſe poſſidetis liberam & quietam de Epiſcopalibus & Sinodalibus & omnibus aliis Exaccionibus ex Conceſſione ejuſdem *Jocelini* Predeceſſoris noſtri vobis & Eccleſie veſtre conceſſam & collatam, & ex certa ſciencia *Innocencii* Pape tercii auctoritate Apoſtolica confirmatam. Porro bone memorie *Walterus Glaſguenſis* Epiſcopus prefati *Jocelini* Succeſſor predicte Sedi Apoſtolice conquerendo monſtravit, quod Monachi de *Holm.* & quidam alii *Ciſtercienſis* Ordinis *Karliolenſis* & *Glaſguenſis* Dioceſium quaſdam parochiales Eccleſias ſue Dioceſis indebite uſurpantes, Parochianis & Colonis ipſarum violenter expulſis ipſas in Grangias & Oratoria ſimplicia converterunt in ejuſdem Epiſcopi Prejudicium non modicum & Gravamen, ac ipſo ad Epiſcopum *Candide Caſe*, Abbatem de *Glenlus* & Archidiaconum *Candide Caſe*, optinente per Apoſtolica ſcripta mandari ut convocatis partibus cauſam audirent & eam fine debito terminarent. Coram quibus partibus more judicario evocatis & in Judicio ſufficienter inſtructis legitime comparentibus cum mandatis legaliter factis ad agendum, defendendum, tranſigendum, componendum ac omnia alia faciendum que cauſe ſeu negocii qualitas expoſcebat, Lis hoc fine conquievit, ſcilicet, quod jam dictus *Walterus Glaſguenſis* Epiſcopus predictum locum de *Kirkewynny*

& Capellam Sancti *Wininy* in eo ſitam, Dei Intuitu & Religionis Favore antedictis Monachis de *Holm.* conceſſit liberam & quietam ab omnibus Epiſcopalibus & ab omnimodis Exaccione & Parochiali Obnoxitate; Habenda & poſſidenda pacifice & quiete. Quam Compoſicionem memorati Judices approbantes & ratam habentes auctoritate qua in dicta cauſa fungebantur apoſtolica roboraverunt, & ſub Sigillis ſuis publice confirmaverunt. Et conſequenter premiſſas Conceſſiones ſic pie & ſalubriter factas Decanus & Capitulum Eccleſie *Glaſguenſis* piis Oculis intuentes pariter & approbantes confirmare curaverunt prout in ſuis Literis manifeſtius continetur. Ut hec omnia & ſingula vidimus & intuiti ſumus in Inſtrumentis autenticis prefatorum Epiſcoporum *Jocelini* & *Walteri* qui conceſſerunt ut premittitur; *Candide Caſe* Epiſcopi, Abbatis de *Glenlus* & Archidiaconi *Candide Caſe* auctoritate Apoſtolica cognoſcencium & Compoſicioni de qua fit mencio ſupra Auctoritatem & Firmitatem preſtancium; *Innocencii* Pape tercii Conceſſionem prelibati *Jocelini* ex certa ſciencia confirmantis, & Confirmacionis Capituli noſtri *Glaſguenſis*, quibus inſpectis, ſepiuſque revolutis, examinatis, diſcuſſis, ponderatis ac plenius intellectis a noſtre Juriſdiccione ordinaria quacumque & omnimoda, Succeſſorum noſtrorum Officialium ceterorumque Miniſtrorum noſtrorum cujuſcumque Condicionis exiſtant, vos Succeſſoreſque veſtros, Locum veſtrum de *Kyrkewiny*, Capellam ejuſdem, Monachos veſtros ibidem viciſſim exiſtentes, Familiam, Famulos, Servientes, Tenentes & Inquilinos veſtros, Lares in Terris & Poſſeſſionibus veſtris foventes, non ſolum Auctoritate Apoſtolica, verum eciam preſcripcione quadragenaria quod omnem prorſus excludit accionem, exemptos judicialiter pronunciamus, voſque immunes ab omni Sarcina Ordinarii, Liberos in hac parte & pleno jure vallatos, noſque, Succeſſoreſque noſtros nichil poſſe nec debere ſuper premiſſis ut premittitur contra vos abſque nota Sacrilegii & Romani Pontificis Contemptum, attemptare, ſtatuere, decernere aut immutare quia Sacrilegii inſtar eſt a Principe diffinitum revolvere, aut in dubium revocare ſentencialiter & diffinitive declaramus, Inſinuantes Chriſti Fidelibus univerſis quod vos per Procuratorem veſtrum legitime conſtitutum proteſtati eſtis palam coram nobis & manifeſte quod Conceſſionibus Apoſtolice Sedis, Capituli *Glaſguenſis* Confirmacionibus, & Beneficio preſcripcionis, de quibus ſupra in ſingulis Inſtrumentis plenius fit mencio per quamcumque dicta contraria ſeu facta nullo modo renunciare vultis ſet eiſdem uti conjunctim & diviſim & inniti ad Defenſionem veſtram prout convenit intenditis cum effectu. Sane licet gracie plenitudo adjeccione non indigeat & ſupervacuis agitetur impendiis que ſolem certat faſcibus adjuvare. Liberales Conceſſiones bone Memorie *Jocelini* & *Walteri* & graciam ſummi Pontificis vobis factam in hac parte, qui plenitudo gracie dicitur & omnia ſupernatat, Jura ſequentes & eaſdem ratas habentes & illibatas ex habundanti vobis & Eccleſie veſtre Succeſſoribuſque veſtris Caritatis Intuitu & ſacre Religionis optentu Capellam de *Kyrkewyni* noſtre Dioceſis memoratam, cum omnibus Pertinenciis ſuis perpetuo applicandam uſibus veſtris pro nobis & Succeſſoribus noſtris pleno Jure tam in Temporalibus quam in Spiritualibus, Decimaſque majores, minores, Obvenciones, Oblaciones & Proventus qualitercumque obvenientes in veſtros uſus pro Hoſpitum Suſceptione & Pauperum Subvencione, ſalvis vobis undique Gracia ſummi Pontificis & Proteſtacione premiſſis, Auctoritate preſenti, de gracia concedimus ſpeciali; & ad majorem Securitatem premiſſorum & Firmitatem, hoc preſens Scriptum Decanus noſter & Capitulum *Glaſguenſe* poſt maturiorem Examinacionem & Indagacionem frequenciorem Intuitu Dei & Religionis Favore, memoratis Religioſis Abbati & Conventui de *Holm* ad noſtram inſtanciam ex certa Sciencia & unanimi Conſenſu confirmaverunt gratuita Approbacione, per Sigilli ſui communis Approbacionem ſolemniter roborantes. In Teſtimonium premiſſorum preſentibus Sigillum eſt appenſum.

Idem Epiſcopus conceſſit Monachis quod Capellam ſuam de *Kyrkewynni*, Cimiterium, & Alteria dicte Capellæ, conſecrare & reconciliare poſſent quoties fuiſſet neceſſarium.

Robertus Filius *Willielmi de Moffet* dedit Conventui de *Holmcoltram* unum Toftum cum Crofto in Villa de *Trenguer*.

Ricardus Filius *Leſcelini* dedit unum Toftum in Villa de *Domfres*.

Idem *Ricardus* quietum clamavit Monachis totum Jus ſuum quod habuit in uno Tofto ab ipſis Monachis ſibi ad vitam ſuam conceſſo in eadem Villa de *Dumfres*.

Rogerus Grindegret unum Toftum in eadem Villa de *Domfres*.

Michael Filius *Mathei* dedit unum Toftum in eadem Villa.

Edwardus de Brus Dominus *Galwidiæ* remiſit & quietum clamavit eiſdem Monachis totum Jus ſuum in annua firma decem Librarum Sterlingorum quam ipſi reddere ſolebant Dominis de *Botil* pro Terris quas habebant apud *Kyrkwynni* in *Gallwidia*, ex Dono & Conceſſione *Rolandi* Filii *Huctredi* & aliorum Donatorum.

Inquiſitio capta de Terris &c. Monachorum de Holmcoltram.

Ib. fol. 127.

INQUISICIO facta apud *Kirkwynnyn* die Lunæ proxima poſt Feſtum Sancti *Michaelis* ſuper omnimodis terris & redditibus ad dictam Domum ſpectantibus coram *Johanne de Berwyk* & *Adam de Boldene* Clericis Venerabilis Patris Domini *J.* dei gracia *Glaſguenſis* Epiſcopi, cui Inquiſicioni faciende Husbandi intererant ſubſcripti, videlicet *Gilmor Macwynnyn* & *Medard Macdali*, & *Macmal*, & *Calii*, qui jurati & diligenter examinati in preſencia Domini *Gilberti* Filii Domini *Gonewaldi* & *Johannis* Filii ejus dicunt quod omnes Terræ & Redditus dicte Domus ſe extendunt ad xxxv Libras & xx Denarios Terris ſuis Dominicis & Fructibus Capelle ejuſdem & Molendini duntaxat exceptis, que quidem Terre Husbandis aſtendantur. In Signum vero hujus Inquiſicionis facte dicti Dominus *G.* & *J.* Filius ejus Sigilla ſua appoſuerunt dictis Die & Loco, Anno Gracie M. CCC. XXIX.

Willielmus Filius *Patricii* de *Caldelec* dedit Monachis de *Holmcoltram* decem Acras terræ arabilis in Territorio de *Caldebeck*, in cultura quæ vocatur *Eskhend*.

Idem *Willielmus* per aliam Cartam dedit eiſdem Monachis dimidiam Acram terræ arabilis in eadem cultura.

Omnes

Omnes Chartas ſupraſcriptas vidi etiam in Chartulario Rev. Hugonis Todd *de* Penrith *in Com.* Cumbriæ, *in quo nihil addendum invenì præter tantum Chartam ſequentem.*

Carta Henrici *Regis Senioris per quam Monachos de* Holmcultrum *ſuſcipit in ſuam Protectionem & poſſeſſiones eorum confirmat.*

Regiſt. de Holmcultram, penes Rev. Hug. Todd de Penrith in Com. Cumb. p. 486.

HENRICUS Dei Gratia Rex *Angliæ*, Dux *Normanniæ* & *Aquitaniæ* & Comes *Andegaviæ*, Archiepiſcopis, Epiſcopis, Abbatibus, Comitibns, Baronibus, Juſticiariis, Vicecomitibus & omnibus Miniſtris & fidelibus ſuis, ſalutem. Sciatis, quod ſuſcepi in manu mea & Cuſtodia & Protectione Abbatiam de *Holmcultrum*, & Abbatem ipſius Abbatiæ, & Monachos ibidem Deo ſervientes, & terras & omnes res & poſſeſſiones ſuas. Et dono & concedo eis in perpetuam Elemoſinam, & preſenti Carta mea confirmo totam Inſulam de *Holmcultrum*, per rectas diviſas ſuas, cum omnibus pertinentiis ſuis; Et *Raby* cum rectis diviſis ſuis; Et Maremium in Foreſta de *Englewood* ad Ædificia ſua, & ad omnia Domui ſuæ neceſſaria facienda, & paſturam Porcis eorum ſine Pannagio; & Cortices lignorum quæ præciderint ipſorum erunt. Quare volo, & firmiter precipio, ut ipſa Abbatia & iidem Monachi omnia ſupradicta habeant & teneant bene & in pace, libere & quiete, integre & plenarie & honorifice, in terris, in boſco & plano, in paſturis, in Aquis & Molendinis, in viis & ſemitis & ſabulonibus, & in omnibus aliis rebus & aliis locis, cum omnibus libertatibus & liberis Conſuetudinibus ſuis. Teſtibus *Nicholao* & *Rogero* Capellanis Regis, &c.

Vide Ricardi *Regis confirmationem ſuperioris Cartæ in Monaſt. Vol.* 1. p. 885.

NUM. CCCI.

Bulla de tranſlatione Abbatiæ de Aberconwey, & de validitate Bullarum a Pontifice nondum Benedicto & Conſecrato confectarum, ac electi nomen nullatenus continente.

Fœdera & Concord. &c. Vol. 2. p. 427. A. D. 1289. A. 17. Ed. 1. Ex Autogr.

NICHOLAUS Epiſcopus ſervus ſervorum Dei, dilectis filiis Abbati & Conventui Monaſterii de Aberconewete in Wallia, Ceſtertienſis Ordinis, Bangorenſis Dioceſis, ſalutem & Apoſtolicam Benedictionem.

Ex parte cariſſimi in Chriſto filii noſtri Edwardi Regis Angliæ illuſtris, fuit propoſitum coram nobis, quod felicis recordationis, Honorius Papa, Predeceſſor noſter, ante conſecrationem & Benedictionem ſuam, intellecto, quod Monaſterium veſtrum ob certas cauſas rationabiles, in loco, ubi tunc erat, non poterat commode remanere,

Prefatus Predeceſſor, nondum benedictus & conſecratus, ad devotam ipſius Regis ſupplicationis inſtantiam, transferendi prefatum Monaſterium de præmiſſo loco ad locum, in quo nunc ſitum eſſe dinoſcitur, per litteras ſuas, bullatas bulla ſua, quæ nomen ſuum nondum exprimebat, vobis conceſſit liberam facultatem; Sicque vos litterarum ipſarum auctoritate, ſicut aſſeritis, de priori loco præfatum Monaſterium tranſtuliſtis.

Licet igitur quoad hujuſmodi actum, ſeu gratiam, eædem litteræ, ſic bullatæ, plenam, immo pleniſſimam in ſe habeant poteſtatem, maxime cum ſedes Apoſtolica, ante conſecrationem & benedictionem Electi in ſummum Pontificem, cum defectiva Bulla, Electi nomen nullatenus exprimente, bullare litteras ſuas conſueverit ab antiquo;

Ut tamen de mentibus rudium error omnis totaliter evellatur, veſtris & ipſius Regis devotis ſupplicationibus inclinati, quod per eaſdem litteras ſuper hoc factum eſt ratum & firmum habentes, id, prout tenemur, auctoritate Apoſtolica approbamus, & preſentis ſcripti patrocinio communimus.

Nichilominus declarantes, ſeu decernentes hujuſmodi tranſlationem dicti Monaſterii, eandem vim, eundemque vigorem habere, ac ſi per litteras dicti Predeceſſoris, integra bulla bullata, alias tamen legitime facta eſſet.

Nulli ergo &c.

Dat. *Reatæ* 12 Kalendas Septembris, Pontificatus noſtri anno ſecundo.

Sub filis ſericis flavi rubeique coloris.

NUM. CCCII.

Charta Adæ de Brus *de Piſcaria de* Normanby *Monachis de* Rievall *conceſſa.*

Autog. penes Tho. Strangways Robinſon in Com. Ebor. Armig.

OMNIBUS ſancte Matris Eccleſie filiis Adam de Brus ſalutem. Sciatis me conceſſiſſe & hac preſenti carta mea confirmaſſe Deo & Eccleſie Sancte Marie Rievall & Monachis ibidem deo ſervientibus piſchariam de Normaneby & octo acras terre quas dimiſit eis Rogerus Hoſt, tenendas libere & quiete ab omni terreno ſervicio & exactione ſeculari in viis & ſemitis & omnibus aliis rebus, per omnia ſicut in carta ejuſdem Rogeri continetur & heredum ejus. His teſtibus, Roberto Clerico de Mortona, Willielmo Ingelram, Stephano Koſel, Willielmo Heriz, Simone Coleby, Willielmo de Tamet & Ricardo filio ejus, Stephano de Piket, Hugone Luncle, Rainaldo de Tuneſtal, Rogero Genero Rogeri Hoſt & Willielmo fratre ejus, Alexandro Camerario, Roberto de Hoc, Stephano Pincerna, Willielmo de Malteby, Rogero filio Baldrici de Martona, Thoma Piſtore.

In ſigillo eques armatus, circumſcriptio exeſa.

NUM.

NUM. CCCIII.

Penes Radulphum Thoreſby de Leedes in Co. Ebor. Armig.

Carta Johannis de Euer de Putura Foreſtarum quam remittit Abbati & Conventui Ryevallis, in agro Eboracenſi.

HOC ſcriptum cyrographatum teſtatur quod Johannes de Euer conceſſit, remiſit & quietum clamavit Abbati & Conventui Ryevallis & eorum ſucceſſoribus, pro ſe & heredibus ſus, totum jus & clamium quod habuit, vel habere potuit in putura Foreſtarum, vel ſervientibus ejuſdem Foreſtarum. Quam puturam Dominus Johannes aliquando exigebat de dictis Abbate & Conventu, ratione terrarum, & tenementorum cum pertinentiis quæ dicti Abbas & Conventus habuerunt in Weſterdale die confectionis hujus ſcripti. Conceſſit etiam idem Johannes quod dictus Abbas & Succeſſores ſui in perpetuum quieti ſint de homagio faciendo, eidem Johanni & heredibus vel aſſignatis ſuis pro terris & tenementis omnibus cum ſuis pertinentiis quæ dicti Abbas & Conventus tenuerunt die confectionis præſentium in parva Broćton & in Kyrkeby, in Cliveland, ſalvis tamen eiſdem Johanni & heredibus ſuis fidelitate dicti Abbatis & ſucceſſorum ſuorum, & aliis ſervitiis de dictis terris & tenementis ſuis debitis & conſuetis, excepto dicto homagio tamen. Ita tamen quod ſi dictæ terræ ſeu tenementa in parte vel in toto ad manum ſecularem in poſterum deveniant, tenenda in feodo & hereditate tunc dicti tenentes tam homagium quam alia ſervitia inde debita & conſueta, dicto Johanni & heredibus ſuis facient & facere teneantur, non obſtante præſenti ſcripto, ſeu conceſſione prædicta. In cujus rei teſtimonium præſenti ſcripto ad modum cyrographi confecto prædictus Johannes, pro ſe & heredibus ſuis vel aſſignatis, & præfatus Abbas pro ſe & ſucceſſoribus ſuis, ſigilla ſua alternatim appoſuerunt. Hiis teſtibus, Domino Ernaldo de Percy, Nicholao de Menil, Alexandro de Cave, Roberto Euer, Milite, Willielmo de Moubray, Johanne de Midleton, Willielmo Euer, Richardo de Fenton, Johanne de Kirkeby, Bret & aliis. Datum apud Ryevallem in Octava Sancti Johannis Baptiſtæ, anno gratiæ Milleſimo, trecenteſimo ſecundo.

NUM. CCCIV.

Penes eundem.

Carta Walteri filii Aliciæ de terris in Territorio de Oſgoteby Monachis de Ryevalle conceſſis.

OMNIBUS Chriſti fidelibus preſentibus & futuris Walterus filius Alicie quondam uxoris Henrici filii Walteri de Folketon ſalutem. Noveritis me conceſſiſſe & hac preſenti carta mea confirmaſſe Deo & beate Marie & Eccleſie & Monachis Ryevall, & eorum ſucceſſoribus ibidem Deo ſervientibus in liberam puram & perpetuam Elemoſinam totum pratum cum pertinentiis——— in territorio de Oſgotebi, quod habuerunt ex donatione dicte Alicie ——— ſicut in Carta ejuſdem Alicie quam inde habent, plenius continetur. Ita quod nec ego nec heredes mei nec aliquis per nos unquam jus vel clamium in predicto prato cum pertinentiis poterimus exigere, vel inde contra dictum Abbatem & Monachis de cetero calumpniam movere. Et ego & heredes mei warrantizabimus acquietabimus & defendemus dictis Abbati & Monachis & eorum ſucceſſoribus predictum pratum cum pertinentiis ut liberam puram & perpetuam elemoſinam ſicut predictum eſt contra omnes homines Chriſtianos & Judeos in perpetuum. In cujus rei teſtimonium preſenti ſcripto ſigillum meum appoſui. Hiis teſtibus. Willielmo de Acton. Thoma de Wilakeby———de Folketon. Thoma de Helm. Willielmo Creſacre. Willielmo de Morpath. Thoma de———— Willielmo filio Roberti filio ————————& aliis.

Carta lacera & deleta & abſque ſigillo.

NUM. CCCIV. B.

Privilegium Alexandri 4ti *Papæ Monachis de* Rieval *de non ſolvendis decimis.*

Regiſt. Abbatiæ de Melſa penes Rev. D. Stubbs Archid. Sancti Albani.

ALEXANDER Epiſcopus ſervus ſervorum dei venerabilibus fratribus Eboracenſi Archiepiſcopo Apoſtolice ſedis legato, & Dunelmenſi Epiſcopo, & dilectis filiis clericis in eorum Epiſcopatibus conſtitutis ſalutem & apoſtolicam benedictionem. Audivimus & audientes admirati ſumus, quod cum fratribus Rievallis ſicut aliis omnibus Ciſtercienſis Ordinis a patribus & predeceſſoribus noſtris conceſſum ſit, & a nobis ipſis poſtmodum confirmatum, ne de laboribus quos propriis manibus aut ſumptibus excolunt nemini decimas ſolvere teneantur; quidam ex eis nichilominus contra indulgenciam ſedis Apoſtolice decimas exigere & extorquere preſumunt, & ſiniſtra interpretatione apoſtolicorum privilegiorum captum pervertentes aſſerunt de novalibus deberi intelligi ubi de laboribus eſt inſertum. Quoniam igitur manifeſtum eſt omnibus qui recte ſapiunt, interpretationem hujuſmodi perverſam eſſe, & intellectui ſano contrariam, cum ſecundum captum illorum a ſolucione decimarum tam de terris illis quas deduxerunt vel deducunt ad cultum, quam etiam de terris cultis quas propriis manibus vel ſumptibus excolunt ſint penitus abſoluti, ne ullus contra eos materiam habeat malignandi, vel quomodolibet in poſterum juſticiam moleſtandi, per apoſtolica ſcripta vobis precipiendo mandamus quatenus omnibus qui veſtre ſunt poteſtatis auctoritate noſtra prohibere curetis, ne a memoratis fratribus de Rievalle, vel a fratribus aliorum Monaſteriorum Ciſtercienſis Ordinis, qui in Epiſcopatibus veſtris conſiſtunt de novalibus vel de aliis terris, quas propriis manibus vel ſumptibus excolunt, vel de nutrimentis animalium decimas preſumunt quomodolibet extorquere. Nam ſi de novalibus voluiſſemus tantum intelligi, ubi ponimus de laboribus de novalibus poneremus; ſicut in privilegiis quorundam apponimus aliorum. Quia vero non eſt conveniens ut contra inſtituta ſedis Apoſtolice temere veniatur que obtinere debent inviolabilem firmitatem per apoſtolica ſcripta vobis precipiendo mandamus, ut ſi qui Canonici, Monachi vel Laici contra privilegia ſedis Apoſtolice predictos fratres de decimarum exaccione gravaverint, laicos excommunicacionis ſentencia percellatis, reliquos ab officio

ficio ſuo appellatione remota ſuſpendatis, & tam excommunicationis ſententiam quam ſuſpenſionis faciatis uſque ad dignam ſatisfactionem obſervari. Ad hec preſencium vobis auctoritate precipiendo mandamus quatinus ſi qui in fratres preſcriptorum monaſteriorum manus violentas injecerint, appellacione & dilacione remota, eos accenſis candelis excommunicatos diſtriccius evitari donec congrue ſatisfaciant predictis fratribus, & cum literis Dioceſani Epiſcopi rei veritatem continentibus apoſtolico ſe conſpectui repreſentent. Dat. Lateran. Kal. Maii.

Ego Frater S. dictus Abbas Rievallis teſtimonium perhibeo hanc libertatem a Domino Papa nobis indultam, & in eodem reſcripto etiam aliis Monaſteriis ordinis noſtri in Eboracenſi & Dunelmenſi Epiſcopatibus conſtitutis, unde & preſenti ſcripto ad fidem faciendum ſigillum meum appoſui; cui teſtimonio noſtro ſi fide adhibita acquieſcere nolueritis, originalis copia reſcripti cum neceſſe fuerit, non deerit nobis & aliis ordinis noſtri.

NUM. CCCV.

Regiſt. Sancte Marie Eboraci, in Bibl. Cathed. Ebor.

Carta Abrahæ *filii* Suani de Miton *de tertia parte tofti & duabus acris prati Monachis de* Jorevalle *conceſſis.*

OMNIBUS Chriſti fidelibus preſentibus & futuris Abraham filius Suani de Miton ſalutem. Sciatis me dediſſe & conceſſiſſe & hac preſenti carta mea confirmaſſe Deo & Sancte Marie & Monachis de Jorevalle cum corpore meo tertiam partem totius tofti mei verſus Orientem in villa de Miton, ſcilicet a magna via uſque in Swale, & duas acras prati que jacent in Mileldales in territorio ejuſdem ville, cum aiſiamentis infra villam & extra in liberam & puram & perpetuam elemoſinam pro ſalute anime mee & omnium anteceſſorum & heredum meorum. Et ego Abraham & heredes mei warrantizabimus & defendemus totam predictam terram cum libertatibus ſuis contra omnes homines predictis Monachis imperpetuum. Hiis teſtibus, Alano de Kirkeby, Andrea de Holtby, Alexandro de Hethelingthorp, Jordano Capellano, Thoma filio Thome de Miton, Roberto Garn, & aliis.

NUM. CCCVI.

Collect. Hugonis Thomas Gencroſi.

Carta Morgani, Kadawalani, *&* Meriedoci *filiorum* Caradoci, *Donationem dicti* Caradoci *Monachis* Ciſtercienſibus *de* Pendar *in* Wallia, *confirmans.*

OMNIBUS Chriſti fidelibus ad quos preſens ſcriptum pervenerit *Morgan* & *Kadawalan* & *Meriedoc* filii *Caradoci* ſalutem. Sciat Univerſitas veſtra quod ego, *Morgan* ſcilicet & fratres mei *Kadawalan* & *Meriedoc* communi aſſenſu Donacionem concedimus & confirmamus quam *Caradocus Verbeis* fecit Deo & ſancte *Marie* & Ordini *Ciſtercienſi* & Fratri *Meilero* & Fratribus de *Pendar*, ſcilicet totam Terram que jacet inter tres Aquas, videlicet *Frutſanant* & *Cleudach* & *Nantclokenig*, in plano & in boſco, qui Boſcus dicitur *Hlowenroperdeit*, liberam & quietam & ab omnibus ſeculari-bus exaccionibus immunem hanc terram predictis Fratribus a *Caradoco Verbeis* in perpetuam datam Elemoſinam, & ut libera in perpetuum maneat & quieta Sigilli noſtri Atteſtacione ſancimus & confirmamus, & ad eam illis warantizandam & manutenendam contra omnes & ubique ſi emerſerit neceſſitas poſſe noſtrum preſtabimus. Hujus Confirmacionis Teſtes ſunt, *Karadaut* filius *Eniau*, *Grunu* filius *Rewalon*, *Blethin* filius *Breavel*, *Seiſil* filius *Weveric*, *Willielmus* filius *Gurgwenu*, *Hlewarth* filius *Jewat*, *Mariedud* filius *Gurgan*, *Dunewal* filius *Jewan*, *Juſtinus* filius *Retherth.*

NUM. CCCVI. B.

Carta Walteri de Clifford *de terra conceſſa Monachis de* Val Dore.

Penes Joh. Smith de Acton Burnel in Com. Salop. Armig.

WALTERUS de Clifford omnibus hominibus ſuis, *Francis Anglis* & *Wallenſibus* ſalutem. Notum ſit tam futuris quam preſentibus, quod ego Walterus de Clifford, conſenſu Margarete uxoris mee & omnium heredum meorum, pro ſalute anime mee & uxoris mee, patrum & matrum noſtrarum, filiorum & filiarum noſtrarum, & Osberti filii Hugonis, & pro animabus omnium predeceſſorum meorum & Succeſſorum, conceſſi Deo & beate Marie & Abbati Val-Dore & Monachis ſuis terram quam Willielmus de Forda que in Canterſelif——— cum omnibus pertinentiis ſuis, ſcilice tin boſco & in plano & prato & aqua in perpetuam elemoſinam, liberam & quietam a Decimis & ab omni ſervitio terre & conſuetudine ſervili, ad Abbatiam conſtruendam in honore Dei & beate Marie, ad incrementum Ordinis Monaſtici Ciſtercienſium. Conceſſi etiam eis preter hoc & dedi communem paſturam terre mee, & ut Catalla in foreſta mea omnia que eis ſunt neceſſaria ad edificia ſua conſtruendum de feodo meo quod pertinet ad Brenteis. Conceſſi etiam & dedi decimam meam de Redditibus meis de toto feodo meo de———in denariis & decimam piſcium de omnibus piſcariis meis & retibus propriis. Hec omnia ſupradicta eis conceſſi & dedi de me & heredibus meis libere & quiete & in pace tenenda; ita tamen ut Abbatia——— in Canterſelif cum Abbate & Conventu in perpetuum fixa permaneat. Si quis vero ſuper hac terra eis calumpniam impoſuerit Ego & heredes mei eam omnino eis acquietabimus. Hiis Teſtibus, David venerabili Epiſcopo Menevenſi, Willielmo de Bracy, Osberto filio Hugonis, Margareta de Clifforde, Waltero de Clifford juvene, & Roſamunda ſorore ſua, Rad. de Baſcherevilla, Helya de Marun, Hugone de Gaye, Willielmo de Bonhelle, Symone Monacho & Ricardo Capellano & multis aliis.

Indorſamentum hujus ſcripti

Carta Walteri ſenioris de Clifford & Margarete uxoris.

Num. CCCIII.

Penes Radulphum Thoresby de Leedes in Co. Ebor. Armig.

Carta Johannis de Euer de Putura Foreſtarum quam remittit Abbati & Conventui Ryevallis, in agro Eboracenſi.

HOC ſcriptum cyrographatum teſtatur quod Johannes de Euer conceſſit, remiſit & quietum clamavit Abbati & Conventui Ryevallis & eorum ſucceſſoribus, pro ſe & heredibus ſus, totum jus & clamium quod habuit, vel habere potuit in putura Foreſtarum, vel ſervientibus ejuſdem Foreſtarum. Quam puturam Dominus Johannes aliquando exigebat de dictis Abbate & Conventu, ratione terrarum, & tenementorum cum pertinentiis quæ dicti Abbas & Conventus habuerunt in Weſterdale die confectionis hujus ſcripti. Conceſſit etiam idem Johannes quod dictus Abbas & Succeſſores ſui in perpetuum quieti ſint de homagio faciendo, eidem Johanni & heredibus vel aſſignatis ſuis pro terris & tenementis omnibus cum ſuis pertinentiis quæ dicti Abbas & Conventus tenuerunt die confectionis præſentium in parva Brocton & in Kyrkeby, in Cliveland, ſalvis tamen eiſdem Johanni & heredibus ſuis fidelitate dicti Abbatis & ſucceſſorum ſuorum, & aliis ſervitiis de dictis terris & tenementis ſuis debitis & conſuetis, excepto dicto homagio tamen. Ita tamen quod ſi dictæ terræ ſeu tenementa in parte vel in toto ad manum ſecularem in poſterum deveniant, tenenda in feodo & hereditate tunc dicti tenentes tam homagium quam alia ſervitia inde debita & conſueta, dicto Johanni & heredibus ſuis facient & facere teneantur, non obſtante præſenti ſcripto, ſeu conceſſione prædicta. In cujus rei teſtimonium præſenti ſcripto ad modum cyrographi confecto prædictus Johannes, pro ſe & heredibus ſuis vel aſſignatis, & præfatus Abbas pro ſe & ſucceſſoribus ſuis, ſigilla ſua alternatim appoſuerunt. Hiis teſtibus, Domino Ernaldo de Percy, Nicholao de Menil, Alexandro de Cave, Roberto Euer, Milite, Willielmo de Moubray, Johanne de Midleton, Willielmo Euer, Richardo de Fenton, Johanne de Kirkeby, Bret & aliis. Datum apud Ryevallem in Octava Sancti Johannis Baptiſtæ, anno gratiæ Milleſimo, trecenteſimo ſecundo.

Num. CCCIV.

Penes eundem.

Carta Walteri filii Aliciæ de terris in Territorio de Oſgoteby Monachis de Ryevalle conceſſis.

OMNIBUS Chriſti fidelibus preſentibus & futuris Walterus filius Alicie quondam uxoris Henrici filii Walteri de Folketon ſalutem. Noveritis me conceſſiſſe & hac preſenti carta mea confirmaſſe Deo & beate Marie & Eccleſie & Monachis Ryevall, & eorum ſucceſſoribus ibidem Deo ſervientibus in liberam puram & perpetuam Elemoſinam totum pratum cum pertinentiis——— in territorio de Oſgotebi, quod habuerunt ex donatione dicte Alicie ——— ſicut in Carta ejuſdem Alicie quam inde habent, plenius continetur. Ita quod nec ego nec heredes mei nec aliquis per nos unquam jus vel clamium in predicto prato cum pertinentiis poterimus exigere, vel inde contra dictum Abbatem & Monachis de cetero calumpniam movere. Et ego & heredes mei warrantizabimus acquietabimus & defendemus dictis Abbati & Monachis & eorum ſucceſſoribus predictum pratum cum pertinentiis ut liberam puram & perpetuam elemoſinam ſicut predictum eſt contra omnes homines Chriſtianos & Judeos in perpetuum. In cujus rei teſtimonium preſenti ſcripto ſigillum meum appoſui. Hiis teſtibus. Willielmo de Acton. Thoma de Wilakeby———de Folketon. Thoma de Helm. Willielmo Creſacre. Willielmo de Morpath. Thoma de———— Willielmo filio Roberti filio ————————& aliis.

Carta lacera & deleta & abſque ſigillo.

Num. CCCIV. B.

Privilegium Alexandri 4ti *Papæ Monachis de* Rieval *de non ſolvendis decimis.*

Regiſt. Abbatiæ de Melſa penes Rev. D. Stubbs Archid. Sancti Albani.

ALEXANDER Epiſcopus ſervus ſervorum dei venerabilibus fratribus Eboracenſi Archiepiſcopo Apoſtolice ſedis legato, & Dunelmenſi Epiſcopo, & dilectis filiis clericis in eorum Epiſcopatibus conſtitutis ſalutem & apoſtolicam benedictionem. Audivimus & audientes admirati ſumus, quod cum fratribus Rievallis ſicut aliis omnibus Ciſtercienſis Ordinis a patribus & predeceſſoribus noſtris conceſſum ſit, & a nobis ipſis poſtmodum confirmatum, ne de laboribus quos propriis manibus aut ſumptibus excolunt nemini decimas ſolvere teneantur; quidam ex eis nichilominus contra indulgenciam ſedis Apoſtolice decimas exigere & extorquere preſumunt, & ſiniſtra interpretatione apoſtolicorum privilegiorum captum pervertentes aſſerunt de novalibus deberi intelligi ubi de laboribus eſt inſertum. Quoniam igitur manifeſtum eſt omnibus qui recte ſapiunt, interpretationem hujuſmodi perverſam eſſe, & intellectui ſano contrariam, cum ſecundum captum illorum a ſolucione decimarum tam de terris illis quas deduxerunt vel deducunt ad cultum, quam etiam de terris cultis quas propriis manibus vel ſumptibus excolunt ſint penitus abſoluti, ne ullus contra eos materiam habeat malignandi, vel quomodolibet in poſterum juſticiam moleſtandi, per apoſtolica ſcripta vobis precipiendo mandamus quatenus omnibus qui veſtre ſunt poteſtatis auctoritate noſtra prohibere curetis, ne a memoratis fratribus de Rievalle, vel a fratribus aliorum Monaſteriorum Ciſtercienſis Ordinis, qui in Epiſcopatibus veſtris conſiſtunt de novalibus vel de aliis terris, quas propriis manibus vel ſumptibus excolunt, vel de nutrimentis animalium decimas preſumunt quomodolibet extorquere. Nam ſi de novalibus voluiſſemus tantum intelligi, ubi ponimus de laboribus de novalibus poneremus; ſicut in privilegiis quorundam apponimus aliorum. Quia vero non eſt conveniens ut contra inſtituta ſedis Apoſtolice temere veniatur que obtinere debent inviolabilem firmitatem per apoſtolica ſcripta vobis precipiendo mandamus, ut ſi qui Canonici, Monachi vel Laici contra privilegia ſedis Apoſtolice predictos fratres de decimarum exaccione gravaverint, laicos excommunicacionis ſentencia percellatis, reliquos ab officio

ficio ſuo appellatione remota ſuſpendatis, & tam excommunicationis ſententiam quam ſuſpenſionis faciatis uſque ad dignam ſatisfactionem obſervari. Ad hec preſencium vobis auctoritate precipiendo mandamus quatinus ſi qui in fratres preſcriptorum monaſteriorum manus violentas injecerint, appellacione & dilacione remota, eos accenſis candelis excommunicatos diſtriccius evitari donec congrue ſatisfaciant predictis fratribus, & cum literis Dioceſani Epiſcopi rei veritatem continentibus apoſtolico ſe conſpectui repreſentent. Dat. Lateran. Kal. Maii.

Ego Frater S. dictus Abbas Rievallis teſtimonium perhibeo hanc libertatem a Domino Papa nobis indultam, & in eodem reſcripto etiam aliis Monaſteriis ordinis noſtri in Eboracenſi & Dunelmenſi Epiſcopatibus conſtitutis, unde & preſenti ſcripto ad fidem faciendum ſigillum meum appoſui; cui teſtimonio noſtro ſi fide adhibita acquieſcere nolueritis, originalis copia reſcripti cum neceſſe fuerit, non deerit nobis & aliis ordinis noſtri.

NUM. CCCV.

Regiſt. Sancte Marie Ebor. in Bibl. Cathed. Ebor.

Carta Abrahæ *filii* Suani de Miton *de tertia parte tofti & duabus acris prati Monachis de* Jorevalle *conceſſis.*

OMNIBUS Chriſti fidelibus preſentibus & futuris Abraham filius Suani de Miton ſalutem. Sciatis me dediſſe & conceſſiſſe & hac preſenti carta mea confirmaſſe Deo & Sancte Marie & Monachis de Jorevalle cum corpore meo tertiam partem totius tofti mei verſus Orientem in villa de Miton, ſcilicet a magna via uſque in Swale, & duas acras prati que jacent in Mileldales in territorio ejuſdem ville, cum aiſiamentis infra villam & extra in liberam & puram & perpetuam elemoſinam pro ſalute anime mee & omnium anteceſſorum & heredum meorum. Et ego Abraham & heredes mei warrantizabimus & defendemus totam predictam terram cum libertatibus ſuis contra omnes homines predictis Monachis imperpetuum. Hiis teſtibus, Alano de Kirkeby, Andrea de Holtby, Alexandro de Hethelingthorp, Jordano Capellano, Thoma filio Thome de Miton, Roberto Garn, & aliis.

NUM. CCCVI.

Collect. Hugonis Thomas Generoſi.

Carta Morgani, Kadawalani, *&* Meriedoci *filiorum* Caradoci, *Donationem dicti* Caradoci *Monachis* Ciſtercienſibus *de* Pendar *in* Wallia, *confirmans.*

OMNIBUS Chriſti fidelibus ad quos preſens ſcriptum pervenerit *Morgan* & *Kadawalan* & *Meriedoc* filii *Caradoci* ſalutem. Sciat Univerſitas veſtra quod ego, *Morgan* ſcilicet & fratres mei *Kadawalan* & *Meriedoc* communi aſſenſu Donacionem concedimus & confirmamus quam *Caradocus Verbeis* fecit Deo & ſancte *Marie* & Ordini *Ciſtercienſi* & Fratri *Meilero* & Fratribus de *Pendar*, ſcilicet totam Terram que jacet inter tres Aquas, videlicet *Frutſanant* & *Cleudach* & *Nantclokenig*, in plano & in boſco, qui Boſcus dicitur *Hlowenroperdeit*, liberam & quietam & ab omnibus ſecularibus exaccionibus immunem hanc terram predictis Fratribus a *Caradoco Verbeis* in perpetuam datam Elemoſinam, & ut libera in perpetuum maneat & quieta Sigilli noſtri Atteſtacione ſancimus & confirmamus, & ad eam illis warrantizandam & manutenendam contra omnes & ubique ſi emerſerit neceſſitas poſſe noſtrum preſtabimus. Hujus Confirmacionis Teſtes ſunt, *Karadaut* filius *Eniau*, *Grunu* filius *Rewalon*, *Blethin* filius *Breavel*, *Seiſil* filius *Weveric*, *Willielmus* filius *Gurgwenu*, *Hlewarth* filius *Jewat*, *Mariedud* filius *Gurgan*, *Dunewal* filius *Jewan*, *Juſtinus* filius *Retherth*.

NUM. CCCVI. B.

Penes Joh. Smith de Acton Burnel in Com. Salop. Armig.

Carta Walteri de Clifford *de terra conceſſa Monachis de* Val Dore.

WALTERUS de Clifford omnibus hominibus ſuis, *Francis Anglis* & *Wallenſibus* ſalutem. Notum ſit tam futuris quam preſentibus, quod ego Walterus de Clifford, conſenſu Margarete uxoris mee & omnium heredum meorum, pro ſalute anime mee & uxoris mee, patrum & matrum noſtrarum, filiorum & filiarum noſtrarum, & Osberti filii Hugonis, & pro animabus omnium predeceſſorum meorum & Succeſſorum, conceſſi Deo & beate Marie & Abbati Val-Dore & Monachis ſuis terram quam Willielmus de Forda que in Canterſelif——— cum omnibus pertinentiis ſuis, ſcilice tin boſco & in plano & prato & aqua in perpetuam elemoſinam, liberam & quietam a Decimis & ab omni ſervitio terre & conſuetudine ſervili, ad Abbatiam conſtruendam in honore Dei & beate Marie, ad incrementum Ordinis Monaſtici Ciſtercienſium. Conceſſi etiam eis preter hoc & dedi communem paſturam terre mee, & ut Catalla in foreſta mea omnia que eis ſunt neceſſaria ad edificia ſua conſtruendum de feodo meo quod pertinet ad Brenteis. Conceſſi etiam & dedi decimam meam de Redditibus meis de toto feodo meo de———in denariis & decimam piſcium de omnibus piſcariis meis & retibus propriis. Hec omnia ſupradicta eis conceſſi & dedi de me & heredibus meis libere & quiete & in pace tenenda; ita tamen ut Abbatia——— in Canterſelif cum Abbate & Conventu in perpetuum fixa permaneat. Si quis vero ſuper hac terra eis calumpniam impoſuerit Ego & heredes mei eam omnino eis acquietabimus. Hiis Teſtibus, David venerabili Epiſcopo Menevenſi, Willielmo de Bracy, Osberto filio Hugonis, Margareta de Clifforde, Waltero de Clifford juvene, & Roſamunda ſorore ſua, Rad. de Baſcherevilla, Helya de Marun, Hugone de Gaye, Willielmo de Bonhelle, Symone Monacho & Ricardo Capellano & multis aliis.

Indorſamentum hujus ſcripti

Carta Walteri ſenioris de Clifford & Margarete uxoris.

Num. CCCVII.

Penes Walterum Calverley de Calverley in Com. Ebor. Baronettum.

Appellatio Monialium de Synningthuait *contra Archiepiſcopum* Eboracenſem *eo quod ipſe Conventum earum viſitare preſumpſerit, in violationem privilegiorum ordini* Ciſterſienſi *a ſede Apoſtolica indultorum.*

IN dei nomine Amen. Notum ſit omnibus preſens inſtrumentum publicum viſuris vel audituris, quod anno domini Milleſimo ducenteſimo ſeptuageſimo ſexto Pontificatus domini Johannis Pape anno ejus primo Menſe Novembris die decimo octavo hac die in preſentia mei Petri dicti de ſancto Marco Publico Notarii & teſtium ſubſcriptorum ad hoc ſpecialiter vocatorum & rogatorum Religioſe mulieres ſoror Iſabella, ſoror Margeria, ſoror Ingreta, Moniales Monaſterii de Synningthwait Ordinis Ciſtercienſis Eboracenſis dioceſis Inſinuarunt propoſuerunt appellaverunt & appellationem innovarunt ſub forma ſubſcripta. Inſinuamus proponimus & notum facimus publice vobis univerſis & ſingulis in hac Cathedrali Eccleſia ſancti Pauli London congregatis & preſentibus, Quos omnes in teſtes hujus facti noſtri coram clero & populo invocamus. Nos ſoror Iſabella ſoror Margeria dicta Graymore & ſoror Ingreta de Walkingham Moniales Monaſterii de Synningthwait ordinis Ciſtercienſis Eboracenſis dioceſis quod licet a longiſſimis retroactis temporibus quorum non extat memoria Abbatibus Prioribus Prioriſſis Conventibus ac fratribus & ſororibus univerſis tam minoribus quam majoribus ordinis Ciſtercienſis predicti qualiter ubique terrarum & locorum per ſanctam ſedem Apoſtolicam ſpecialiter ſit indultum quod a nullo dioceſano Archiepiſcopo Epiſcopo vel aliquo alio Eccleſiaſtico prelato poſſit aliqua perſona ejuſdem ordinis quoquo modo viſitari vel corrigi vel in aliquam procurationem preſtandam compelli ſeu ad judicium trahi invita. Et quod ſi aliqua ſententia ſuſpenſionis excommunicationis vel interdicti in ipſorum aliqua vel aliquam occaſionem predictorum forſan prolata fuerit nec valeat nec teneat nec aliquod robur habeat firmitatis quamviſque a tanto tempore Prioriſſe dicte domus de Synningthuait ordinis Ciſtercienſis predicti que pro tempore fuerunt per dominum Abbatem de Fontibus ejuſdem ordinis confirmari ſecundum ipſius ordinis inſtituta conſueverunt actenus & preciſe nullo loci dioceſano ſe opponente vel alio quocunque nomine ordinari cujuſcumque fuerint que uſque ad hec tempora tam dictus Abbas de Fontibus quam Prioriſſa & Conventus ejuſdem domus de Synningthuait in qujus ſtatus & libertatis poſſeſſione a longiſſimis temporibus retroactis quorum non extat memoria quantum ad omnia predicta que precipue in partibus illis publica ſunt & notoria Dominus tamen Archiepiſcopus Eboracenſis loci Dioceſanus qui nunc preeſt per officialem ſuum & quoſdam alios in dicta domo noſtra de Synningthuait viſitationis officium multipliciter verbo & facto viſus eſt exercere invitis nobis Prioriſſa & multis aliis de conventu ejuſdem domus reclamantibus qui in prejudicium & gravamen noſtrum & Eccleſie noſtre & ſtatus noſtri & religionis noſtre ſubverſionem, nec non privilegiorum ordinis noſtri predicti a ſede Apoſtolica indultorum premiſſa preſumpſit attentare, Nos ſtatum & poſſeſſionem libertatis noſtre predicte contraque juſticiam ſpoliando & nobis alias gravis & injurioſus multipliciter exiſtens propter quod ex parte noſtra & quarundam aliarum Monialium noſtrarum nobis in hoc facto adherentium pro ſtatu & libertate noſtra & dicte domus noſtre & ordinis Ciſtercienſis predicti fuit ab initio ſtatuti contra comminaciones & uſurpaciones hujus a ſede Apoſtolica, a dicto Domino Archiepiſcopo & officiali ſuo & alias publice legittime in ſcriptis appellat. & provocat. & nihilominus ab ipſa uſurpacione facta & gravamine toto. Cumque idem dominus Archiepiſcopus ſeu officiarius ſuus poſt hujus appellationem a nobis ad ſedem Apoſtolicam legitime interjectam & poſt iter arreptum ad dictam appellationem proſequendam ſentencias ſuſpecionis & excommunicationis ſicut reſervientibus quibuſdam dicitur in nos & quaſdam conſorores noſtras in hoc facto nobis adherentes occaſione predicta ſcienter & prudenter contra juſticiam provulgabit ac inaniter & abſurde gravamina gravaminibus ac injurias injuriis accumulando ſententiam amonicionis & depoſicionis in nos Iſabellam Prioriſſam Margeriam & Ingretam Moniales predictas & quaſdam alias conſorores noſtras non vocatas non monitas non convictas non confeſſas nec per contimaciam abſentes nullo ſervato juris ordine abſque omni cauſe cognicione & ſine cauſa rationabili & jam poſt apellacionem a nobis ut predictum eſt interpoſitam ſcienter & prudenter injuſte proferre. Ac inſuper quandam aliam Monialem dicte domus noſtre per quaſdam alias conſorores noſtras ejuſdem domus ordinis Ciſtercienſis predicti & libertatum ſuarum Inimicas & ſe nobis in hoc caſu opponentes de———poſtmodum electam injuſte preſumpſit & cum de jure non poſſit confirmare, Nos ſtatu & poſſeſſione libertatis noſtre predicte & poſt appellationem noſtram predictam ſcienter & prudenter ſpoliando contra juſticiam. Propter quod nos Iſabella predicta Prioriſſa & alie Commoniales noſtre nobis in hoc caſu pro ſtatu & libertate noſtra & domus noſtre adherentes appellacioni noſtre prius ab officio predicto & alias publice pro ſtatu noſtro & eccleſie noſtre libertatibus ac ordinis Ciſtercienſis predicti ad ſedem Apoſtolicam interpoſite firmiter inherentes & ab eiſdem appellationibus ſive provocacionibus nullo modo recedentes ſed eandem ſeu eaſdem adhuc coram vobis clero & populo inovantes & ex eiſdem cauſis ex habundanti conſimiliter adhuc appellantes. Item at nunc ex habundanti ab omni predicta ſententia ſuſpenſionis excommunicationis interdicti amonicionis ſeu depoſicionis, Nec non ab electione & confirmacione predictis atque ab omni facto & gravamine ejuſdem Archiepiſcopi officiarii ſeu commiſſarii ſui cujuſcunque dominum Papam in hiis ſcriptis coram vobis omnibus publice appellamus, Domum noſtram predictam conventum noſtrum totum & precipue perſonas noſtras & conſororum noſtrarum & cauſam noſtram totam protectioni ſedis Apoſtolice totaliter & confidenter ſupponentes. Ad hec ſicut prius quam cito pervenit ad noſtram noticiam quod dominus Archiepiſcopus novum ſigillum nomine Prioriſſe intruſe & conventus totius feciſſet fabricari veteri ſigillo uti prohibendo ac quaſdam conſorores noſtras Moniales domus predicte carſerali cuſtodie mancipari & ipſas carſerali cuſtodie mancipatas detineri faciendo ac nobiſmetipſis appellantibus capcionem incarceracionem & detencionem poſt omnes appellaciones predictas & iter arreptum contra juſticiam

‡ commi-

comminando & varias insidias ad hoc nobis ponendo ob gravamina predicta & eorum quodlibet, nec non & nequit de cetero in nostrum prejudicium seu status nostri immutationem per dictum Archiepiscopum vel alium attemptetur ad dictam sedem Apostolicam prius legitime appellamus ita & modo iterum in hiis scriptis solempniter & consimiliter appellamus, eandem appellacionem coram vobis dominis quorum interest testimonium invocamus invocantes ad hec eandem sedem Apostolicam ex causis predictis & earum qualibet in hiis scriptis nomine nostro & consororum nostrarum predictarum sic detemptarum & aliarum commonialium nostrarum nobis in hoc casu pro statu nostro & Ecclesie nostre libertatibus ac ordinis Cisterciensis predicti adherentium solempniter & publice appellamus personas nostras mobilia & immobilia ac se moventia ad nos & dictam domum nostram qualitercunque pertinentia cum juribus libertatibus & pertinentiis protectioni sedis Apostolice supponentes. Actum London in Ecclesia sancti Pauli London presentibus hiis testibus, Willielmo Bigod Clerico Hugone & Roberto de Derby Roberto de Dolida Rogero de Redenhall Bartholomeo de Habbugg Johanne de Leycestria Nicholao de Wynton Andrea de Raucia Clericis & pluribus aliis & est sciendum quod hoc instrumentum est duplicatum.

Et ego Petrus dictus de sancto Marco de ferent Authoritate sancte Romane Ecclesie publicus Notarius huic appellationi interfui rogatus scripti in publicam formam redegi & signum posui.

Examinatur & concordat cum originali remanente inter evidentias domini regis apud Turrem sive Pallatium sancte Marie extra muros civitatis Eborum.

Per me Henricum Sandwish Custodem ibidem Evidentiarum.

Et hoc transcriptum ad literam concordat cum exemplari supradicto.

NUM. CCCVIII.

Vetus eandem.

Privilegia ab Alexandro *Papa concessa Monialibus de* Synningthwait.

ALEXANDER Papa tertius.

ALEXANDER Episcopus servus servorum dei dilectis in Christo filiabus Christiane Prioriſſe Monasterii Ecclesie S. Marie de Synningthwait ejusdem sororibus tam presentibus quam futuris regularem vitam professis in perpetuum. Quotiens illud a nobis petitur quod religioni & honestati convenire dinoscitur animo nos decet libenti concedere & petentium desideriis congruum suffragium impertiri. Ea propter dilecte in Christo filie vestris justis postulationibus annuimus & prefatum Monasterium beate dei genetricis semper virginis Marie in quo divino estis obsequio mancipate sub beati Petri & nostra protectione suscepimus & presentis scripti previlegio communimus. Imprimis siquidem statuentes ut ordo Monasticus qui secundum deum & beati Benedicti regulam & institutionem Cisterciensium fratrum in eodem Monasterio institutus esse dinoscitur perpetuis ibidem temporibus inviolabiliter observetur. Preterea quascunque possessiones quecunque bona idem Monasterium in presentiarum juste & canonice possidet aut in futurum concessione Pontificum largicione Regum vel Principum oblatione fidelium seu aliis justis modis prestante domino poterit adipisci firma vobis vestrisque successentibus & illibata permaneant. In quibus hec propriis duximus exprimenda vocabulis locum ipsum in quo prefatum Monasterium situm est cum omnibus pertinentiis suis. Ex dono Galfridi filii Bertrami Haget duas carrucatas terre ex dono Simonis Ward & Matildis uxoris sue & Willielmi filii ejus locus qui dicitur Essolth cum suis pertinentiis in bosco & plano & in terra arata & aqua libera & absoluta ab omni exactione, sicut in eorum authentico scripto exinde facto continetur. Paci quoque & tranquillitati vestre paterna sollicitudine providere volentes authoritate Apostolica prohibemus ut infra clausuras locorum seu grangiarum vestrarum nullus violentiam vel rapinam sive furtum committere ignem apponere seu hominem capere vel interficere audeat. Liceat quoque vobis clericos vel laicos a seculo fugientes liberos & absolutos ad conversionem vestram recipere & in vestro Monasterio absque contradictione alicujus retinere. Prohibemus insuper ut nulli fratrum vel sororum vestrarum post factam in loco vestro professionem fas sit de eodem loco absque licentia discedere, discedente vero absque literarum vestrarum cautione nullus audeat retinere. Sane laborum vestrorum quos propriis manibus aut sumptibus colitis sive de nutrimentis vestrorum animalium nullus omnino a vobis decimas exigere presumat. Obeunte vero te nunc ejusdem loci Prioriſſa vel earum quelibet succedentium nulla ibi qualibet subreptionis astucia seu violencia preponatur nisi quam sorores communi consensu vel sororum pars consilii sanioris secundum deum & beati Benedicti regulam providerint eligendam. Decernimus igitur ut nulli omnino hominum liceat prefatum monasterium vestrum temere perturbare aut possessiones ejus auferre vel ablatas retinere minuere seu quibuslibet vexationibus fatigare sed omnia integra conserventur eorum pro quorum gubernacione ac sustentacione concessa sunt usibus omnimodis profutura, salva sedis Apostolice Authoritate & Eboracensis Archiepiscopi canonica reverentia. Si qua igitur Ecclesiastica Secularisve persona hanc nostre constitutionis paginam sciens contra eam temere venire temptaverit, secundo tertiove commonita nisi reatum suum digna satisfactione correxerit potestatis honorisque sui dignitate careat ream & se divino judicio existere de perpetrata iniquitate cognoscat & a sacratissimo corpore & sanguine dei & domini redemptoris nostri Jesu Christi aliena fiat atque in extremo examine districte ultioni subjaceat; Cunctis autem eidem loco sua jura servantibus sit pax domini nostri Jesu Christi, Quatinus & hic fructum bone actionis percipiant & apud districtum judicem premia eterne pacis inveniant. A M E N.

Ego Alexander Catholice Ecclesie Episcopus.

Ego Bernardus Portuensis & Sancti Ruffini Episcopus.

Ego Gualterus Albanensis Episcopus.

Ego Ardicio Diaconus Cardinalis sancti Theodori.

Ego Cynthius Diaconus Cardinalis sancti Adriani.

Ego

Ego Johannes Presbiter Cardinalis Johannis & Pauli tunc temporis Pamathii.

Ego Willielmus Presbiter Cardinalis tunc temporis ſancti Petri ad Vincula.

Ego Boſo Presbyter Cardinalis ſancte Prudentiane tunc temporis Poſcorum.

Ego Petrus Presbiter Cardinalis tunc temporis ſancti Laurencii in Damaſo.

Ego Johannes Presbiter Cardinalis tunc temporis ſancti Marcii.

Ego Hugo Diaconus Cardinalis ſancti Euſtachii juxta templum Agrippe.

Ego Vicellus Diaconus Cardinalis ſanctorum Sergii & Bachi.

Ego Petrus Diaconus Cardinalis ſancte Marie in Aquiro.

Datum Tuſculani per manum Gratiani ſancte Romane Eccleſie ſubdiaconi Notarii xv Kalendas Januarii. Indictione vi. Incarnationis divine anno Milleſimo ſeptuageſimo ſecundo. Pontificatus vero domini Alexandri Pape tertii Anno xiv^to.

Examinatur & concordat cum originali remanente inter Evidentias domini Regis apud Turrem ſive Pallacium ſancte Marie extra muros Civitatis Eborum.

Per me Henricum Sandwiſh cuſtodem Evidentiarum ibidem.

NUM. CCCIX.

Penes eundem. *Bulla* Gregorii *Papæ Privilegia Monialium de* Synningthwait *confirmans.*

GREGORIUS Papa octavus.

GREGORIUS Epiſcopus ſervus ſervorum dei dilectis in Chriſto filiabus Prioriſſe & Conventui Monaſterii de Synningthwait Ciſtercienſi Eboracenſis dioceſeos ſalutem & Apoſtolicam benedictionem. Cum a nobis petitur quod juſtum eſt & honeſtum tam vigor equitatis quam ordo exigit rationis ut id per ſollicitudinem officii noſtri ad debitum perducatur effectum. Ea propter dilecte in domino filie veſtris juſtis poſtulacionibus grato concurrentes aſſenſu perſonas veſtras & monaſterium de Synningthwait in quo divino eſtis obſequio mancipate cum omnibus bonis que in preſentiarum rationabiliter poſſidet aut in futurum juſtis modis preſtante domino poterit adipiſci ſub beati Petri & noſtra protectione ſuſcipimus, ſpecialiter autem terras poſſeſſiones redditus & alia bona veſtra ſicut ea omnia juſte ac pacifice poſſidetis vobis & per vos eidem Monaſterio authoritate apoſtolica confirmamus & preſentis ſcripti patrocinio communimus, diſtrictius inhibentes ne quis de ortis & virgultis veſtris ſeu de veſtrorum animalium nutrimentis a vobis decimas exigere vel extorquere preſumat. Nulli ergo omnino hominum liceat hanc paginam noſtre protectionis confirmationis & inhibitionis infringere vel ei auſu temerario contraire. Si quis autem hec attemptare preſumpſerit indignationem omnipotentis dei & beatorum Petri & Pauli Apoſtolorum ejus ſe noverit incurſurum. Datum Interamnæ vii Idus Junii Pontificatus noſtri anno decimo.

Examinatur & concordat cum originali remanente inter Evidentias domini Regis apud Turrem ſive Pallatium ſante Marie extra muros civitatis Eborum.

Per me Henricum Sandwiſh cuſtodem ibidem Evidentiarum.

NUM. CCCX.

Penes eundem. *Bulla* Lucii *Papæ Monialibus de* Synningthwait *Privilegia a predeceſſore ſuo* Alexandro *tertio conceſſa, confirmans.*

LUCIUS Papa tertius.

UNIVERSIS filiis ſancte Matris Eccleſie hanc paginam inſpecturis Dominus P. Abbas de Fontibus ſalutem in domino. Noveritis nos inſpexiſſe literas Romanorum Pontificum Lucii viz. & Alexandri & Gregorii ſerico bullatas non cancellatas nec raſas nec aliqua parte ſui viciatas in forma que ſubſequitur. Lucius Epiſcopus ſervus ſervorum dei dilectis in Chriſto filiabus Agneti Prioriſſe de Synningthuayt ejuſdem ſororibus tam preſentibus quam futuris regularem vitam profeſſis in perpetuum, prudentibus virginibus que ſub habitu religionis accenſis lampadibus per opera ſanctitatis jugiter ſe preparunt ire obviam ſponſo, Apoſtolicum debet adeſſe preſidium ne forte cujuſlibet temeritatis incurſus aut eas a propoſito revocet aut robur quod abſit ſacre religionis infringat, ea propter dilecte in Chriſto filie veſtris juſtis poſtulationibus clementer annuimus, & prefatum Monaſterium de Synningthuait in quo divino eſtis obſequio mancipate felicis recordationis Alexandri Pape predeceſſoris noſtri veſtigiis inherentes ſub beati Petri & noſtra protectione ſuſcipimus & preſentis ſcripti privilegio communimus. In primis ſiquidem ſtatuentes, ut ordo monaſticus qui ſecundum deum & beati Benedicti regulam atque inſtitutionem Ciſterciencium Fratrum in eodem Monaſterio noſcitur inſtitutus perpetuis ibidem temporibus inviolabiliter obſervetur, preterea quaſcunque poſſeſſiones quecunque bona idem Monaſterium inpreſentiarum juſte & canonice poſſidet aut in futurum conceſſione Pontificum largicione Regum vel Principum oblacione fidelium ſeu aliis juſtis modis preſtante domino poterit adipiſci firma vobis veſtriſque ſuccidentibus & illibata permaneant. In quibus hec duximus exprimenda vocabulis, locum ipſum in quo prefatum Monaſterium ſitum eſt cum omnibus pertinenciis ſuis, ex dono Gaufridi filii Bertrami Haget duas carrucatas terre, ex dono Symonis Ware & Matildis uxoris ſue & Willielmi filii ejus locum qui dicitur Eſſold cum ſuis pertinenciis in boſco & plano & terra culta & inculta & in aqua libera & abſoluta ab omni exactione ſicut in eorum ſcripto authentico exinde facto continetur. Sane labores veſtros quos propriis manibus vel ſumptibus colitis, ſive de nutrimentis veſtrorum animalium nullus a vobis decimas extorquere preſumat.

preſumat. Liceat quoque vobis perſonas liberas & abſolutas e ſeculo fugientes ad converſionem recipere & eas abſque contradictione aliqua retinere. Prohibemus inſuper ut nulli ſororum veſtrarum fas ſit ſine Prioriſſe ſue licentia de eodem loco deſcedere deſcedente vero abſque communium literarum cautione nullus audeat retinere. Interdicimus etiam ut nullus in Eccleſiam ipſam interdicti aut in vos ſuſpenſionis vel excommunicationis ſententiam ſine manifeſta & rationabili cauſa promulgare preſumat, porro libertates & immunitates rationabiliter Monaſterio veſtro indultas & hactenus obſervatas ratas habemus, & eas authoritate Apoſtolica confirmamus cum autem generale interdictum terre fuerit liceat vobis clauſis januis non pulſatis campanis excluſis excommunicatis & interdictis ſuppreſſa voce divina officia celebrare. Obeunte vero te nunc ejuſdem loci Prioriſſa, vel earum qualibet que tibi ſucceſſerit, nulla ibi qualibet ſubrepcionis aſtucia ſeu violencia preponatur niſi quam ſorores communi conſenſu vel ſororum pars conſilii ſanioris ſecundum dei timorem & beati Benedicti regulam perviderint eligendam. Paci quoque & tranquilitati veſtre paterna in poſterum ſollicitudine providere volentes authoritate apoſtolica prohibemus ut nullus infra clauſuras domorum veſtrarum ſeu grangiarum violentiam facere furtum committere ſeu hominem capere vel interficere audeat. Decernimus igitur ut nulli omnino hominum liceat prefatum Monaſterium temere perturbare aut ejus poſſeſſiones auferre vel ablatas retinere minuere ſeu quibuſlibet vexationibus fatigare ſed omnia integra conſerventur earum pro quarum gubernacione ac ſuſtentacione ſunt uſibus omnimodis profutura, ſalva ſedis Apoſtolice authoritate. Si qua igitur in futurum Eccleſiaſtica ſeculariſve perſona hanc noſtre conſtitutionis paginam ſciens contra eam temere venire tentaverit ſecundo tertiove commonita niſi reatum ſuum congrua ſatisfactione correxerit poteſtatis honoriſque ſui careat dignitate, reamque ſe divino judicio exiſtere de perpetua iniquitate cognoſcat, & a ſanctiſſimo corpore & ſanguine dei & domini redemptoris noſtri Jeſu Chriſti aliena fiat atque in extremo examine diſtricte ultioni ſubjaceat, cunctis autem eidem loco ſua jura ſervantibus ſit pax domini noſtri Jeſu Chriſti, Quatenus & hic fructum bone actionis percipiant & apud diſtrictum judicem premia eterne pacis inveniant A M E N.

In cujus rei teſtimonium ſigilla noſtra appoſuimus.

Ego Johannes Presbiter Cardinalis tunc temporis ſancti Marci.

Ego Laboratus Presbiter Cardinalis Sancti Marci trans Tiberim tunc temporis Calixti.

Ego Hubertus tunc temporis Sancti Laurentii in Damaſo Presbiter Cardinalis.

Ego Pandulius Presbiter Cardinalis tunc temporis Baſilice duodecem Apoſtolorum.

Ego Lucius Catholice Eccleſie Epiſcopus.

Ego Theodinus Portuenſis & ſancti Ruffini ſedis Epiſcopus.

Ego Henricus Albanienſis Epiſcopus.

Ego Theobaldus Hoſtienſis & Velletrenenſis Epiſcopus.

Ego Arditio Diaconus Cardinalis ſancti Theodori.

Ego Gratianus ſanctorum Coſme & Damiani Diaconus Cardinalis.

Ego Albinus ſancte Marie nove Diaconus Cardinalis.

Datum Verone per manus Hugonis ſancte Romane Eccleſie Notarii tertio Kalendas Decembris, indictione tertia Incarnationis dominice Milleſimo octuageſimo quarto. Pontificatus vero domini Lucii Pape tercii, anno quarto.

Examinatur & concordat cum originali remanente inter evidencias domini Regis apud Turrem ſive Pallacium ſancte Marie extra muros civitatis Eborum.

Per me Henricum Sandwiſh cuſtodem ibidem Evidentiarum.

NUM. CCCXI.

Bulla Lucii *tertii Papæ de admittendo teſtimonio* Ciſtercienſium *in omnibus cauſis &c.* *Penes eundem.*

LUCIUS Epiſcopus ſervus ſervorum dei venerabilibus fratribus Epiſcopis & dilectis filiis Archidiaconis Decanis & eorum Officialibus & aliis clericis in Anglia conſtitutis ad quos litere iſte pervenerint ſalutem & apoſtolicam benedictionem. Ad audientiam Apellatis noſtri pervenit quod cum dilectis filiabus noſtris Prioriſſe & Sororibus de Synningthwait ab Anteceſſore noſtro pie recordationis Alexandri Pape ſicut ceteris fratribus & ſororibus Ciſtercienſis ordinis per literas Apoſtolicas ſit indultum ut in cauſis ſuis fratrum teſtimonio fulciantur quidam ex vobis verbum illud aliter quam oporteat exponentes in pecuniarum tantum cauſis Teſtimonium fratrum ſuorum admittunt; & ſi quis in aliquos eorum violentas manus injecerit ad convincendum eum teſtimonia fratrum denegant admittenda unde diſcretioni veſtre per Apoſtolica ſcripta precipiendo mandamus quatinus predictam Indulgentiam tam in hiis quam in ceteris cauſis eis integram conſervantes teſtimonium fratrum ſuorum ad convincendos illos qui in eos ſicut diximus manus injecerint violentas nullatenus recuſetis ne vel eorum juſticia legittime non probata depereat vel adverſe partis iniquitas per ſuppreſionem veritatis in eorum prejudicium invaleſcat eos autem quos contra generalem Ciſtercienſis ordinis libertatem decimas ab eis extorſiſſe conſtiterit niſi commoniti reſipuerint clericos quidem ſuſpenſionis laycos vero excommunicationis ſententia ſine appellationis obſtaculo percellatis donec ablata reſtituant & ab auferendis in poſterum congrua preſtita cautione quieſcant. Datum Verone VIII Kalendas Decembris.

Examinatur & concordat cum originali remanente inter evidentias domini Regis apud Turrem ſive Pallatium ſancte Marie extra muros civitatis Eborum.

Per me Henricum Sandwiſh cuſtodem ibidem Evidentiarum.

NUM. CCCXII.

Penes eundem.

Cartæ Willielmi Ward *confirmatoria Donationis Patris ſui factæ Monialibus de* Sinningthuait *de tota terra de* Eſſolt.

SCIANT omnes tam preſentes quam futuri quicunque viderint vel audiverint litteras has Quod Ego *Willielmus Ward* reddidi & quietam clamavi Domui de *Sinningthuait* totam terram de *Eſſolt* quam Pater meus dedit illis in Elemoſinam & quam de illis tenueram per has diviſas ſcilicet quicquid continetur infra ſepem verſus *Air* de rivulo de *Eiadona* uſque *Chottheſoiteſiche* & totum *Ermitecroft* cum manſura in *Giſelai* & communem paſturam in *Giſelei* & in *Heueſcheſwrd* ad xvi Boves & ad xv Vaccas & ad unum Taurum, & ad centum Oves & ſiccum boſcum de *Giſelei* & de *Heveſcheſwrd* ſufficientem ad ardendum & Clauſturam ad ſepes faciendas & reparandas per viſum foreſtarii ſi preſens fuerit & ſi preſens non fuerit ſine omni impedimento de boſco neceſſaria ſua accipiant. Hec omnia illis dedi & preſenti carta confirmavi in puram & perpetuam Elemoſinam ſolutam quietam & liberam ab omni ſervitio & conſuetudine & omni re ad terram pertinente Et ego & heredes mei hec omnia eis warrantizabimus & adquietabimus & defendemus contra homines omnes de omni exactione & omni re que ad terram pertinet Et ut hec libenter concederem dederunt mihi de caritate domus x marcas argenti & viii boves & x vaccas cum vitulis & centum oves. His teſtibus *Ada filio Petri, Thoma fratre ejus, Ada filio Normanni, Willielmo Sacriſta, Ada filio Orm, Gilberto Capellano, Ricardo Capellano de Ottoley, Alexandro de Mortona.*

Sigillum comminutum non dignoſcitur.

NUM. CCCXIII.

Penes Radulph. Thoresby de Leedes in Com. Ebor. *Armig.*

Carta Matildæ de Hornington de terris del Neuriding conceſſis Monialibus de Sinningthwayt.

OMNIBUS Chriſti fidelibus ad quos preſens ſcriptum pervenerit Matilda de Hornington ſalutem in domino. Noverit univerſitas veſtra me in propria viduitate de ligia poteſtate mea, dediſſe, conceſſiſſe & hac preſenti carta mea confirmaſſe Deo & beatæ Mariæ & Monialibus de Sinningthwait ibidem deo ſervientibus, pro ſalute animæ meæ, & animarum anteceſſorum & ſucceſſorum meorum totam terram del Neuriding in territorio de Menlington, tam in terra arabili, quam pratis & foſſatis; exceptis tantum tribus acris quas Beatrix filia mea habet de dono meo. Et totum jus quod habui in illa cultura quam Elyas de Ottelay clericus habet de dono Jermani Macculd, inter le Neuriding ex parte orientali & communem paſturam de Menlington ex parte occidentali tam in terra arabili, pratis quam foſſatis & aliis pertinentiis. Et præterea dedi eiſdem paſturam in Menlington ad viginti vaccas cum uno tauro, & ad viginti equas cum uno Stallone, & ad decem ſues cum uno verro, & ad quadraginta capras & ad centum oves, cum exitibus earum, & prædictorum animalium, integre ad tres annos, in puram, & perpetuam elemoſinam imperpetuum, ſine aliqua contradictione mei vel heredum meorum, libere, quiete, pacifice, honorifice prout aliquis terram liberius & quietius poteſt alicui domino donari in elemoſinam, cum omnibus libertatibus & liberis conſuetudinibus ad villam de Menlington ſpectantibus, tam in boſcis, planis, pratis, paſcuis, paſturis, viis, ſemitis, moris, mereſiis & turbariis, & in omnibus locis ubicumque ego Matilda, vel heredes mei poterimus habere aliquam libertatem prædictæ villæ de Menlington pertinentem. Ego vero Matilda & heredes mei, prædictis Monialibus, vel quibuſcumque omnia prædicta dare vel aſſignare voluerint, in omnibus & contra omnes mortales warantizabimus, adquietabimus, ac defendemus. Et ut hec mea donatio, conceſſio, cartæ meæ confirmatio, & warrantizatio rata & ſtabilis in perpetuum perſeveret, præſens ſcriptum ſigilli mei applicatione dignum duxi corroborandum. Hiis teſtibus, Nicholao Ward, Willielmo Vavaſſore, Heremanno Mauuld, Hugone de Lelay, Elya de Witechurche, Rombello de Weſtreking, Galfrido de Arthington, Roberto de Poue!, Willielmo de Caſtelay, Willielmo de Lindelay, Thoma de Tarulay, Paulino de Sleuhale, Petro de Menlington, Waltero de Heuskeſiche, Roberto de Burnehale, Thoma de Carletun, Richardo de Poer, Thoma Tyers, & aliis.

NUM. CCCXIV.

Confirmamentum Henrici *ſecundi Regis Anglie Monialibus de* Synningthwait *de donatione* Bertrami Haget.

Penes Wal. Calverley de Calverley in Com. Ebor. Baronettum.

HENRICUS Rex Anglie & Dux Normannie & Aquitanie & Comes Andegavie Archiepiſcopo Eboracenſi, Juſticiariis & Vicecomitibus & Balliis ſuis & fidelibus Eboracſira ſalutem. Sciatis me conceſſiſſe & in perpetuam elemoſinam confirmaſſe Monialibus de Saningthuet quicquid Bertram Haget eis rationabiliter dedit & in terris & in aliis rebus & quicquid aliqui eis rationabiliter dederunt vel daturi ſunt. Quare volo & firmiter precipio quod prefate Moniales bene & in pace libere & honorifice predictam terram teneant cum omnibus libertatibus & liberis conſuetudinibus prefate terre pertinentibus & in boſco & in plano ne ſuper hoc aliquis eis injuriam vel contumeliam inde faciat. Teſtibus, R. Comite Cornubie, Hugone Comite Norfolcie, Johanne Comite de Hou, Ricardo de Humez, Henrico de Eſſexa, Warino filio Beroldi apud Brugiam.

Examinatur & concordat cum originali remanente inter evidentias domini regis apud Turrem ſive Pallatium ſancte Marie extra muros civitatis Eborum.

Per me Henricum Sandwiſh Cuſtodem ibidem Evidentiarum.

NUM.

NUM. CCCXV.

Penes eund. Exemplar Conceſſionis Monaſterii de Synningthwaite ab Henrico 8°.

HENRICUS Octavus conceſſit Domum & ſcitum nuper Monaſterii ſive Prioratus de Sinnyngthwaite in Comitatu Civitatis Eborum Authoritate Parliamenti ſuppreſſi & diſſoluti &c. cum omnibus pertinentiis; adeo plene prout Katherina Foſter nuper Prioriſſa dicti Prioratus aut aliqua Prioriſſarum ejuſdem Monaſterii, 4to die Februarii Anno regni ſui 27° aut unquam antea premiſſa habuerunt &c. ut adeo plene prout ea omnia ad manus ſuas pretextu cujuſdam actus de quibuſdam Monaſteriis, Abbatiis, Prioratibus & domibus Religioſis diſſolvendis in Parliamento nuper London 3° die Novembris Anno regni ſui 21 inchoato & deinde uſque Weſtmonaſterium adjornato & per diverſas prorogationes uſque ad & in quartum diem Februarii anno Regni ſui 27 continuato & tunc ibidem tento (inter alia) edita & proviſa devenerunt &c. Que quidem Scitus Meſſuagium terra &c. per preſentes data & conceſſa ſunt annui valoris 12 *l.* & 12 *s.* & non ultra per annuum Redditum 24 *s.* 3 *d.* nomine decime five annualis decime partis premiſſarum pro omnibus Redditibus &c. Teſte ſeipſo apud Weſtmonaſterium xxvii° die Decembris Anno Regni ſui xxx°.

NUM. CCCXVI.

Penes Waltrum Calverley de Calverley in Com. Ebor. Baronett. *Charta* Nicholai Freman *de annuo redditu ſex ſolidorum conceſſo Monialibus de* Eſſholt.

SCIANT preſentes &c. quod ego Nicholaus dictus Freman filius Richardi de Burlay dedi &c. Domine Iſabelle de Calverley Prioriſſe de Eſſholt & ejuſdem loci Conventui & earum ſucceſſoribus quendam annuum redditum ſex ſolidorum exeuntium de uno meſſuagio & undecim acris terre cum prato adjacente cum pertinentiis in villa & territorio de Burlay annuatim percipiend. de omnibus tenementis predictis ad feſta Pentecoſtes & ſancti Martini in yeme per equales portiones Habend. & tenend. per dictum annuum redditum &c. annuatim percipiend. de omnibus tenementis predictis ad quorumcunque manus predicta tenementa pervenerint predicte Prioriſſe & ejuſdem loci Conventui & earum ſucceſſoribus in puram & perpetuam Elemoſinam libere quiete bene & in pace poſt deceſſum meum. Et ſi predictus annuus redditus in parte vel in toto &c. a retro fuerit bene liceat predicte Prioriſſe &c. in predictis tenementis diſtringere & diſtrictionem adducere fugare & retinere quouſque de arreragiis ſimul cum dampnis eiſdem plenarie fuerit ſatisfactum. Et ego &c. warrantizabimus &c. In cujus &c. Hiis teſtibus Dominis Simone Ward, Johanne de Calverlay Militibus, Waltero de Haukeſword, Hugone de Horsford, Ricardo de Chelleray, Willielmo filio Willielmi de Ottelay Clerico & aliis. Datum apud Burlay die dominica proxima poſt feſtum Aſſumptionis Domini, Anno Regni Regis Edwardi tertii a conqueſtu viceſimo tertio.

NUM. CCCXVII.

Carta Aliciæ de Randon *de uno meſſuagio conceſſo Monialibus de* Eſſeholt. *Ibid.*

SCIANT preſentes & futuri Quod Ego Alicia relicta Thomæ filia Michaelis de Randon in pura viduitate mea dedi & conceſſi &c. Deo & beate Marie & beato Leonardo & Prioriſſe & Conventui de Eſſeholt pro ſalute anime mee & pro anima patris mei & pro animabus omnium anteceſſorum meorum in puram & perpetuam Elemoſynam unum meſſuagium quod fuit patris mei &c. Hiis teſtibus Domino Simone Ward, Johanne de Calverlay Chevaliers, & aliis. Datum apud Rowdon Milleſimo CCC° quadrageſimo nono Regni Regis Edwardi 3 a Conqueſtu Angliæ 23, Franciæ vero nono.

NUM. CCCXVIII.

Relaxatio omnium debitorum &c. Prioris & Conventus de Neuburgh *Conventui de* Eſſeholt. *Ibid.*

NOVERINT univerſi per preſentes nos Johannem Latoner Priorem & Conventum beate Marie de Neuburgh remiſiſſe relaxaſſe & omnino pro nobis & ſucceſſoribus noſtris quietum clamaſſe Johanne Prioriſſe & Conventui Domus, & eccleſiæ ſancti Leonardi de Eſſholt omnes acciones perſonales ſectas querelas calumpnias debita & demandas que vel quas verſus predictam Prioriſſam ſive Conventum ejuſdem domus umquam habuimus ſeu quoviſmodo habere poterimus in futurum racione quacumque a principio mundi uſque in diem confectionis preſencium. In cujus rei teſtimonium huic preſenti ſcripto ſigillum noſtrum commune preſentibus appoſuimus. Datum in domo noſtra Capitulari Sexto decimo die Decembris anno Regni Regis Henrici ſeptimi poſt Conqueſtum Anglie nono. (1493)

Deeſt ſigillum.

NUM. CCCXIX.

Preſentatio Prioriſſæ & Conventus de Aſholt *ad Eccleſiam Parochialem de* Belton. *Ibid.*

REVERENDO in Chriſto Patri & Domino Domino Willielmo permiſſione divina Lincoln Epiſcopo Domina Elizabeth Pudſay Prioriſſa Monaſterii beati Leonardi de Aſholt in Aredale in Comitatu Eborum, & ejuſdem loci Conventus omnimodas reverencias tanto venerabili patri pro debito omni cum honore. Nos dicta Prioriſſa & Conventus ad eccleſiam parochialem de Belton infra

fra inſulam de Axholme in Comitatu & veſtra dioceſi Lincoln per mortem Ricardi Royſton Decretorum Doctoris nuper Rectoris ibidem jam vacantem & ad noſtram donationem ac preſentationem ſpectantem, dilectum nobis in Chriſto Willielmum Littſter diſcretum & ydoneum clericum noſtrum paternitati veſtre reverende tenore preſentium humiliter preſentamus, devote & humillime ſupplicantes quatenus eundem Willielmum ad dictam Eccleſiam vacantem de ſpeciali gracia veſtra promovere & eum Rectorem in eadem canonice inſtituere dignemini cum favore ac intuitu Caritatis. In cujus rei teſtimonium preſentibus literis patentibus ſigillum noſtrum commune eſt appenſum. Datum apud Monaſterium noſtrum predictum ——— die menſis ——— anno domini milleſimo quingenteſimo.

Deeſt ſigillum.

NUM. CCCXX.

Ibid. *Carta indentata de commutatione terrarum inter Moniales de* Eſholt *&* Willielmum *filium* Jordanis de Ydel.

ANNO Incarnationis Dominice M° CC° XL VI° facta eſt Conventio inter Prioriſſam & Conventum de Eſholt ex una parte, & inter Willielmum filium Jordanis de Ydel ex altera parte videlicet Quod predicta Prioriſſa & Conventus dimiſerunt prefato Willelmo & heredibus ſuis pro vi marcis argenti quas nobis dedit pro manibus unam carucam que dicitur Aldredrode & Huſtedes in exſcambio cujuſdam terre que dicitur Heholm uſque ad finem xx annorum Et ſi contigeret quod dictus Willelmus vel heredes ſui eis predictam terram warantizare non poterunt eis pro qualibet acra duos denarios annuatim perſolvet ſcilicet unum denarium ad Pentecoſtem & unum denarium ad feſtum Sancti Martini Et ad finem xx annorum completorum Prioriſſa & Conventus predicto Willelmo & heredibus ſuis vi Marcas argenti perſolvent ſi predictum Excambium tenere recuſaverint. In hujus rei teſtimonium preſens ſcriptum ſigillis ſuis partes roboraverunt. Hiis teſtibus Willelmo Scotto, Serlone de Roudum, Hugone de Roudum, Rogero Alano, Stephano de Eclechil, Johanne filio Jordani, Johanne filio Helie, & aliis.

Deſunt ſigilla.

NUM. CCCXXI.

Ibid. *Conceſſio* Adæ Monhams *de quatuor libris ceræ ad terminum ſexaginta annorum Monialibus de* Eſſcholt.

OMNIBUS hoc ſcriptum viſuris vel audituris Adam filius Thomæ Monhams ſalutem in domino ſempiternam. Noveritis me conceſſiſſe pro me & heredibus meis & pro ſalute anime Simonis de Braam & Walteri fratris ejus Prioriſſe & Conventui Monialium de Eſſcholt ad terminum ſexaginta annorum ſuum annualem redditum quatuor libraram cere in aumentacione & emendacione luminis beate Marie in eccleſia ſua de Eſſcholt vero dictum redditum cere predictis Prioriſſe & Conventui de Eſſcholt de me & heredibus meis & meis aſſignatis in quolibet anno ad Natale Domini videlicet ad terminum ſexaginta annorum plenarie completorum incipiente anno prime ſolutionis predicti redditus ad Natale anno Domini M° CCC° XXIIII. Et ſi contingat quod abſit quod dictus redditus aliquo tempore a retro fuerit licenciam dedi pro me & heredibus meis predictis Prioriſſe & Conventui Monialium illud toftum & illam bovatam terre quam Symon de Werdſay quondam tenuit in villa que dicitur minor Yedon, & quam ego predictus Adam Monham habui de dono Symonis de Monham diſtringere & diſtrictionem retinere per quemcunque Ballivum ſeu dominum feodi donec de dicto redditu fuerit ſatisfactum. In cujus rei teſtimonium huic preſenti ſcripto ſigillum meum appoſui. Hiis teſtibus Domino Symone Ward, Domino Johanne Ward Militibus, Waltero de Wenkeſword, Laurencio de Arthington, Michaele de Roudon, Johanne de Cheltray, Johanne de Carleton, & aliis.

Sigillum deeſt.

NUM. CCCXXII.

Teſtamentum Elizabethæ de Paytſin. *Ibid.*

IN dei nomine Amen. In vigilia Sancti Bartholomei Apoſtoli, anno Domini M° CCC° quadrageſimo 1°. Ego Elizabeth relicta Thomæ Paytſin de Heddinglay condo teſtamentum meum in hunc modum. In primis, do & lego animam meam Deo & Beate Marie & omnibus ſanctis ejus & corpus meum ſepeliendum in Abbathia de Eſchewolde. Item do & lego melius animal meum Eccleſie de Calverley nomine Mortuarii in remiſſione peccatorum meorum. Item do & lego IV Libras Cere ardend. circa corpus meum. Item lego XL ſolidos Fratribus Predicantibus de Pontefract. Item Fratribus Minoribus de Doncaſtre XL ſolidos. Item Fratribus Sancti Auguſtini de Tykhell XL ſolidos. Item Fratribus Carmelitis de Eboraco XL ſolidos. Item do & lego Monachis de Kirkſtall, &c. XL ſolidos. Item do & lego Prioriſſe de Eſſchewolde totum bladum meum de Burlay & de le Stede. Item do & lego meliorem ollam meam emptam apud Calverlay predicte Prioriſſe. Item delego unicuique Puerorum Wilfridi fratris mei XII denarios. Item unicuique Puerorum Willielmi fratris mei XII^{d}. Item delego Wilfrido fratri meo XIII ſolidos IV denarios. Item Agathe ſorori mee XIII^{s} IV^{d}. Item Lucie ſorori mee XIII^{s} IV^{d}. Item Willielmo filio dicti Wilfridi XIII^{s} IV^{d}. Item Johanne de Birton XIII^{s} IV^{d}. Item do & lego Domino Ade Capellano de Calverlay X^{s}. Item tribus Capellanis celebrantibus per unum annum apud Calverlay cuilibet eorum ſexaginta ſolidos. Et volo quod Dominus de Capello predicto habeat totum reſiduum bonorum meorum ad celebrandum ſervitia pro anima mea quamdiu dictum reſiduum ſufficere poſſit. Et Idem Dominus Adam poterit vel voluerit celebrare ——— per alium idoneum juxta cedantationem

onem executorum meorum de dicto residuo celebretur. Hujus autem testamenti———executores meos ordino facio & constituo Walterum de Haukesworth Seniorem Johannem de Calverlay & Dominum Adam de Benclif Capellanum Qui deum habentes præ oculis istam meam ultimam voluntatem fideliter exequentur.

NUM. CCCXXIII.

Ibid. *Licentia Regis* Ricardi *secundi ut* Margareta Clifford *possit concedere & dare Monialibus de* Asholt *Advocationem Eccleſiæ de* Beston.

RICARDUS dei gracia Rex Anglie & Francie & Dominus Hibernie OMNIBUS ad quos presentes litere pervenerint salutem. Sciatis quod nos de gracia nostra speciali concessimus & licenciam dedimus pro nobis & heredibus nostris dilecte nobis Margarete Clifford Vidue quod ipsa advocationem eccleſie de Belton in Insula de Axholm in Comitatu Lincolnie de suo patronatu existente dare possit & concedere Dilectis nobis in Christo Prioriſſe & Conventui Monasterii Sancti Leonardi de Asholt in Ardale in Comitatu Eborum, habendum & tenendum eisdem Prioriſſe & Conventui & successoribus suis in perpetuum, absque aliquo servicio seu aliquo alio nobis vel heredibus nostris inde reddendo seu faciendo, & eisdem Prioriſſe & Conventui quod ipse & successores sui advocationem eccleſie predicte a prefata Margareta recipere & tenere possint sibi & successoribus suis predictis sicut predictum est in perpetuum tenore presencium similiter licenciam dedimus specialem. Et ulterius de uberiori gracia nostra concessimus & licenciam dedimus, ac per presentes concedimus & licenciam damus, pro nobis & heredibus nostris predictis, eisdem Prioriſſe & Conventui & successoribus suis, quod ipse & successores sui postquam dicta advocatio de Belton eis ut premittitur sic data & concessa fuerit eccleſiam illam eidem Prioratui de Asholt appropriare unire annectere consolidare, & eam sic appropriatam unitam annexam & consolidatam in proprios usus recipere habere retinere & gaudere possint sibi & successoribus suis in perpetuum. Et hoc absque fine seu feodo inde ad opus nostrum qualitercumque solvendo sive reddendo & absque aliqua inquisicione super breve de ad quod dampnum seu aliquo alio brevi seu mandato regio quocunque modo capiendo, Statuto de terris & tenementis ad manum mortuam non ponendis, aut aliquo alio statuto sive ordinatione inde in contrarium factis editis sive ordinatis aut eo quod expressa mencio de vero valore annuo advocacionis eccleſie predicte aut de aliis donis sive concessionibus per nos progenitores seu predecessores nostros prefate Margarete sive predictis Prioriſſe & Conventui & eorum successoribus in presentibus factis non existit non obstantibus. PROVISO semper quod per Capellanum mobilem & idoneum inibi sacramenta & sacramentalia Cure ejusdem eccleſiæ parochialis debite ministrentur, ac eciam quod porcio certa per Episcopum dioceſanum ejusdem eccleſie ordinarium limitandum inter pauperes parochianos annis singulis distribuatur juxta formam statuti inde editi & provisi. In cujus rei testimonium has literas nostras fieri fecimus patentes. Teste meipso apud Westmonasterium primo die Junii anno regni nostri secundo.

Per breve de privato sigillo & de data predicta auctoritate parliamenti
Barolde

NUM. CCCXXIV.

Carta Nicholai Ward *de terra in* Keukeſwrde *Monialibus Sanctæ* Mariæ de Essold *conceſſa.* Ibid.

OMNIBUS Christi fidelibus presentibus & futuris Nicholaus Ward salutem in Domino. Noveritis me pro amore Dei & salute anime mee & omnium anteceſſorum & heredum meorum dediſſe & conceſſiſſe & hac carta mea confirmaſſe Deo & Monialibus Sancte Marie de Essold totam terram in Heukeſwrde cum pertinentiis quam emi de Roberto filio Martini de Heukeſwrde cum medietate Tofti quod fuit Siwardi de Heukeſwrde versus Occidentem scilicet dimidiam acram in Brakanbane & Essartum quod vocatur Fritscadrod & Essartum in boſco quod fuit Martini & preterea pasturam in eadem Villa ubique extra pratum & bladum ducentis Ovibus per majus centum cum agnis earum qui amovebuntur ab eadem pastura quolibet anno ad festum sancti Michaelis, & viginti Vaccis & uni Tauro cum sequela duorum annorum Hæc omnia dedi predictis Monialibus tenenda & habenda in puram & perpetuam Elemosinam solutam liberam & quietam ab omni terreno servitio exactione & demanda. Et Ego & heredes mei omnia predicta prefatis Monialibus warantizabimus acquietabimus & defendemus contra omnes homines in perpetuum. Hiis testibus Hugone de Lelay Alano de Datherton Ada de Nairford Johanne de Yedon Nigell, de Horsford Ada de Roudon Serlone de Roudon Thoma de Karleton & multis aliis.

Sigillum appendet sed comminutum.

NUM. CCCXXV.

Carta Roberti *filii* Roberti de Plumpton *de terris in* Idel *Monialibus* de Eschold *conceſſis.* Ibid.

OMNIBUS ad quos &c. Robertus filius Roberti de Plumpton salutem &c. Noveritis me pro salute anime mee & anteceſſorum & heredum meorum conceſſiſſe &c. deo & sancto Leonardo de Eschold & Monialibus ibidem deo servientibus omnia terras & tenementa, cum pratis & boſcis & omnibus suis pertinentiis in territorio de Idel, cum pastura bovum & vaccarum & cum sicco boſco & cum Pessione in boſco de Idel sicut cartæ anteceſſorum meorum quas predicte Moniales penes se habent de predictis tenementis pastura & pessione & sicco boſco plenius testantur, ita quod nec ego &c. aliquid Jus &c. exigere poterimus set quod predicte Moniales & earum successores habeant & teneant omnia predicta tenementa & proficua in liberam puram & perpetuam Elemosinam. Ita tamen

men quod predicte Moniales invenient quendam Capellanum celebrantem in perpetuum pro ſalute anime mee anteceſſorum & heredum meorum. Et ſi aliquo tempore ceſſaverint de dicta celebratione licebit mihi & heredibus meis predictum feodum diſtringere donec redeant ad dictam celebrationem. In cujus &c. Hiis teſtibus Domino Simone Ward, Ada de Neyleford, Willielmo Mauleverer, Johanne le Scote de Calverlay, Hugone de la Wodehalle, Waltero de Midelton, Ada de Midelton, Johanne de Chellray, Waltero de Haukeſword, & aliis.

Sigillum inſignia de Plumpton.

NUM. CCCXXVI.

Ibid. *Carta* Nigelli de Plumpton, *qua Monialibus de* Eſholt *concedit eſſartum de* Idla, &c.

OMNIBUS ſancte Matris Eccleſiæ filiis tam preſentibus quam futuris Nigellus de Plumton ſciatis me dediſſe & hac mea carta confirmaſſe Deo & Sancto Leonardo de Eſcholt & ſanctimonialibus ibidem deo ſervientibus unum eſſartum in Idla in quo continentur xx & una & dimidia acra terre S; ſive magis vel minus fuerit pro tanto habeatur totum & integrum ſicut mete & diviſe illius exarti ſe habent ſcilicet ex vivo molendini qui cadit in rivulo de Copeſlaie & totum Linholmes uſque ad rivulum qui currit juxta exartum Helie & cadit in Hair in puram & perpetuam elemoſinam liberam & quietam & ſolutam ab omnibus ſerviciis ſecularibus pro ſalute animarum patris & matris mee & pro ſalute anime mee & ſponſe mee & heredum meorum & ſucceſſorum. Hiis teſtibus Ada filio Noremanni, Nigello de Stokeld, Alano de Hadun, Willelmo Scotto———de Idla, Richardo de Idla, Gerardo de Idla, Petro Capellano, Ricardo filio Nigelli, Willelmo Clerico, Ricardo filio Amil.

Sigillum magnum ſed fractum.

NUM. CCCXXVII.

Ibid. *Carta* Nigelli de Plumpton *de Prato in* Ydele *conceſſo Monialibus de* Eſſeholt.

OMNIBUS ſancte Matris Eccleſie filiis ad quos &c. Nigellus de Plumtone filius Roberti ſalutem in Domino. Noverit Univerſitas veſtra me dediſſe &c. Deo & ſancto Leonardo de Eſſeholt & ſanctimonialibus ibidem deo ſervientibus unum pratum in territorio de Ydele quod jacet propinquum terre dictarum ſanctimonialium quod habuerunt de dono Nigelli de Plumtone avi mei in puram & perpetuam Elemoſinam liberam quietam & ſolutam ab omnibus ſerviciis ſecularibus pro ſalute anime mee & animarum anteceſſorum heredum & ſucceſſorum meorum preterea confirmavi dictis ſanctimonialibus totam terram cum omnibus pertinentiis quam habuerunt de dono anteceſſorum meorum in feodo de Ydele prout continetur in cartis quas dicte ſanctimoniales penes ſe habent. Ego vero Nigellus & heredes mei omnia predicta predictis ſanctimonialibus in omnibus & contra omnes homines in perpetuum warantizabimus &c. In hujus rei teſtimonium &c. ſigillum meum appoſui. Hiis teſtibus Rob. de Stapeltone Nich. Ward Rob. de Backeſtone Ada de Fulford Alano de Kayertone Radulfo de Beſtone, Willelmo Scotto, Ad. Scotto, Rogero Alain, Stephano de Ekeleſhil, Ricardo de Ledes. Waltero de Heuekeſwrth Tho. de Carltone, Hugone de Horsforde, Waltero de Horsforde & aliis.

NUM. CCCXXVIII.

Carta Nigelli *filii* Roberti de Plumpton *de terris in* Ydel *Monialibus de* Eſchald *conceſſis.* *Ibid.*

OMNIBUS Chriſti fidelibus preſentes literas inſpecturis Nigellus filius Roberti de Plunton eternam in Domino ſalutem. Noveritis me dediſſe &c. Deo & ſancto Leonardo de Eſſchald & monialibus ibidem deo ſervientibus cum corpore meo totam terram meam in prato & boſco infra eſſarta que vocantur Eholm Strangford & Aldrodrode in territorio de Ydel. Dedi etiam eiſdem Monialibus paſturam in boſco meo de Ydel ad triginta duos boves & ad viginti vaccas ad unum Taurum. Conceſſi etiam eiſdem Monialibus habere ſexaginta porcos quolibet anno in boſco meo de Idel quiete & ſine Panagio. Conceſſi etiam eiſdem monialibus ſiccum boſcum in boſco meo de Ydel per viſum foreſtarii mei ad ardendum in omnibus officiis ſuis apud Eſſeald, tenendam & habendam prenominatam terram dictis Monialibus cum predictis paſtura & peſſone & ſicco boſco cum omnibus pertinentiis libertatibus & ayſyamentis tante terre ſpectantibus in Ydel in liberam puram & perpetuam elemoſinam adeo libere & quiete pure & abſolute ſicut aliqua Elemoſina aliquibus religioſis liberius poſſit dari abſque omni ſervitio & ſeculari exactione ad faciendum inde omnimodo commodum ſuum ſecundum quod melius viderint eis expedire. Conceſſi etiam eiſdem Monialibus prenominatam terram edificare infoſſare & eſſartare pro voluntate ſua quum voluerint. Et ego Nigellus & heredes mei prenominatam terram cum paſtura peſſone & ſicco boſco & omnibus pertinentiis ſuis predictis Monialibus ubique warantizabimus & acquietabimus & defendemus imperpetuum. Et pro iſta conceſſione & donatione conceſſerunt dicte Moniales invenire quendam Capellanum celebrantem in perpetuum pro ſalute anime mee anteceſſorum & ſucceſſorum meorum. Et ſi aliquo tempore ceſſaverint de dicta celebratione licebit mihi & heredibus prenominatum feodum extinguere donec reddeant ad predictam celebrationem. In cujus rei teſtimonium preſenti ſcripto ſigillum meum appoſui. Hiis teſtibus Domino N. Ward, Domino Simone Ward, Elia de Wytechyroke, Willelmo Scoto de Calverley, & aliis.

NUM. CCCXXIX.

Transcript. penes D. Wal. Caverley, Baronettum.

Carta Alani *filii* Walteri de Yedon *de terra in eadem villa Monialibus de* Eſſholt *conceſſa.*

UNIVERSIS ſancte Matris Eccleſie filiis prelatis & ſubditis tam futuris quam preſentibus Alanus filius Waltheri de Yadon. Noverit univerſitas veſtra me Alanum de Yadon dediſſe & hac preſenti carta mea confirmaſſe Deo & Sancte Marie & Sancto Leonardo de Eſſeholt & Monialibus ibidem Deo ſervientibus totam terram inter rivulum currentem per medium Yadon & alium Rivulum qui dicitur Diviſa in territorio Yadon & Giſelay uſque in aquam que dicitur Air & in ſuperiori parte a principio cujuſdam trenchee que exit de predicto rivulo linialiter uſque ad pedem montis Ravenclif & idem uſque ad Haſſochequer & per rivulum inde currentem uſque ad memoratum rivulum de Yadon & ſicut ille dictus rivulus de Yadon extendit ſe uſque ad predictum rivulum qui antea nominatur diviſa territorii Yadon & Giſelay, cum molendino infra diviſas predictas, ſalva firmacione unius ſtagni in ſuperiori parte editioris vie ubi apparuit ſtagnum Et preterea predicte Moniales de Eſſeholt habebunt liberum exitum ſubtus molendinum predictum uſque Yadon in latitudinem duarum perticarum, & totam terram ſecundum foſſam quandam exeuntem de rivulo predicto & extendentem ſe in aquam que dicitur Air uſque ad terram monialium prædictam de Eſſeholt. Et hanc donationem feci pro ſalute anime mee & animarum patris & matris mee, & animarum mearum uxorum, ſcilicet Anicie, & Marjorie, & anteceſſorum meorum in puram & perpetuam elemoſinam liberam & quietam ab omni ſeculari ſervicio & exactione. Et tenentur per hanc donationem, ſuſcipere tres filias meas in religionem, ſcilicet, Hodam & Helewit & Sabinam Deo ibidem ſervituras. Teſtes Alanus Sacerdos de Baildon, Gulielmus Sacerdos de Otthelay, Alanus Perſona Eccleſie de Weſton, Reginaldus Diaconus, Willielmus filius Roberti, Simon de Mohalt, Jacobus de Benetley, Ricardus de Bicerton, Magiſter Hubertus Wellius de Ilie & Radulphus frater ejus, Thomas de Dicto, Adam Pincerna, Normannus Clericus, Willielmus de Wickeſon & Willielmus Servientes Domus Regis, Alanus de Denton, & aliis.

Walterus filius Alani predicti confirmavit predictam donationem.

Johannes de Yadun dedit eiſdem Monialibus redditum trium Marcarum de Molendino ſuo de Yadun annuatim percipiendarum, ad ſuſtentationem unius Capellani in domo de Eſſeholt, qui eſſet Capellanus Monialium, ita quod celebraret bis in ſeptimana pro anima ipſius Johannis & pro animabus uxoris & omnium anteceſſorum & heredum ejus & omnium fidelium defunctorum, & ſingulis aliis diebus diceret unam collectam pro fidelibus defunctis ad miſſam; & ſi aliqua urgente neceſſitate non poſſet duas miſſas in hebdomada celebrare, pro una miſſa diceret unum Pſalterium, ſed aliam miſſam nullo modo omitteret, & ſi eccleſia predicta monialium aliquando per quindecim dies a celebratione miſſæ ceſſaret, liceret eidem Johanni & heredibus ſuis predictum redditum reſumere, & tenere in manu ſua quouſque prædictæ Moniales Capellanum haberent qui poſſet celebrare, quem non liceret eis amovere niſi per conſilium Domini Abbatis de Kirkeſtal, & per fidele conſilium amicorum ejuſdem Johannis.

Idem Johannes de Yadun dedit eiſdem Monialibus de Eſſeholt unam bovatam terræ in Yadun, cum toſto & croſto & pertinentiis ut per cartam ſuam ibidem.

NUM. CCCXXX.

Tranſcript. penes eundem.

Carta Simonis de Braam *de tranſitu per manerium ſuum de* Eſſeholt *Monialibus de* Eſſeholt *conceſſo, cum confirmatione Aſſarti quod habuerunt de dono anteceſſorum ſuorum.*

OMNIBUS hoc ſcriptum viſuris vel audituris Simon de Braam Dominus de Yedon ſalutem in domino ſempiternam. Noveritis me conceſſiſſe & pro me & heredibus meis licenciam dediſſe Prioriſſe & Conventui Monialium de Eſſeholt bene & pacifice tranſire & redire per medium manerii mei de Eſſeholt & per totam terram meam uſque ad aſſartum ſuum quod vocatur Nunneſpies, quod quidem aſſartum predicte Moniales habuerunt de dono anteceſſorum meorum & jacet juxta Bakeſſauclif cum uno portico quod vocatur Thuſſelker, Tenendum & habendum dictum aſſartum cum libero introitu & exitu predictis Monialibus ut poſſint inde commodum ſuum facere omnimode & omni tempore anni quocieſcunque & quacunque eiſdem placuerit; ita tamen quod nec ego predictus Simon nec heredes mei habeamus dampnum in bladis noſtris aut in pratis per ingreſſum & regreſſum beſtiarum earum. Preterea ego dictus Simon conceſſi pro me & heredibus meis predictis Prioriſſe & Monialibus edificare quoddam toſtum jacens juxta le Greſſcroſt in villa de Eſſholt, quod habuerunt de dono anteceſſorum meorum, liberum etiam introitum & exitum ſuper ſolum meum ad eundem toſtum habere & communem in communibus paſturis meis ſicut alii tenentes mei habent in eodem villatu ſine aliquo impedimento. Et ego predictus Simon & heredes mei & mei aſſignati liberum ingreſſum, tranſitum & regreſſum per medium curie mee cum plauſtris, carris & carucis & omnibus animalibus ſuis per totam terram meam ducentem ad predictum aſſartum ſine damno bladi mei & prati predictis Prioriſſe & Monialibus pro ſalute anime mee, anteceſſorum & heredum meorum ſuper ſolum meum duntaxat warantizabimus imperpetuum. In cujus rei teſtimonium preſenti carte mee ſigillum meum appoſui. Hiis teſtibus, Domino Simone Ward, Domino Johanne Ward, Domino Roberto de Plompton Militibus; Domino Nicholao Ward Rectore de Gyſelay, Michaele de Roudon, Thoma de Horsford, Johanne Carleton, & aliis.

NUM.

NUM. CCCXXXI.

Penes eundem.

Literæ Patentes Regis Edwardi *ſexti Situm Monaſterii de* Eſſholt *&c.* Henrico Thompſon *concedentes.*

EDWARDUS SEXTUS DEI GRACIA ANGLIE FRANCIE ET HIBERNIE REX fidei defenſor & in terra Eccleſie Anglicane & Hibernice ſuprem. Caput OMNIBUS ad quos preſentes litere pervenerint ſalutem. SCIATIS quod nos tam in complementum & performacionem teſtamenti & ultime voluntatis percharissimi Patris noſtri Henrici Octavi nuper Regis Anglie ac quarundam promiſſionum conventionum & conceſſionum contentarum & ſpecificatarum in quadam tripartita Indentura facta inter nos ex prima parte & Avunculum & Conſiliarum noſtrum Edwardum Ducem Somerſet perſone noſtre Gubernatorem & Regnorum & Dominiorum noſtrorum Protectorem Reverendum in Chriſto Patrem Thomam Archiepiſcopum Cantuarie Willielmum Paulet nobiliſſimi Ordinis Garterii militem Dominum Seynt John & magnum Magiſtrum Hoſpicii noſtri Johannem Ruſſel predicti Ordinis garterii Dominum Ruſſel & Cuſtodem privati ſigilli noſtri Johannem Dudley dicti Ordinis Garterii militem Comitem Warwick & magnum Camerarium Anglie Thomam Wryotheſley dicti Ordinis garterii militem Comitem Southampton Reverendum in Chriſto Patrem Cuthbertum Tunſtall Epiſcopum Dunelmenſem Antonium Browne predicti Ordinis Garterii militem & Magiſtrum equorum noſtrorum Willielmum Padgett ejuſdem Ordinis garterii militem Contrarotulatorem Hoſpitii noſtri Antonium Denny militem Willielmum Herbert militem Edwardum Mountagu militem capitalem Juſticiariorum Banci noſtri Thomam Bromley militem unum Juſticiariorum ad placita coram nobis tenendum Edwardum North militem Cancellarium Curie Augmentationum & revencionum Corone noſtre Edwardum Wotton Militem & Nicholaum Wotton Legum doctorem executores teſtamenti & ultime voluntatis predicti percharissimi patris noſtri ex ſecunda parte & Henricum Tompſon generoſum ex tertia parte gerente datam decimo quarto die Julii anno regni noſtri primo ac in conſideracione quod predictus Henricus Tompſon ſurſum reddidit in manus dicti Patris noſtri totum jus titulum & intereſſe ſua que habuit in nuper Hoſpitali communiter vocato de Meaſendiewe of Dover in Comitatu Kancii quam in conſideracione quingentarum quinquaginta quinque librarum ſex ſolidorum & octo denariorum legalis monete Anglie ad manus Theſaurarii nuper Curie Augmentacionum Revencionum Corone dicti patris noſtri ad uſum ipſius patris noſtri per predictum Henricum Tompſon in vita dicti patris noſtri ſolutorum unde eundem Henricum Tompſon exoneramus & acquietamus per preſentes ac in conſideracione ducentarum triginta ſex librarum quatuor ſolidorum & duorum denariorum legalis monete Anglie ad manus Theſaurarii curie noſtre Augmentationum & Revencionum Corone noſtre ad uſum noſtrum per prefatum Henricum Tompſon perſolutorum unde fatemur nos plenarie eſſe ſatisfactos & contentatos———dictumque Henricum Tompſon heredes & executores ſuos inde eſſe exoneratos & acquietatos per preſentes de gracia noſtra ſpeciali ac de adviſamento dicti Protectoris & Coexecutorum ſuorum predictorum ex certa ſciencia & mero metu noſtris dedimus & conceſſimus ac per preſentes damus & concedimus prefato Henrico Tompſon totum illud manerium noſtrum de Bromfeild & Rectoriam noſtram & Eccleſiam noſtram de Brumfeild cum ſuis juribus membris & pertinentiis univerſis in Comitatu noſtro Cumbrie nuper Monaſterio beate Marie juxta muros Civitatis Eborum modo diſſoluto dudum ſpectantia & pertinentia ac parcellam poſſeſſionum inde nuper exiſtentia ac Advocacionem Donacionem liberam diſpoſitionem & jus Patronatus Vicarie Eccleſie parochialis de Brumfeild in dicto Comitatu Cumbrie dicto nuper Monaſterio dudum ſpectantia & pertinentia, ac omnia ac ſingula Grangia Molendina Meſſuagia Domos Edificia Toſta Cottagia Terras Tenementa Prata Paſcuas Paſturas Communias Vaſta Janipua Brueras Moros Mariſcos Turbarias Boſcos Subboſcos Aquas Piſcarias Piſcaciones Penſiones Porciones Decimas Oblaciones Obvenciones Redditus Reverciones Servicia Feoda Firmas Feoda Militaria Warda Maritagia Eſchaeta Relevia Fines Amerciamenta Herietta Curias letas viſum franci plegii Catalla Waviata Extrahuras Catalla felonum & fugitivorum liberas Warrennas ac omnia alia Jura Juriſdictiones Libertates Franchefias Privilegia Proficua Commoditates Emolumenta Poſſeſſiones & Hereditamenta noſtra quecunque cum pertinentiis jacentia & exiſtentia in Brumfeild in dicto Comitatu Cumbrie dicto Manerio de Bromfeilde & dicte Rectorie de Brumfeld ſeu eorum alteri quoquomodo ſpectantia vel pertinentia ut vel membra vel parcella eorundem Manerii & Rectorie vel eorum alterius antehac habita cognita accepta uſitata ſeu reputata exiſtentia ac omnia alia Meſſuagia terras tenementa redditus reverſiones ſervicia & cetera poſſeſſiones & hereditamenta noſtra quecunque in Brumfeld in dicto Comitatu Cumbrie dicto nuper Monaſterio dudum ſpectantia & pertinentia aut ut parcella poſſeſſionum ſeu revencionum ejuſdem nuper Monaſterii antehac habita cognita accepta uſitata ſeu reputata exiſtentia AC CUM predictus percharissimus pater noſter per quandam Indenturam confectam ſub ſigillo ſuo Curie ſue augmentacionum revencionum corone ſue gerente datam decimo ſexto die Aprilis anno regni ſui triceſimo primo tradiderit conceſſerit & ad firmam dimiſerit Willielmo Knevet Armigero totum Domum & ſcitum nuper Prioratus de Eſſholt in Comitatu ſuo Eborum tunc diſſoluti ac omnia domos edificia ſtabula columbaria ortos pomaria gardina terram & ſolum exiſtentia infra ſcitum circuitum & precinctum ejuſdem nuper Prioratus Ac eciam unum clauſum terre arabilis & paſture vocatum Seynte Leonardes home cloſe continens per eſtimationem octo acras unum clauſum terre arabilis & paſture vocatum North Weſt Feild alias dictum Oxe cloſe continens per eſtimacionem ſex acras terre arabilis & tres acras paſture unum clauſum paſture vocatum Farre Weſt Feild alias dictum Shepecloſe continens per eſtimacionem ſexdecim acras unum clauſum paſture vocatum Croſſeley Feild continens per eſtimacionem decem acras duo parva clauſa paſture vocata Newe Cloſe hed continentia per eſtimationem tres acras & dimidiam unum clauſum terre arabilis vocatum Newe Cloſe continens per eſtimationem novem acras unum aliud clauſum paſture vocatum the little pightel jacens ex parte Occidentali de le Neweclose continens per eſtimacionem duas acras unum clauſum paſture vocatum Nunnwoodlez

continens

continens per eſtimacionem duas acras unum clauſum paſture vocatum Colleroode continens per eſtimacionem novem acras unum clauſum paſture vocatum Pelflatte continens per eſtimacionem ſex acras unum pratum vocatum Common Inge continens per eſtimacionem decem acras unum clauſum terre arrabilis vocatum Stakecloſe continens per eſtimacionem duodecim acras unum pratum vocatum Normanholme continens per eſtimacionem ſeptem acras unum clauſum terre arrabilis vocatum Langerode continens per eſtimacionem ſexdecim acras unum clauſum terre arabilis vocatum Milnefelde continens per eſtimacionem octo acras unum clauſum terre arrabilis vocatum Dayet Croſte continens per eſtimacionem decem acras unum clauſum terre arrabilis Stranghillfreth continens per eſtimacionem ſeptem acras unum clauſum terre arrabilis & prati vocatum Exholm continens per eſtimacionem ſeptemdecim acras ac unum aliud pratum vocatum Briggerode continens per eſtimacionem tres acras QUE QUIDEM omnia & ſingula premiſſa in dicta Indentura expreſſa & ſpecificata jacent & exiſtunt in Eſſholt Gyſley & Otley in dicto Comitatu Eborum ac dicto nuper Prioratui de Eſſholte ſpectabant & pertinebant ac parcella poſſeſſionum inde extiterunt exceptis & omnino reſervatis dicto patri noſtro heredibus & ſucceſſoribus ſuis omnibus groſſis arboribus & boſcis in & ſuper eiſdem premiſſis creſcentibus & exiſtentibus ac omnibus talibus & hujuſmodi edificiis infra ſcitum dicti nuper Prioratus que dictus pater noſter ante tunc mandaverat ſeu poſtea mandaret proſterni HABENDUM ET TENENDUM predictam domum & ſcitum ac cetera omnia & ſingula premiſſa in Indentura predicta expreſſa & ſpecificata cum pertinenciis (exceptis preexceptis) prefato Willielmo Knevet & aſſignatis ſuis a feſto ſancti Michaelis Archangeli tunc ultimo preterito uſque ad finem & terminum viginti unius annorum extunc proxime ſequencium & plenarie complendorum & finiendorum Reddendo inde annuatim dicto patri noſtro heredibus & ſucceſſoribus ſuis quatuordecim libras novem ſolidos & quatuor denarios legalis monete Anglie ad feſta Annunciationis beate Marie Virginis & ſancti Michaelis Archangeli vel infra unum menſem poſt utrumque feſtum feſtorum predictorum ad dictam Curiam ſuam augmentacionum revencionum corone ſue per equales porciones annuatim ſolvendas ut per eandem Indenturam plenius apparet SCIATIS pro conſideracione predicta & de adviſamento dicti Protectoris & Coexecutorum predictorum ſuorum ex certa ſcientia & mero motu noſtris dedimus & conceſſimus ac per preſentes damus & concedimus prefato Henrico Tompſon reverſionem & reverſiones predictorum ſcitus meſſuagiorum terrarum tenementorum & ceterorum premiſſorum predicto Willielmo Knevet per dictam Indenturam conceſſorum & cujuſlibet inde parcellarum ac dicti annualis redditus quatuordecim librarum novem ſolidorum & quatuor denariorum per eandem Indenturam dicto patri noſtro heredibus & ſucceſſoribus ſuis reſervatorum ac etiam totam predictam domum & ſcitum dicti nuper Prioratus de Eſſholt in Comitatu noſtro Eborum modo diſſoluti Ac omnia domos edificia molendina orrea ſtabula columbaria ortos pomaria gardina ſtagna vivaria terras & ſolum noſtra quecunque tam infra quam extra ac juxta ſeu prope ſcitum ſeptum ambitum circuitum & procinctum ejuſdem nuper Prioratus exiſtentia aut eidem adjacentia ac totum illud clauſum terre arrabilis & prati noſtrum cum pertinenciis vocatum Saynt Leonards home cloſe continens per eſtimacionem octo acras ac totum illud clauſum terre arrabilis & paſture noſtrum vocatum North Weſt Feild alias dictum Oxecloſe continens per eſtimationem novem acras Ac totum illud clauſum terre & paſture noſtrum vocatum Farre Weſt Felde alias dictum Shepecloſe continens per eſtimacionem ſexdecim acras Ac unum clauſum terre & paſture noſtrum vocatum Croſſeley Felde continens per eſtimacionem decem acras Ac omnia illa duo parva clauſa terre & paſture noſtre vocata Newcloſehedde continentia per eſtimationem tres acras & demidiam Ac unum clauſum terre arabilis noſtrum vocatum Newcloſe continens per eſtimacionem novem acras nec non totum illud clauſum terre & paſture noſtrum vocatum le lytle Pyghtell continens per eſtimationem duas acras jacens ex parte Occidentali de le Newcloſe predicti Ac totum illud clauſum terre & paſture noſtrum vocatum — continens per eſtimacionem duas acras Ac unum clauſum terre & paſture noſtrum vocatum Colleroode continens per eſtimacionem novem acras Ac unum clauſum terre & paſture noſtrum vocatum Pesflatte continens per eſtimacionem ſex acras Ac totum illud pratum noſtrum vocatum Commen Inge continens per eſtimacionem decem acras Ac unum clauſum terre arrabilis noſtrum vocatum Stackes cloſe continens per eſtimacionem novem acras Ac unum clauſum prati noſtrum vocatum Norman holme continens per eſtimacionem ſeptem acras Ac unum clauſum terre arrabilis noſtrum vocatum Langerode continens per eſtimacionem ſexdecim acras Ac totum illud clauſum terre arrabilis noſtrum vocatum Milnefelde continens per eſtimacionem octo acras Ac unum clauſum terre arabilis noſtrum vocatum Dayet croſte continens per eſtimacionem unam acram Ac unum clauſum paſture & prati noſtrum vocatum Longholme continens per eſtimacionem decem acras Ac totum illud clauſum terre arrabilis noſtrum vocatum Stranghill firts continens per eſtimacionem ſeptem acras unum clauſum terre arrabilis & prati noſtrum vocatum Exholme continens per eſtimacionem ſeptemdecim acras Ac unum clauſum prati noſtrum vocatum Briggrode continens per eſtimacionem tres acras una cum omnibus & ſingulis communiis proficuis commoditatibus & emolumentis quibuſcunque premiſſis in dicto Comitatu Eborum ſeu alicui inde parcellæ quoquo modo ſpectantibus vel pertinentibus aut cum eiſdem ſeu cum aliqua eorundem parcella antehac habitis cognitis uſitatis ſeu occupatis exiſtentibus QUE QUIDEM terre prata & paſture & cetera premiſſa in dicto Comitatu Eborum vulgariter nuncupantur les Demean lands dicti nuper Prioratus de Eſſholt ac in manibus cultura & occupacione propriis nuper Prioriſſe dicti nuper Prioratus de Eſſholt tempore diſſolucionis inde reſervata & occupata fuerunt & jacent & exiſtunt in Eſſholt Gyſley & Oteley in eodem Comitatu noſtro Eborum DAMUS ECIAM pro conſideracione predicta & de adviſamento predicto per preſentes concedimus prefato Henrico Tompſon omnes illos boſcos noſtros & terras noſtras vocata Nunnewoode Strangle Hilforde Springe Mabbe Woode & Baſton Clyfte cum pertinentiis continentia per eſtimationem triginta duas acras jacentia & exiſtentia in Eſſholt predicto nuper Prioratui de Esſholt dudum ſpectantia vel pertinentia ac parcella poſſeſſionum inde nuper exiſtentia Ac eciam damus pro conſideracione predicta de adviſamento predicto per preſentes concedimus prefato Henrico Tompſon omnes & omnimodos boſcos ſubboſcos & arbores

noſtros quoſcunque de in & ſuper premiſſis creſcentes & exiſtentes ac terram fundum & ſolum dictorum boſcorum & ſubboſcorum Ac eciam revercionem & reverciones quaſcunque omnium & ſingulorum premiſſorum & cujuſlibet inde parcelle nec non redditus & annualia proficua quecunque reſervata ſuper quibuſcunque dimiſſionibus & conceſſionibus de premiſſis ſeu de aliqua inde parcella quoquo modo factis Damus eciam & pro conſideracionibus predictis de adviſamento predicto per preſentes concedimus prefato Henrico Thompſon predictum manerium ac Rectoriam de Brumfelde ac predictum ſcitum Meſſuagia terras tenementa & cetera omnia & ſingula premiſſa ſuperius expreſſa & ſpecificata cum pertinentiis adeo plene libere & integre prout ultimus Abbas dicti nuper Monaſterii beate Marie juxta muros dicte Civitatis Eborum ac ultima Prioriſſa dicti nuper Prioratus de Eſſholte aut eorum alter aut aliquis vel aliqui predeceſſorum ſuorum ſeu eorum alterius in juribus nuper Monaſterii & Prioratus illorum vel eorum alterius aliquo tempore ante ſeperales diſſoluciones eorundem nuper Monaſterii & Prioratus vel antequam nuper Monaſterium & Prioratus illa ad manus noſtras ſeperaliter devenerunt aut dictus percharisſimus pater noſter aut aliquis alius vel aliqui alii predicta Manerium Rectoriam Meſſuagia terras tenementa & cetera premiſſa aut aliquam inde parcellam habuerunt tenuerunt vel gaviſi fuerunt habuit tenuit vel gaviſus fuit ſeu habere tenere vel gaudere debuerunt aut debuit, Et adeo plene libere & integre prout ea omnia & ſingula ad manus noſtras ſeu ad manus dicti patris noſtri ratione vel pretextu ſeperalium diſſolucionum dictorum nuper Monaſterii & Prioratus aut ratione vel pretextu alicujus Actus parliamenti vel aliter quocunque modo devenerunt ſeu devenire debuerunt ac in manibus noſtris jam exiſtunt ſeu exiſtere debent vel deberent DAMUS ULTERIUS & pro conſideracione predicta de adviſamento predicto per preſentes concedimus prefato Henrico Thompſon infra predictum manerium ſcitum terras tenementa & cetera premiſſa cum pertinenciis & in qualibet inde parcella tot tanta talia eadem hujuſmodi & conſimilia Curiam letam viſum franci plegii catalla waviata extrahuras aſſiſam & aſſaiam panis vini & cereviſie catalla felonum & fugitivorum liberas Warrennas ac omnia alia jura juriſdictiones libertates franchesias privilegia proficua commoditates emolumenta & hereditamenta quecunque quot quanta qualia & que Ac adeo plene libere & integre prout ultimus Abbas dicti nuper Monaſterii beate Marie juxta muros civitatis Eborum ac ultima Prioriſſa dicti nuper Prioratus de Eſſholte aut eorum alter aut aliquis vel aliqui predeceſſorum ſuorum ſeu eorum alterius in jure nuper Monaſterii & Prioratus illorum ſeu eorum alterius aliquo tempore ante ſeparales diſſoluciones eorum dictorum nuper Monaſterii & Prioratus vel antequam nuper Monaſterium & Prioratus illa ad manus noſtras ſeu ad manus dicti patris noſtri ſeperaliter devenerunt aut dictus percharisſimus pater noſter aut aliquis alius vel aliqui alii unquam habuerunt tenuerunt vel gaviſi fuerunt habuit tenuit vel gaviſus fuit ſeu habere tenere vel gaudere debuerunt aut debuit in predicto manerio terris tenementis & ceteris premiſſis aut in aliqua eorundem parcella ratione vel pretextu alicujus carte doni conceſſionis vel confirmacionis aut aliquarum literarum patentium per nos ſeu per aliquem progenitorum noſtrorum Regum Anglie antehac factam vel conceſſam ſeu confirmatam aut ratione vel pretextu alicujus preſcripcionis uſus ſeu conſuetudinis antehac habite ſeu uſitate ao ratione vel pretextu alicujus Actus parliamenti vel aliter quocunque modo jure ſeu titulo Quod quidem Manerium de Brumfeilde ac predicta Rectoria de Brumfelde & cetera premiſſa in Brumfelde predicta modo extenduntur ad clarum annuum valorem triginta & quatuor librarum Et qui quidem ſcitus dicti nuper Prioratus de Eſſholte & cetera premiſſa in Eſſholt Gyſley & Oteley predictis modo extenduntur ad clarum annuum valorem quatuordecim librarum novem ſolidorum & quatuor denariorum *Habendum* tenendum & gaudendum predictum manerium de Brumfelde ac predictam Rectoriam de Brumfelde & advocacionem vicarie Eccleſie de Brumfelde ac predictum ſcitum dicti nuper Prioratus de Eſſholt ac omnia predicta Meſſuagia domos edificia orrea columbaria ſtagna vivaria terras tenementa prata paſcua paſturas boſcos ſubboſcos penſiones porciones decimas oblaciones redditus reuerciones ſervicia curias letas libertates franchesias privilegia proficua commoditates & cetera omnia & ſingula premiſſa ſuperius expreſſa & ſpecificata cum omnibus & ſingulis eorum pertinencis prefato Henrico Thompſon heredibus & aſſignatis ſuis in perpetuum ad proprium opus & uſum ipſius Henrici Thompſon heredum & aſſignatorum ſuorum in perpetuum Tenendum de nobis heredibus & ſucceſſoribus noſtris in capite per ſervicium quadrageſime partis unius feodi Militis Ac reddendo annuatim nobis heredibus & ſucceſſoribus noſtris de & pro predictis Manerio & Rectoria de Brumfelde & ceteris premiſſis in Brumfelde predicta tres libras & octo ſolidos Et de & pro predicto ſcitu dicti nuper Prioratus de Eſſholt & ceteris premiſſis in Eſſholt Gyſley & Oteley predictis viginti octo ſolidos undecim denarios & unum Obulum legalis monete Anglie ad curiam noſtram augmentationum & reventionum corone noſtre ad feſtum ſancti Michaelis Archangeli ſingulis annis ſolvendo pro omnibus redditibus ſerviciis & demandis quibuſcunque proinde nobis heredibus vel ſucceſſoribus noſtris quoquo modo reddendis ſolvendis vel quoquo modo faciendis ET ULTERIUS damus & pro conſideracione predicta de adviſamento predicto per preſentes concedimus prefato Henrico Thompſon omnia exitus redditus reverciones & proficua omnium & ſingulorum predictorum Manerii Rectorie ſcitus terrarum tenementorum & ceterorum premiſſorum cum pertinentiis & cujuſlibet parcellis a feſto ſancti Michaelis Archangeli Anno regni dicti patris noſtri triceſimo ſexto hucuſque provenientium ſive creſcentium HABENDA eidem Henrico ex dono noſtro abſque computo ſeu aliquo alio proinde nobis heredibus vel ſucceſſoribus noſtris quoquo modo reddendo ſolvendo vel faciendo ET inſuper de ampliori gracia noſtra volumus & pro nobis heredibus & ſucceſſoribus noſtris pro conſiderationibus predictis de adviſamento predicto per preſentes concedimus prefato Henrico Tompſon heredibus & aſſignatis ſuis quod nos heredes & ſucceſſores noſtri in perpetuum annuatim & de tempore in tempus exonerabimus acquietabimus & indempnes conſervabimus tam prefatum Henricum Thompſon heredes & aſſignatos ſuos quam predictum manerium Rectoriam ſcitum Meſſuagia terras tenementa & cetera omnia & ſingula premiſſa cum pertinentiis & quamlibet inde parcellam verſus nos heredes & ſucceſſores noſtros & verſus quaſcunque alias perſonas de omnibus & omnimodis corodiis redditibus feodis annuitatibus & aliis oneribus & denariorum ſummis quibuſcunque de premiſſis quoquo modo exeuntibus ſeu ſolper

vendis vel ſuperinde oneratis vel onerandis preterquam de ſeperalibus redditibus & ſerviciis ſuperius per preſentes nobis heredibus & ſucceſſoribus noſtris ut prefertur reſervatis Et preterquam de dimiſſionibus de premiſſis ſeu de aliqua inde parcella factis & preterquam de oneribus que firmarii premiſſorum pro tempore exiſtentes exonerare tenentur racione Indenturarum ſuarum VOLENTES etiam & per preſentes firmiter injungendo precipientes tam Cancellario & generalibus ſuperviſoribus a Conſilio dicte Curie Augmentacionum & revencionum Corone noſtre quam omnibus receptoribus auditoribus & aliis Officiariis & Miniſtris noſtris heredum & ſucceſſorum noſtrorum quibuſcunque pro tempore exiſtentibus quod ipſi & eorum quilibet ſuper ſolam demonſtrationem harum literarum noſtrarum patentium vel irrotulamenti earundem abſque aliquo alio brevi ſeu Warranto a nobis heredibus vel ſucceſſoribus noſtris quoquo modo impetrando ſeu proſequendo plenam integram debitamque allocacionem & exoneracionem manifeſtam de omnibus & omnimodis hujuſmodi corrodiis redditibus feodis annuitatibus & aliis oneribus & denariorum ſummis quibuſcunque de premiſſis ut prefertur exeuntibus ſeu ſolvendis vel ſuperinde oneratis ſeu onerandis (exceptis preexceptis) prefato Henrico Tompſon heredibus & aſſignatis ſuis facient & de tempore in tempus fieri cauſabunt Et he litere noſtre patentes vel irrotulamentum earundem erunt annuatim & de tempore in tempus tam dicto Cancellario & generalibus ſuperviſoribus ac conſilio dicte curie noſtre augmentationum & revencionum corone noſtre quam omnibus receptoribus auditoribus & aliis officiariis & miniſtris noſtris heredum & ſucceſſorum noſtrorum quibuſcunque pro tempore exiſtentibus Warrantum & exoneratio in hac parte ET ULTERIUS de uberiori gracia noſtra volumus & Authoritate noſtra regia qua fungimur pro nobis heredibus & ſucceſſoribus noſtris pro conſideracione predicta de adviſamento predicto per preſentes concedimus prefato Henrico Tompſon heredibus & aſſignatis ſuis quod idem Henricus heredes & aſſignati ſui de cetero inperpetuum habebunt tenebunt & gaudebunt ac in uſus ſuos proprios convertent ac habere tenere & gaudere ac in uſus ſuos proprios convertere valeant & poſſint predictam Rectoriam de Brumfelde ac omnes predictas decimas oblaciones obvenciones & cetera premiſſa eidem Rectorie ſpectantes & pertinentes aliqua lege ſtatuto Actu ordinacione proviſione ſive reſtrictione in contrarium inde antehac habitis factis editis ordinatis ſeu proviſis aut aliqua alia re cauſa vel materia quacunque in aliquo nonobſtante VOLUMUS eciam pro conſideracione predicta ac ex certa ſcientia & mero motu noſtris per preſentes concedimus prefato Henrico Tompſon quod habeat & habebit has literas noſtras patentes ſub magno ſigillo noſtro Anglie debito modo factas & ſigillatas abſque fine ſeu feodo magno vel parvo nobis in hanaperio noſtro ſeu alibi ad uſum noſtrum quodo modo reddendo ſolvendo vel faciendo Eo quod expreſſa mencio de vero valore annuo aut de certitudine premiſſorum ſive eorum alicujus aut de aliis donis ſive conceſſionibus vel per nos vel per aliquem progenitorum noſtrorum prefato Henrico Tompſon ante hec tempora facte in preſentibus minime facta exiſtit Aliquo ſtatuto Actu ordinacione proviſione ſive reſtrictione inde in contrarium facta edita ordinata ſeu proviſa aut aliqua alia re cauſa vel materia quacunque in aliquo non obſtante. IN CUJUS rei teſtimonium has literas noſtras fieri fecimus patentes TESTE meipſo apud Hampton Court viceſimo quinto die Auguſti anno regni noſtri primo.

Adams

per breve de privato ſigillo &c.

Irrotulatur in officio Hugonis Fuller Auditoris.

Chartæ ad Prioratum de Wederhale *ſpectantes.*

NUM. CCCXXXII.

Confirmatio Regis Henrici *primi de Cella Sancti* Conſtantini *cum manerio de* Wederhala.

Tranſcript. Regiſt. de Wetherhale penes Rev. Hug Todd.

HENRICUS Rex *Angliæ* Archiepiſcopo *Eboraci* & Juſticiariis & Vicecomitibus & omnibus Baronibus & Fidelibus ſuis *Francis* & *Anglis Eboraciſcire* & de *Karleolo* ſalutem. Sciatis me conceſſiſſe & confirmaſſe Deo & Eccleſiæ Sanctæ *Mariæ Eboraci* & Abbati *Gaufrido* & Monachis ibidem Deo ſervientibus Cellam Sancti *Conſtantini* cum Manerio de *Wederhale* & cum Capella de *Warthwic* & cum excluſagio & ſtagno de piſcaria & de Molendino de *Wederhale*, quod eſt ſcitum & firmatum in terra de *Chorkeby* ſicut habuerunt quando *Randulphus* Comes *Ceſtriæ* habuit *Karleolum*. Et confirmo eis ex dono meo totam paſturam inter *Edene* & Regiam viam que ducit de *Karleolo* ad *Appelby* & a *Wederhale* uſque ad *Drybec*. Et concedo eis Foreſtam meam ad Porcos ſuos de *Wederhale* ſine pannagio. Et concedo eis & confirmo Eccleſias, res, poſſeſſiones, terras, & omnia quæ eis data ſunt & confirmata per Cartas meorum proborum virorum, & prohibeo ne aliquis eis inde contumeliam faciat. Et præcipio ut ita habeant conſuetudines ſuas, & terras ſuas & res quietas ab auxiliis & tallagiis & ab omnibus rebus ſicut habet Eccleſia Sancti *Petri* in *Eboraco*, vel Eccleſia Sancti *Johannis* in *Beverlaco*, & omnes eaſdem libertates habeant quas habent iſtæ duæ Eccleſiæ. Teſtibus *Roberto de Sigillo*, & *Pagano* filio *Johannis*, & *Euſtachio* fratre ejus & *Pagano Puerel* apud *Windeſhores*. P. 3.

NUM. CCCXXXIII.

Confirmatio Regis Henrici *ſecundi de poſſeſſionibus Sanctæ* Mariæ Eboraci. Ib. p. 4.

HENRICUS dei gratia Rex *Anglie* & Dux *Normannie* & *Aquitanie* & Comes *Andegaviæ*, omnibus Archiepiſcopis, Epiſcopis, Abbatibus, Prioribus, & omnibus Baronibus & Juſticiariis, Vicecomitibus & Miniſtris ſuis, & omnibus fidelibus ſuis *Francis* & *Anglis* in *Anglia* ſalutem. Sciatis quod ego *Henricus* Rex *Angliæ* pro ſalute animæ meæ, & pro ſalute animarum *Henrici* Regis

Avi mei & *Willelmi* Regis Proavi mei, & *Willelmi* Regis ſecundi filii ejus, & pro redemptione animarum patris & matris meæ, & omnium parentum meorum; necnon pro ſtatu Regni mei, concedo & dono in puram Elemoſynam *Savarico* Abbati & ſucceſſoribus ſuis & Abbathiæ Sanctæ *Mariæ Eboraci* & Monachis ibidem deo ſervientibus, Terras, Eccleſias, Decimas, Sylvas, Plana, Stagna, Molendina & alias Poſſeſſioues, poſſidendas liberas & quietas ab omni terreno ſervitio in perpetuam poſſeſſionem cum Soch & Sach & Tol & Theam & Infangetheif, cum eiſdem legibus & dignitatibus & libertatibus quas habet Eccleſia Sancti *Petri Eboraci*, vel Eccleſia Sancti *Johannis Beverlaci*, & nominatim ut cum *Eboraci Sciria* fuerit ſummonita ire in exercitum Regis, tunc inveniet predicta Abbathia unum hominem tantum in exercitu Regis cum vexillo Sanctæ *Mariæ*, ſicut faciunt ſupradictæ Eccleſiæ. Et ne homines Sanctæ *Mariæ* eant ad Schiras, vel Tydingas, vel Wapentachs, vel Hundreds, nec etiam pro Vicecomitibus vel Miniſtris eorum; ſed ſi Vicecomites vel Miniſtri eorum habent querelam contra homines Sanctæ *Mariæ*, dicant Abbati, & ſtatuto die veniant in Curiam Sanctæ *Mariæ* & ibi habeant rectum de capitali Placito ſuo, & Sancta *Maria* habeat quicquid pertinet ad Curiam ſuam. Et ne alicujus hæres aut ſucceſſor quærat relevamen, vel aliquod Dominium præter Orationes & Præces & Elemoſynas animæ ſuæ de Beneficiis & Elemoſynis quas aliquis dedit prædictæ Abbathiæ quæ ſubſcribuntur hic.

NUM. CCCXXXIV.

Ib. p. 7. *Charta* Henrici *Regis de excluſagio, ſtagno, &c. de* Wederhale.

HENRICUS Rex *Angliæ* Archiepiſcopo Ebor. & Juſticiariis & Vicecomitibus & omnibus Baronibus & fidelibus ſuis *Francis* & *Anglis* de *Eboraſchira* & de *Karleolo* ſalutem. Sciatis me dediſſe & conceſſiſſe in Elemoſynam Deo & Eccleſiæ Sanctæ *Mariæ Eboraci*, & Abbati *Gaufrido*, & Monachis ibidem Deo ſervientibus Excluſagium & Stagnum de Piſcaria & de Molendino de *Wederhal*, quod eſt factum & firmatum in terra de *Chorkeby* ſicut ibidem ſcitum & ſtabilitum fuit tempore quo *Ranulphus* Comes *Ceſtriæ* Honorem de *Carliolo* habuit, & tempore *Weſtutbuid*. Et concedo eidem Eccleſiæ terram in *Eboraco* quam *Wigalus Lint* eis dedit & conceſſit & *Alanus* filius ſuus. Et concedo eidem Eccleſiæ Eccleſiam de *Hornebia*, cum terris et decimis et omnibus rebus adjacentibus eidem Eccleſiæ ſicut *Radulphus* et *Wiganus* filii *Londrici* dederunt et conceſſerunt eis in Elemoſynam. Et volo et firmiter præcipio, ut ipſi eas bene et in pace et honorifice et quiete teneant in Elemoſyna, ſicut melius et quietius alias ſuas res tenent. Teſtibus *Roberto de Sigillo* et *Pagano* filio *Johannis* et *Euſtachio* fratre ſuo et *Pagano Peuerel*, apud *Windeſores*.

NUM. CCCXXXV.

Confirmatio Henrici *Regis de Eccleſiis de* Appelby, &c. *Abbatiæ Sanctæ* Mariæ Eboraci, *& conceſſio Boſci mortui Monachis de* Wederhal. Ib. p. 8.

HENRICUS Rex *Angliæ Thurſtano* Archiepiſcopo *Ebor.* et omnibus fidelibus et miniſtris ſuis de *Weſterland* et de *Cumberland* ſalutem. Sciatis me conceſſiſſe et confirmaſſe *Richardo* Abbati et Conventui Sanctæ *Mariæ* de *Eboraco* Eccleſias de *Appelby*, ſcilicet Sancti *Michaelis* et Sancti *Laurentii*, et terras earum cum Decimis ejuſdem Villæ, ex utraque parte aquæ; et Decimas de Dominico de *Meubrun* et de *Salchild*, ſicut Carta *Ranulphi Meſchin* teſtatur. Concedo autem ex dono meo proprio dicto Abbati et Conventui et Monachis ſuis de *Wederhale*, quod ipſi Monachi de *Wederhale* et homines ſui habeant ſemper mortuum Boſcum in Foreſta mea de *Karliolo*, ad ædificandum et comburendum. Et prohibeo ne aliquis ſuper hoc eis faciat impedimentum. Teſtibus *E.* filio *Jo.* et *Jordano Paganel* apud *Radings*.

NUM. CCCXXXVI.

Confirmatio Ricardi *Regis de terris, Eccleſiis, &c. Abbatiæ Sanctæ* Mariæ Eboraci. Ib. p. 9.

RICARDUS Dei gratia Rex *Angliæ*, Dux *Normanniæ* et *Aquitaniæ*, Archiepiſcopis, Epiſcepis, Comitibus, Abbatibus et omnibus Baronibus, et Juſticiariis, et Vicecomitibus et Miniſtris ſuis, et omnibus fidelibus ſuis *Francis* et *Anglis* per *Angliam* ſalutem. Sciatis nos conceſſiſſe et dediſſe in puram Elemoſynam pro ſalute animæ noſtræ, et pro ſalute animarum patris noſtri Regis *Henrici*, et Matris noſtræ *Alionoræ* Reginæ, et omnium Anteceſſorum noſtrorum; necnon pro ſtatu regni noſtri *Roberto* Abbati et ſucceſſoribus ſuis et Abbathiæ Sanctæ *Mariæ Eboraci* et Monachis ibidem Deo ſervientibus Terras, Eccleſias, Cellas, Maneria, Decimas, Sylvas, Plana, Stagna, Molendina, et alias poſſeſſiones ſuas poſſidendas liberas et quietas ab omni ſervitio in perpetuam poſſeſſionem, ſicut unquam melius temporibus Anteceſſorum noſtrorum tenuerunt cum eiſdem legibus, et libertatibus, et dignitatibus, et conſuetudinibus quas habet Eccleſia Sancti *Petri Eboraci*, vel Eccleſia Sancti *Johannis Beverlaci*. Et ne homines Sanctæ *Mariæ* eant ad Comitatus, vel ad Schiras, vel Tidings, vel Wapentachs vel Hundreds. Nec etiam pro Vicecomitibus vel Miniſtris eorum; ſed ſi Vicecomites vel Miniſtri habent querelam contra homines Sanctæ *Mariæ* dicant Abbati *Ebor.* et ſtatuto die veniant in Curiam Sanctæ *Mariæ* et ibi habeant rectum de Capitali Placito ſuo; et Sancta *Maria* habeat quicquid pertinet ad Curiam ſuam; et ſicut aliqua Eccleſia in tota *Anglia* magis eſt libera, ſit et hæc libera. Et omnes terræ ad eam pertinentes, quas nunc habet

vel quas rationabiliter adquirere poterit, vel Maneria vel Cellæ, vel quæcunque Poſſeſſiones, ſint quietæ de placito & querelis & murdro & latrocinio & ſcutagio & geldis & Danegeldis & hidagiis & aſſiſis, & de operationibus Caſtellorum & Pontium & Parcorum & de Ferdwita & Hengwita & Flemenefrenich & de Averpeni & de Blodwita & de Suchwita & de Hundredpeni & de Fethingeni & de Legerwita & de Thelonio & de Paſſagio & de Pontagio & Seſſagio & Stalagio. Concedimus inſuper eidem Abbathiæ pacis facturam & pugnam in domo factam & domus invaſionem & omnes aſſultus hominum ſuorum & Foreſtel & Gridelbreke & Soch & Sach & Tol & Theam & Infangenthiefe & Utfangentheif. Poſt obitum vero Abbatis ejuſdem Eccleſiæ ex eadem congregatione eligatur alter Abbas qui dignus ſit, aliorſim nullus, niſi inibi inveniri nequierit qui dignus ſit tali fungi officio; quod ſi evenerit, de alio noto & familiari loco poteſtatem liberam habeant eligendi Abbatem idoneum. Teſtibus *Hugone Dunelmenſi* Epiſcopo, & multis aliis apud *Weſtmonaſterium*.

lb. p. 11. ## *Breve* Ricardi *Regis ſupra prædictam Chartam ſuam.*

RICHARDUS Dei gratia Rex *Angliæ*, Dux *Normanniæ* & *Aquitaniæ*, Comes *Andegaviæ*, Juſticiariis & Vicecomitibus de *Karleolo* ſalutem. Præcipimus vobis quatenus teneatis Abbati & Monachis *Ebor.* jura ſua & libertates & dignitates ſuas. Et eiſdem habere faciatis in pace & quiete paſturam ſuam intra *Dribec* & *Edene* & Regiam viam quæ ducit de *Karleolo* ad *Appelby*, ſicut Carta mea eis confirmat. Teſtibus *Willelmo Cantuarienſi*, *Willielmo Elienſi* electo, ix° die Octobris.

NUM. CCCXXXVII.

p. 12. ## *Confirmatio* Johannis *Regis Privilegiorum &c. ejuſdem Abbatiæ Sanctæ* Mariæ Ebor.

JOHANNES dei gratia Rex *Angliæ*, Dominus *Hiberniæ*, Dux *Normaniæ* & *Aquitaniæ*, Comes *Andegaviæ*, Archiepiſcopis, Epiſcopis, Abbatibus, Comitibus, Baronibus, Juſticiariis, Vicecomitibus, Præpoſitis & omnibus Ballivis ſuis ſalutem. Sciatis nos conceſſiſſe & preſenti Carta noſtra confirmaſſe Deo & Beatæ *Mariæ Eboracenſi* & *Roberto* Abbati & Succeſſoribus ſuis, & Monachis ibidem Deo ſervientibus pro ſalute noſtra & omnium anteceſſorum & ſucceſſorum noſtrorum omnes donationes & libertates & liberas conſuetudines quæ eis ab anteceſſoribus noſtris vel ab aliis collatæ ſunt. Quare volumus & firmiter præcipimus quod ipſi habeant & teneant omnia prædicta bene et in pace, libere et quiete, integre, plenarie et honorifice, ſicut cartæ donatorum rationabiliter teſtantur. Hiis teſtibus Comite *D.D. Willelmo* Comite de *Arundel*, *Rogerio* de *Joveny*, *Gyrando* de *Fornival*, *Gaufrido* de *Broillion*, *Pagano* de *Rochefort*, *Willelmo* de *Cantilupo*, *Huberto* de *Burg* Camerario. Dat. per manum *H. Cant.* Archiepiſcopi Cancellarii noſtri apud *Liram*, VIII° Septembris, Anno primo regni noſtri.

†

NUM. CCCXXXVIII.

Confirmatio Henrici *tertii Regis ſuper Donatione Avi ſui eidem Abbatiæ Sanctæ* Mariæ Eboraci. lb. p. 25.

HENRICUS Dei gratia Rex *Angliæ*, Dominus *Hiberniæ*, et Dux *Aquitaniæ*, Archiepiſcopis, Epiſcopis, Abbatibus, Prioribus, Comitibus, Baronibus, Juſticiariis, Vicecomitibus, Præpoſitis, Miniſtris et omnibus Ballivis et fidelibus ſuis ſalutem. Inſpeximus Cartam quam inclitæ recordationis *Henricus* quondam Rex *Angliæ* Avus noſter fecit Abbati et Monachis Sanctæ *Mariæ Eboraci* in hæc verba.

Henricus Dei gratia Rex *Angliæ*, Dux *Normaniæ* et *Aquitaniæ*, Comes *Andegaviæ*, Archiepiſcopis, Epiſcopis, Abbatibus et omnibus Comitibus, Baronibus et Juſticiariis et Vicecomitibus et miniſtris ſuis, et omnibus fidelibus ſuis *Francis* et *Anglis* per *Angliam* ſalutem. Sciatis nos conceſſiſſe et dediſſe in puram et perpetuam Elemoſinam pro ſalute animæ noſtræ et pro ſalute animarum Avi noſtri Regis *Henrici* et Matris noſtræ et omnium Anteceſſorum noſtrorum, nec non pro ſtatu regni noſtri *Roberto* Abbati et Succeſſoribus ejus et Abbathiæ Sanctæ *Mariæ Eboraci* et Monachis ibidem deo ſervientibus Terras, Eccleſias, Cellas, Maneria, Decimas, Silvas, Plana, Stagna, Molendina et alias poſſeſſiones ſuas poſſidendas liberas et quietas ab omni terreno ſervitio in perpetuam poſſeſſionem, ſicut unquam melius in temporibus Anteceſſorum noſtrorum tenuerunt, cum eiſdem Legibus et Libertatibus et Dignitatibus et Conſuetudinibus quas habet Eccleſia Sancti *Petri Eboraci*, vel Eccleſia Sancti *Johannis Beverlaci*. Et ne homines Sanctæ *Mariæ* eant ad Comitatus vel Schyras vel Tridignas vel Wapentas vel Hundredos. Nec etiam pro Vicecomitibus vel Miniſtris eorum; ſed ſi Vicecomites vel Miniſtri eorum habeant querelam contra homines Sanctæ *Mariæ* dicant Abbati *Eboraci* et ſtatuto die veniant in Curiam Sanctæ *Mariæ*, et ibi habeant Rectum de Capitali Placito ſuo, et Sancta *Maria* habeat quicquid pertinet ad Curiam ſuam; et ſicut aliqua Eccleſia in tota *Anglia* magis eſt libera, ſit et hæc libera, et omnes terræ ad eam pertinentes quas nunc habet, vel quas rationabiliter adquirere poterit, et Maneria et Cellæ, et quælibet aliæ poſſeſſiones ſint quietæ de placitis et querelis et murdro et Latrocinio et Scutagio et Geldis et Danegeldis et hidagiis et aſſiſis, et de operationibus Caſtellorum et Pontium et Parcorum, et de Fredwita et Hengwita et Flemenefrenith et de Wardpeni et de Overpeni et de Blodwita et de Fictwita et Hundredpeni et de Tethingpeni et de Legwita et de Thelonio et de Paſſagio et Pontagio et Leſtagio. Concedimus inſuper eidem Abbaciæ pacis facturam et pugnam in domo factam, et Domus invaſionem et omnes aſſultus hominum ſuorum et Foreſtal et Grudbreke, Haymſoke, et Soch et Sach, et Tol et Theam, et Infangenetheiſe et Utfangentheiſe. Poſt obitum vero Abbatis ejuſdem Eccleſiæ, ex eadem congregatione eligatur alter Abbas qui dignus ſit, aliunde vero nullus, niſi ibi inveniri nequierit qui dignus ſit tali fungi officio; quod ſi evenerit, de alio noto et familiari loco poteſtatem liberam habeant eligendi Abbatem idoneum. Teſtibus hiis, *Gaufrido Elienſi*,

Elienſi, *Hugone Dunelmenſi* Epiſcopis, *Willielmo* Comite de *Maundevil*, *Ranulpho de Glaunvil*, *Hugone Barduffe* apud *Wudſtock*.

Nos autem predictas conceſſionem & Donationem ratas habentes & gratas, eas, quantum in nobis eſt, pro nobis & heredibus noſtris imperpetuum concedimus & confirmamus, ſicut prædicta carta rationabiliter teſtatur. Volentes inſuper prædictis Abbati & Monachis pro ſalute noſtra & animarum anteceſſorum & hæredum noſtrorum gratiam facere uberiorem, ut quietantiæ & libertates prædictæ ſibi & ſucceſſoribus ſuis integræ & inconcuſſæ remaneant in futurum, præcipimus & concedimus pro nobis & hæredibus noſtris, quod prædicti Abbas & Monachi & eorum ſucceſſores univerſis & ſingulis libertatum & quietantiarum Articulis ſupradictis, libere & ſine Occaſione & Impedimento noſtri vel hæredum noſtrorum, Juſticiariorum, & omnium Ballivorum noſtrorum uti valeant de cætero quandocunque voluerint, & ubicunque ſibi viderint expedire; quanquam prædictis Libertatibus vel quietantiis in aliquo Articulo minus plene uſi fuerint prout feciſſe poterant & debeant ſecundum continentiam cartæ predictæ temporibus retroactis. Et prohibemus ſuper forisfacturam noſtram, ne quis præſatos Abbatem & Monachos contra prædictam conceſſionem & quietantiam in aliquo vexare, vel moleſtare præſumat. Hiis teſtibus, Venerabili Patre *Waltero Bathonienſi* & *Wellenſi* Epiſcopo, *Henrico* filio *Regis Alemanniæ* Nepote noſtro, *Rogerio de Leyburn*, *Johanne de Verdun*, *Willelmo de Grey*, *Roberto Aquiltun*, *Willelmo de Aecle*, *Nicholao de Leukenor*, *Galfrido de Pei*, *Radulpho de Bakepus*, *Petro de Squidemor*, *Bartholomeo de Bigod*, & aliis. Dat. per manum noſtram apud *Kenyllewurth* octavo die Septembris Anno Regni noſtri L°.

Qualiter ea quæ donantur a pluribus probis hominibus recitantur & ſcribuntur in Charta Henrici *Regis*.

Ib. p. 16. In Carta Domini *Henrici* Regis hæc ſcribuntur. *Ranulphus de Meſchyn* Manerium de *Wederhal* & Eccleſiam ejuſdem Villæ, cum Molendino & Piſcaria & Boſco & certis pertinentiis, Capellam de *Warthewick*, terram quæ Camera Sancti *Conſtantini* dicitur, in *Corkeby* duas Bovatas terræ, aquam de *Edene* verſus *Corkeby*, necnon & ripam verſus *Corkeby* in qua Stagnum firmatum eſt; omnino viz. liberas & quietas ſine Diminutione. *Randulphus Meſchyn* Eccleſias de *Appelby* Sancti *Michaelis* & Sancti *Laurentii* & terras earum cum Decimis de Dominiis ejuſdem Villæ ex utraque parte aquæ. *Adam* filius *Suani* Heremium Sancti *Andreæ*; *Uched* filius *Lyolf* tertiam partem *Crogline* cum Eccleſia & cæteris pertinentiis & duas bovatas terræ in *Eſtuna* & Molendinum de *Scotby* in *Cumquintina*; Dimidiam Carrucatam terræ in *Saureby*; Decimam de Dominico. *Conſtantinus* filius *Walteri* unam Carrucatam terræ quæ fuit *Durandi* in *Coteby*; *Ketellus* filius *Elreth* Eccleſiam de *Morland* & tres Carrucatas terræ; *Walef* filius *Goſpatricii* Eccleſiam de *Brumfeld* & corpus ejuſdem Manerii, in *Salchild* Decimam de Dominio. Et confirmo totam paſturam inter *Edene* & Regiam viam quæ ducit de *Karliolo* ad *Appelby* & ad *Wederhal* uſque ad *Dribec*. Et concedo eis & confirmo foreſtam meam ad Porcos ſuos de *Wederhal* ſine pannagio. Et præcipio quod Abbas *Eboraci* & Monachi prædicti teneant omnes terras & res ſuas quæ per cartam Regis *H.* Patris mei & meam firmatæ ſunt, & in pace poſſideant; & non diſſeaſentur inde, nec ponantur in placitum niſi coram me. Et ſi de aliqua harum rerum diſſaeſiati fuerint Juſticiarii mei & Vicecomites eos faciant reſaeſiri & in pace tenere. Nec dampnum eorum capiatur niſi Abbas prius de recto defecerit in quo juſte facere debuerit.

NUM. CCCXXXIX.

Confirmationes Epiſcoporum Carliolenſium *de Eccleſiis & Poſſeſſionibus Prioratus de* Wederal. Ib. p. 18.

ATHELWOLDUS Epiſcopus *Karliolenſis* confirmavit Abbati *Eboracenſi* & Monachis de *Wederhale* Eccleſiam de *Wederhale*, cum Capella de *Warthewick* in proprios uſus, cum Decimis & Obventionibus & omnibus aliis ad illam pertinentibus; & inſuper Eccleſiam de *Crokelyn* & tertiam partem ejuſdem Villæ & Heremitorium Sancti *Andreæ*, cum omnibus ſuis pertinentiis.

Idem Epiſcopus *Athelwoldus* per aliam Cartam confirmavit Monachis Sanctæ *Mariæ Eboraci* omnes Eccleſias quas in ſua Diœceſi poſſidebant, viz. Cellam de *Wederhale*, cum Parochia de *Warthwic*, & tota Decima de *Scoteby*, & Eccleſias Sancti *Michaelis* & Sancti *Laurentii* de *Appelby*, & Eccleſias de *Kirkeby Stephan* & de *Ormeſheved* & de *Morlund* & de *Clibburn* & de *Brumfeld* & de *Crokelyn*, & Heremitorium Sancti *Andreæ*, cum omnibus pertinentiis. *Monaſt. Vol.* 1. *p.* 399. 19.

Bernardus Epiſcopus *Karliolenſis* confirmavit eaſdem Donationes. 20.

Hugo Epiſcopus *Karliolenſis* confirmavit eiſdem Eccleſias de *Kirkebyſtephan* & de *Morlund* cum omnibus Capellis ad eas pertinentibus & cum omnibus aliis pertinentiis in proprios uſus eorum, viz. Eccleſiam de *Kirkebyſtephan* ad ſuſtentationem Pauperum & Peregrinorum & Eccleſiam de *Morlund* in uſus proprios Monachorum de *Wederhale*; & etiam Eccleſias de *Appelby* & Sancti *Laurentii*; ita tamen ut Vicarius Sancti *Michaelis* reciperet quinque Marcas, & Vicarius Sancti *Laurentii* ſex Marcas, & ipſi Jura Epiſcopalia & Archidiaconalia perſolverent. 22.

Idem *Hugo* Epiſc. *Karliol.* per aliam cartam confirmavit eiſdem Monachis Sanctæ *Mariæ Ebor.* omnes poſſeſſiones & Penſiones omnium Eccleſiarum ſuarum in Diœceſi *Karliolenſi*. 27.

Idem *Hugo* Epiſc. *Karliol.* per aliam cartam confirmavit eiſdem Monachis & de *Wederhale* omnes Decimas de Dominicis quas habebant in ſua Diœceſi. 28.

Idem Epiſcopus per litteras ſuas mandavit omnibus Clericis Beneficiatis ſolvere ſolitas penſiones Abbati & Monachis dicti Monaſterii. 29.

Idem Epiſcopus per aliam Cartam confirmat Monachis de *Wederhale* Eccleſiam de *Wederhale* cum Capella de *Warthewic*, Eccleſiam de *Morlund*, Eccleſiam Sancti *Michaelis* & Eccleſiam Sancti *Laurentii* de *Appelby* cum omnibus pertinentiis earum in proprios uſus.

Silveſter Epiſcopus *Karliolenſis* confirmavit omnes conceſſiones prædeceſſoris ſui *Hugonis*. 32.

NUM.

NUM. CCCXL.

Bulla Honorii *Papæ de Confirmatione Eccleſiaſticarum poſſeſſionum & reddituum per Epiſcopos* Karliolenſes *Abbati & Monachis Sanctæ* Mariæ Eboraci *conceſſorum.*

p. 21.

HONORIUS Epiſcopus ſervus ſervorum Dei dilectis filiis Abbati & Conventui Sanctæ *Mariæ Eboraci* ſalutem & ampliſſimam benedictionem. Juſtis petentium deſideriis dignum eſt Nos facilem præbere aſſenſum, & vota quæ a rationis tramite non diſcordant effectu proſequente complere. Ea propter, dilecti in Domino filii veſtris juſtis poſtulationibus grato concurrentes aſſenſu, Cellam de *Wederhale* cum Parochia de *Warthwic* & alias Eccleſias veſtras quas de conceſſione bone Memorie *Athelwoldi* & *Bernardi Karliolienſium* Pontificum, Capituli ſui accedente conſenſu, canonice proponitis vos adeptos; necnon poſſeſſiones, redditus & alia bona veſtra, ſicut ea juſte, canonice & pacifice poſſidetis, & in prædictorum Epiſcoporum & Capituli literis exinde confectis dicitur contineri, Vobis & per Vos Monaſterio veſtro, auctoritate amplifica confirmamus, & præſentis ſcripti patrocinio communimus; Nulli ergo omnino hominum liceat hanc paginam noſtræ confirmationis infringere, vel ei auſu temerario contraire. Si quis autem hoc attemptare præſumpſerit Indignationem omnipotentis Dei, & beatorum *Petri* & *Pauli* Apoſtolorum ejus ſe noverit incurſurum. Dat. *Laterani* vi° Idus Aprilis, Pontificatus noſtri anno decimo.

NUM. CCCXLI.

Bulla Gregorii *Papæ de conceſſione ingrediendi poſſeſſionem Eccleſiæ Sancti* Michaelis de Appelby, *Rectore decedente.*

p. 30.

GREGORIUS Epiſcopus ſervus ſervorum Domini dilectis filiis Abbati & Conventui Monaſterii Sanctæ *Mariæ Ebor.* Ordinis Sancti *Benedicti*, ſalutem & amplificam benedictionem. Referentibus vobis accepimus quod bonæ memoriæ *Bernardus* & *Hugo Karliolenſes* Epiſcopi, Monaſterium veſtrum favore benivolo proſequentes, Eccleſiam Sancti *Michaelis* de *Appelby Karliolenſis* Dioceſis, in qua jus patronatus habetis, cujuſque Inſtitutio ad Epiſcopos dictos pertinebat, Capituli ſui accedente Conſenſu Monaſterio veſtro ipſi pietatis intuitu contulerunt, in uſus Monachorum Prioratus veſtri de *Wederhale* ejuſdem Dioceſis, cedente vel decedente Perſona ipſius Eccleſiæ convertendam, quæ interim vobis annuam ſolveret penſionem. Quare nobis humiliter ſupplicaſtis, ut ingrediendi poſſeſſionem Eccleſiæ prædictæ, poſt ceſſionem vel deceſſum Perſonæ ipſius vobis licentiam largiremur, Nos igitur veſtris ſupplicationibus inclinati ingrediendi poſſeſſionem eandem, Perſona cedente ſeu decedente prædicta, contradictione Dioceſani Epiſcopi nonobſtante (ſi præmiſſis veritas ſuffragatur) vobis auctoritate præſentium liberam concedimus facultatem. Nulli ergo omnino hominum liceat hanc paginam noſtre conceſſionis infringere, vel ei auſu temerario contraire. Si quis autem hoc attemptare preſumpſerit Indignationem Omnipotentis Dei & beatorum *Petri* & *Pauli* Apoſtolorum ejus ſe noverit incurſurum. Dat. *Lateran.* 11° Idus Martii. Pontificatus noſtri anno tertio decimo.

NUM. CCCXLII.

Taxatio Vicariæ Eccleſiæ Sancti Michaelis *de* Appelby. 33.

UNIVERSIS Chriſti fidelibus ad quos præſens ſcriptum pervenerit *Thomas* permiſſione Divina *Karliolenſis* Eccleſiæ Miniſter humilis, ſalutem in Domino ſempiternam. Ad univerſitatis veſtræ notitiam pervenire volumus, quod cum inter viros Religioſos Abbatem & Conventum Sanctæ *Mariæ Eborum* per Fratrem *Thomam de Scyreburn* Monachum & *Galfridum de Grangiis* Procuratores ſuos, ſub alternatione conſtitutos, Priorem & Monachos de *Wederhale* perſonaliter comparentes, ex parte una; & *Walterum de Scalwelle* perpetuum Vicarium Eccleſiæ Sancti *Michaelis de Appelby* perſonaliter comparentem ex altera, ſuper Taxatione Vicariæ ejuſdem Eccleſiæ coram nobis eſſet accitatum; nos de communi conſenſu utriuſque patris, non obſtante aliqua Taxatione perhibita, Vicariam memoratæ Eccleſiæ taxavimus in hunc modum, viz. quod prædictus *Walterus* & Succeſſores ſui, qui miniſtraturi erunt in dicta Eccleſia, habeant nomine Vicariæ omnes Agnos, lanam, omnimodas Oblationes, Decimas quadrageſimales lini, ortorum, totius Albi, pullorum, vitulorum, denario venientes; cum pane benedicto; decimas fæni totius Parochiæ, Molendinorum, Cerviſiæ, & ſponſalia, Mortuaria, decimas Porcellorum, & omnimodas decimas & obventiones ad altaragium qualitercunque contingentes, & medietatem totius terræ arabilis & prati. Ita tamen quod tota terra arabilis & pratum per viros fidedignos ad hoc ex utraque parte communiter electos in duas equales partes dividantur & ſorte dirimantur. Item dictus Vicarius & ſucceſſores ſui habebunt totam decimam provenientem de Hoſpitali Beati *Nicholai* in eadem Parochia, & omnes Toftos & Croftos a Domo *Aſſini* uſque ad Domum *Roberti Waldi* ex Auſtrali parte dictæ Eccleſiæ continuatos, & dictus Prior habebit omnes Toftos & Croftos reſiduos, ſimiliter ad Eccleſiam pertinentes cum capitali Meſſuagio. In cujus rei Teſtimonium una cum ſignis dictorum Prioris & Vicarii, mutuis ſcriptis utriuſque partis ſigillum noſtrum apponi fecimus. Dat. apud *Bellum locum* in Craſtino *Annunciationis* Dominicæ. A. D. M. CCLV^to.

Ex ſciendum eſt quod dictus Vicarius & ſucceſſores ſui, omnia onera ordinaria, conſueta & debita ſuſtinebunt. Ex præcepto autem Epiſcopi & de conſenſu partium poſt conſignationem hujus literæ, fuit iſta clauſula appoſita. Beaulieu in Com. Weſtmorl.

NUM. CCCXLIII.

Ib. p. 35. *Confirmationes Prioris & Conventus Sanctæ* Mariæ Carliolenſis, *eiſdem Monachis Sanctæ* Mariæ Eboraci, *& de* Wederhale *conceſſæ.*

WALTERUS Prior & Conventus Sanctæ *Mariæ Karlioli* per Cartam ſuam confirmant omnes conceſſiones huic Prioratui de *Wederhal*, & Sanctæ *Mariæ Eboraci* factas per *Adelwaldyn* Epiſcopum *Karliolenſem.*

36. *Bartholomeus* Prior & Conventus Eccleſiæ Sanctæ *Mariæ Karliolenſis* confirmant omnes conceſſiones *Hugonis* Epiſcopi ſui.

37. Idem Prior *Bartholomeus* & Conventus per aliam Chartam confirmant omnes Donationes & conceſſiones prædicti Epiſcopi *Hugonis.*

38. *Johannes* Prior & Conventus *Karliolenſis* quietum clamaverunt Monachis de *Wederhale* totum jus quod unquam habuerunt in decimis in campo de *Scotebi.*

39. *B.* Archiepiſcopus *Eboracenſis* excommunicat omnes infringentes pacem de *Wederhale.*

NUM. CCCXLIV.

40. *Bulla* Alexandri 3ii *Papæ concedens quod Eccleſiæ Abbatiæ Sanctæ* Mariæ Eboracenſis *non taxatæ deſerviantur per Capellanos ſuos.*

ALEXANDER Epiſcopus ſervus ſervorum Dei, dilectis filiis Abbati & Conventui Monaſterii Sanctæ *Mariæ Eboracenſis* Ordinis Sancti *Benedicti*, ſalutem & amplificam benedictionem. Ordinis noſtri meretur honeſtas, ut votis veſtris, quantum cum Deo poſſimus, favorabiliter annuamus. Sane petitionis veſtræ ſeries continebat, quod vos in Eccleſiis & Capellis eis annexis, quas in uſus proprios canonice obtinetis, in quibus non fuerunt taxatæ hactenus Vicariæ, nec perpetui Vicarii inſtituti, a tempore cujus memoria non exiſtit, continue feciſtis & facitis per Capellanos proprios deſerviri. Nos itaque veſtris ſupplicationibus inclinati, ut in eiſdem Eccleſiis & Capellis (veris exiſtentibus ſupradictis) ſicut hactenus, ſic & in poſterum poſſitis facere per Capellanos hujuſmodi deſerviri; quodque vobis invitis in futurum Vicariæ taxari, ſeu inſtitui perpetui Vicarii non valeant in eiſdem, auctoritate vobis preſentium indulgemus. Non obſtantibus ſi aliquibus a ſede Apoſtolica ſit indultum, vel in poſterum indulgeri contigerit, ut in Eccleſiis & Capellis, quas Religioſi in ſuis Civitatibus & Dioceſibus in uſus proprios optinent taxare perpetuas valeant Vicarias & perpetuos inſtituere Vicarios in eiſdem, ſeu quibuſcunque literis vel indulgentiis a Sede impetratis eadem, aut etiam impetrandis, niſi eædem impetrandæ de Indulgentia hujuſmodi plenam & expreſſam fecerint mentionem. Nulli ergo omnino, &c. Siquis autem &c. *ſicut in aliis Bullis hujuſmodi.*

NUM. CCCXLV.

Quieta Clamatio Epiſcopi Karliolenſis *facta Priori de* Wederhale *de jure Cuſtodiæ Prioratus de* Wederhale *ipſo Prioratu carente Priore.* 42.

IN NOMINE DOMINI NOSTRI JESU CHRISTI, AMEN. Orta demum inter venerabilem Patrem Dominum *R.* Dei gratia *Karliolenſem* Epiſcopum ex parte una, & religioſos Viros Abbatem & Conventum Sanctæ *Mariæ Ebor.* ex altera, ſuper Cuſtodia Prioratus de *Wederhale*, dicto Prioratu carente Priore, & ſuper Inſtitutione & Deſtitutione ejuſdem Prioris ac quibuſdam aliis Articulis, materia quæſtionis, tandem mediantibus communibus amicis, A. D. M. CC. LXI. pridie Nonas Februarii conquievit hujuſmodi Controverſia ſuper dicta Cuſtodia in hunc modum, viz. Quod idem Epiſcopus ſollicite conſiderans quanta dampna & pericula per hujus Cuſtodiam dictis Religioſis poſſent accidere, & præcipue Cellæ ſeu Prioratui de *Wederhale* antedicto, & quod longi temporis queſtum per hujus Cuſtodiam brevis hora conſumeret; Attendens inſuper hujus occaſione parum emolumenti poſſe ſibi ſeu Epiſcopatui *Karleolenſi* accreſcere, memoratus Epiſcopus nomine ſuo & Eccleſiæ *Karliolenſis*, de conſenſu Capituli ſui expreſſo, omne jus, ſi quod ſibi competiit, ſuper Cuſtodia dicti Prioratus et bonorum ejuſdem dictis Abbati et Conventui favore religionis, tam in poſſeſſorio quam in petitorio, undecunque proveniens, pro ſe et ſucceſſoribus ſuis imperpetuum remiſit et quietum clamavit. Dicti etiam Abbas et Conventus, nolentes erga tam pium Patrem filii degeneres reputari, eidem Epiſcopo & ſucceſſoribus ſuis amicabiliter dederunt & conceſſerunt, ac etiam remiſerunt imperpetuum, duas Marcas & dimidiam, ſibi prius annuatim debitas, de Eccleſia de *Denton* (quæ de Patronatu Domini *Karliolenſis* Epiſcopi exiſtit) dictis Religioſis & Prioratui de *Wederhale* prius debitas, nomine Penſionis, in utilitatem dicti Epiſcopatus convertendas. Convenit etiam inter eaſdem partes, quod dicto Prioratu de *Wederhale* carente Priore, Abbas Beatæ *Mariæ Ebor.* qui pro tempore fuerit, Monachum quem ſuo periclo dictæ domui crediderit eſſe utilem ſive dignum dabit Priorem, & loci Dioceſano vel ejus Officiali (eo abſente) præſentabit eundem; quem dictus Epiſcopus ſine difficultate admittet, & curam animarum Parochialium Eccleſiarum duntaxat eidem committet, recepta ab eodem canonica obedientia, ſalva dicto Abbati obedientia regulari. Quod ſi dictus Epiſcopus in Dioceſi *Karliolenſi* præſens non fuerit, dictus Officialis eundem præſentatum abſque difficultate admittet. Ita quod per adventum dicti Epiſcopi in Dioceſim dictus præſentatus eidem Epiſcopo infra tres dies, utroque exiſtente in Dioceſi, perſonaliter præſentabit, canonicam obedientiam eidem facturus, curamque animarum Parochialium Eccleſiarum recepturus. Quod ſi dictus Epiſcopus *Karliolenſis*, vel ejus Officialis dictum præſentatum ſine difficultate non admittat, liceat eidem dictum Prioratum libere ingredi & ibidem ut Prior commorari; ita quod ad mandatum Dioceſani veniat dictam curam (ut dictum eſt) recepturus & obedientiam facturus ſine mora. Si vero proceſſu temporis

ris dictus Abbas Priorem de *Wederhale*, ex causa aliqua, quam idem Abbas crediderit sufficientem, providerit amovendum, dictus Abbas literas suas patentes, super amocione ejusdem, predicto Episcopo destinabit, causam, quam crediderit sufficientem inserendo, quam dictus Episcopus sine difficultate aut contradictione approbabit; & quod per dictæ cartæ receptionem & obedientiam eidem Episcopo factam Abbati *Ebor.* nullum in amocione hujus fiat prejudicium. Lectis siquidem præmissis, dictæ partes huic compositioni assensum præbentes, renunciaverunt omnibus processibus & literis impetratis & impetrandis, omni exceptioni, cavillationi & specialiter in integrum restitutioni, ac omni juris remedio, per quod poterit præsens Compositio imposterum infirmari, seu aliquatenus impugnari. In cujus rei testimonium huic compositioni dictæ partes alternatim sigilla sua apposuerunt. Nos vero Prior & Conventus *Carlioli* supradictam compositionem ratam & gratam habentes, ipsam quatenus in nobis est confirmamus & sigilli nostri munimine roboramus. Ad majorem securitatem nos Abbas & Conventus *Ebor.* dictas duas Marcatas & dimidiam de Ecclesia de *Denton* nobis debitas eidem Episcopo & successoribus suis imperpetuum damus, conferimus & assignamus in forma supradicta. Dat. apud *Bellum locum*, anno & die supradictis. Ponebatur hoc interlineare (volentes) ante consignationem. Teste eadem manu.

NUM. CCCXLVI.

45. ### *Excerpta e Cartis variorum Donatorum.*

OSBERTUS filius *Wardi* dedit Ecclesiæ Sanctæ *Trinitatis* & Sancti *Constantini* de *Wederhale* & Monachis ibidem Deo famulantibus totam partem Piscationis in *Edena* quæ ad Villam suam de *Chorkeby* pertinebat, & totam Ripam contra Piscationem usque ad illum locum qui dicitur *Munchewat* de terra quousque ad mensam suam Dominicam pertinebat; & insuper duas Bovatas terræ in eadem *Chorkeby* quietas ab omni servitio terreno.

46. *Willelmus* filius *Odardi*, confirmavit eisdem Monachis omnia bona quæ Antecessores sui eis dederunt, scilicet Piscationem, Ripam & duas Bovatas ut supra; & ex suo proprio dono tres bovatas terræ in *Warthwic*, unam quam Mater ipsius dederat, & duas alias in compactione Pacis quam contraxit cum Monachis, liberas & ab omni exactione terrena quietas. Præterea Homagium *Thomæ* propter quod controversia inter eos erat, qui *Thomas* de terra quam de eo tenebat 12^{d} eidem Ecclesiæ reddere debebat.

48. *Robertus* filius *Willelmi* filii *Udardi* confirmavit eisdem Monachis omnes donationes Antecessorum suorum, ut supra.

Willelmus filius *Udardi* quietam clamavit eisdem Monachis totam terram quæ jacet inter *Wederhale* & *Warthwic* quæ vocatur *Camera Constantini*, a fossato quod est juxta domum quæ fuit *Edwini* versus *Wederhale* sicut fossatum vadit in aqua *Edene*, & in Occidentali parte tendit versus Mariscum quod est inter terram de *Wederhale* & de *Warthwic*, & prædicti Monachi quietas clamaverunt ei duas Bovatas terræ quas habebant in *Warthwic* & 12^{d} quos annuatim habere debebant de terra ipsius de *Chorkeby*. Octavum vero Piscem quem ipse & Antecessores sui de Coffino Monachorum habere solebant, in manu sua retinuit; sed nec ei nec heredibus suis licitum foret piscari nec Hamo neque reti, nec aliquo modo piscandi inter *Munchewat* & stagnum Molendini Monachorum, nec impedire Monachos firmare Stagnum suum in Ripa de *Chorkby*. Duas vero bovatas terræ, quas antea habebant in *Chorkby* similiter eis imperpetuum concessit.

50. *Willelmus* filius *Odardi* quietum clamavit Deo & Sanctis de *Wederhale* & Monachis ibidem Deo servientibus quicquid Juris clamavit in Præsentatione Capellani de *Warthwic*; qui Capellanus a Monachis præsentatus debebat in eadem villæ assidue manere ad divina Officia Deo & Sancto *Leonardo* celebranda. Monachi vero concesserunt ei & Patri & Filio & uxori ejus Anniversarium perpetuum in Ecclesiis suis, sicut pro Monachis suis.

51. Idem *Willelmus* filius *Odardi* de *Corkeby* concessit eisdem Monachis totam Decimam Pannagii sui de Porcis hominum suorum & extraneorum omnium qui Porcos suos in Sylva de *Chorkby* ponebant pascendos.

52. *Johannes* filius predicti *Willelmi* concessit eisdem Monachis Messuagium unum in *Warthwic*, cum Tosto & Crosto, & cum omnibus Pertinentiis, & hominibus suis in eadem Villa.

53. *Robertus* filius *Willelmi dt Chorkeby* quietum clamavit eisdem Monachis octavum Piscem quem ipse & Antecessores sui solebant habere de Coffino Monachorum de *Wederhale*, & totam partem Piscationis in *Edene*, quæ ad villam suam de *Chorkeby* pertinebat, totamque Ripam in qua Piscaria firmata erat, & alia sicut in Cartis suprascriptis. Et concessit quod Monachi caperent Petram & Ramum sufficientem ad reparandum Stagnum suum in terra de *Chorkeby*. Insuper confirmavit omnes Donationes Antecessorum suorum.

55. Idem *Robertus* filius *Will. de Chorkeby* eisdem Monachis concessit totam partem Piscationis in *Edene* a *Munchewat* supra memorato ad fossatum quod fuit juxta Domum quæ fuit *Edwini*, & Monachi ei concesserunt eadem Aisiamenta in aqua sua; & notat quod dicti Monachi nihil Juris subtus fossatum *Edwini* in Piscatione de *Edene* potuerunt exigere nisi concessu suo vel heredum suorum. Convenit etiam inter eos quod ipse *Robertus* & sui in prædicta Piscatione non possent amplius habere nisi quinque Naviculas tantum, & prædicti Monachi nisi quinque Naviculas.

57. *Clemens* Abbas Sanctæ *Mariæ* Ebor. concessit licentiam *Willielmo* filio *Odardi* edificandi Capellam in Curto suo de *Corkeby*, & quod Missa celebraretur in eadem bis in Ebdomada, scilicet Dominica die & Feria sexta, excepta Dominica in ramis Palmarum, solummodo eidem *Willielmo* & Uxori suæ & domesticis familiæ de domo sua & hospitibus suis; Parochianis autem de *Chorkeby* non permisit ire ad dictam Capellam, sed omnes debebant ire ad Matricem Ecclesiam de *Wederhale*; & nullus Presbyter nisi proprius Capellanus vel Monachus Prioris de *Wederhale* debebat ibi Missam celebrare, nec ullus ingredi dictam Capellam sine licentia Prioris de *Wederhale*. Ipse *Willielmus* etiam, & uxor ejus cum omni familia tenebantur ire cum oblatione ad Ecclesiam de *Wederhale* in præcipuis Festivitatibus, sed si legitime impediti non poterant ire tenebantur mittere xiii Denarios pro oblatione sua.

59. *Robertus* filius supradicti *Willielmi* confirmavit conventionem suprascriptam.

61. Conventum est inter Priorem & Monachos de *Wederhale*, & *Robertum* filium *Willielmi* Domini

de *Chorkby*, quod ſi aliquis hominum utriuſque partis convictus fuerit quod aliquo modo piſcatus fuerit in aqua alterius partis, dabit parti conquerenti unam Marcam Argenti nomine pœnæ; ſi autem non ſuffecerit ad ſolutionem, tunc per unum annum fugabitur à terra Domini ſui, ita quod in ea nec Hoſpitium, nec receptaculum, nec aliquod auxilium habebit, donec annus integer terminetur. Quod ſi utra pars hominem ſic fugatum receperit obligabitur ad ſolutionem unius Marcæ Argenti, ad opus Sanctæ *Mariæ Karliolenſis*.

63. *Willielmus* Sutor & *Hauwiſia* uxor ejus quietum clamaverunt Monachis de *Wederhale* totum jus & clamium quod habuerunt in quatuor Acris terræ in feodo de *Chorkeby*.

64. *Willielmus* filius *Udardi* dedit eiſdem Monachis omnem Piſcationem in aqua de *Edene* ex utraque parte Ripæ. Octavum vero piſcem quem ſolebat habere de Coffino Monachorum retinuit in manu ſua.

65. *Willielmus* filius *Odardi* de *Korkby* conceſſit eiſdem Monachis quod poſſent firmare Stagnum ſuum de *Wederhale* in ripa de *Chorkby*, & capere petram & alia neceſſaria ad idem Stagnum faciendum. Conceſſit inſuper quod ubicumque faceret Molendinum ſuum de *Warthwic* ſuper aquam de *Edene*, non poſſet facere ſtagnum molendini de Solis, vel Plankys. vel groſſis lignis, nec de aliis niſi tantum de polis & ingis, nec poſſet claudere aquam de *Edene* niſi ad medium filum prædictæ aquæ vel minus ſi minus aquæ poſſit ſufficere, ita ut piſcis nullum habeat impedimentum veniendi ad Piſcariam Monachorum.

68. *Robertus* filius *Willielmi* de *Corkby* dedit eiſdem Monachis totam terram cum Toſto uno in *Conſtantinedene* quam *Robertus* filius *Gerardi* de eo aliquando tenuit, cum ſervitio ipſius *Roberti* & heredum ſuorum, cum omnibus pertinentiis, quietam ab omni ſeculari ſervitio.

71. *Chriſtiana* filia *Radulphi* quietum clamavit totum jus & clamium quod habuit in quatuor acris terræ cum pertinentiis in feodo de *Corkeby*, quas *Willielmus Tuſtezemer* dedit in puram Elemoſinam Monachis de *Wederhale*.

72. *Robertus* filius *Willielmi de Chorkeby* Carta ſua confirmavit eiſdem Monachis quandam portionem terræ in Villa de *Korkeby* juxta Curiam ſuam ad faciendam ibi Grangiam & ad includendum ad Curiam faciendam; quæ portio ſe extendebat in latitudinem a Semita quæ ducebat de *Korkeby* ad aquam de *Edene* uſque ad ſepem Curiæ ſuæ; & in longitudine a dicta ſepi uſque ad quandam fraxinum, quæ ſtabat extra Curiam ſuam juxta angulum ſepis, & a predicta fraxino lineaſiter ex obliquo uſque ad finem foſſati juxta prædictam ſemitam ducentem de *Korkeby* ad *Edene*.

74. *Willielmus* filius *Udardi* dedit Monachis de *Wederhale*, unam Bovatam terræ in Villa de *Warthwick*, ſcilicet, quinque acras in *Weſtcroft* & duas acras in *Graiſtanflat*, & unam acram juxta *Holm*, cum prato ad predictam terram pertinente, & cum communia paſturæ & omnibus aiſiamentis ejuſdem villæ. Dedit etiam totam Decimam pannagii ſui, & molendini ſui. Et quietum clamavit dictæ domui totum jus & clamium quod habuit in Mariſco, quod jacet inter terram de *Wederhale* & terram quæ dicitur *Camera Conſtantini*. Et prædicti Monachi conceſſerunt quod dictus *Willielmus* quod in Capella de *Warthwic* per Capellanum jugiter manentem in dicta Villa divina celebrari facerent, & eum & uxorem ſuam & filios in ſpirituali Fraternitate domus ſuæ receperunt.

NUM. CCCXLVII.

Compoſitio inter Abbatem Eboraci *& Robertum filium* Willielmi, *& Willielmum filium* Johannis, *Dominos de* Warthwic *de Mariſco de* Wederhale.

76. HÆC eſt Compoſitio facta inter Abbatem & Conventum Sanctæ *Mariæ Ebor.* & Monachos de *Wederhale* ex una parte, & *Robertum* filium *Willielmi*, & *Willielmum* filium *Johannis* Dominos de *Warthwic* ex altera, de Mariſco qui jacet ſubtus condorſum de *Wederhale*, viz. quod dicti Abbas & Conventus de conſenſu dictorum *Roberti* & *Willielmi* & hæredum ſuorum retinuerunt ad uſum proprium Monachorum ſuorum de *Wederhale*, totam illam partem prædicti Mariſci, qui ſe extendit verſus *Wederhale* a foſſato quod *Werricus* fecit, lineaſiter ex tranſverſo Mariſci uſque ad quandam quercum ſtantem in condorſo, & ſic ex tranſverſo condorſi uſque ad terram de *Wederhale* cultam, ad includendum pro voluntate ſua, ad omnimodum commodum ſuum inde faciendum imperpetuum. Prædicti vero Abbas & Conventus conceſſerunt prædictis *R.* & *W.* & hæredibus eorum & hominibus de *Warthwic* habere communia paſturæ tantum in altera parte Mariſci verſus *Warthwic*, ſicut dictus Mariſcus ſe extendit verſus Aquilonem a foſſato prædicto uſque ad rivum pluvialem, qui eſt diviſa inter *Wederhale* & *Warthwic*, qui rivus dividendo terras prædictarum villarum deſcendit in dicto Mariſco ſubtus pratum de *Weſtrorouf*, & inde per transfuſum Mariſci exit inter terram Monachorum quæ dicitur *Camera Conſtantini* & terram de *Warthwic*. Ita ſcilicet, quod nihil omnino capere vel habere poterint in dicto Mariſco ultra prædictum rivum, niſi communia paſturæ tantum. Nec aliquis poterit ibi fodere Glebas, niſi illi qui tenebunt terram Monachorum, quæ dicitur *Camera Conſtantini*. Sciendum eſt autem quod quando Monachi de *Wederhale* totam veſturam Mariſci quem includerint plene in uſus ſuos, quolibet anno converterint, ex tunc licebit hominibus de *Warthwic* habere ingreſſum in dicto Mariſco ad paſturam habendam uſque ad tempus illud quo prædicti Monachi voluerint ponere illam in defenſo. Sciendum eſt autem quod hanc Compoſitionem firmiter tenendam & warrantizandam utrinque imperpetuum prædicti Abbas & Conventus pro ſe & ſuis Tenentibus de *Wederhale*, prædicti vero *R.* & *W.* pro ſe & omnibus de *Warthwic* quolibet modo tenentibus manuceperunt, & inſuper iidem *R.* & *W.* juramento corporaliter preſtito ſe & hæredes ſuos ſub pœna decem librarum, Abbas vero & Conventus per Priorem ſuum de *Wederhale* ſub eadem pœna ad præſcripta omnia obſervandum ſe obligaverunt. Ut autem hæc Compoſitio perpetuæ firmitatis & inconcuſſum robur optineat; prædicti Abbas & Conventus & prædicti *R.* & *W.* ſigilla ſua una cum ſigillis *B.* Prioris & Magiſtri *G. de Lauther* Archidiaconi *Carliolenſis*, hinc inde appoſuerunt. Hiis Teſtibus, Domino *W.* Officiali, Magiſtris *Ricardo* & *Helrico* Rectoribus Scholarum Theologiæ & Decretorum, Domino *Thoma de Morlund*, *Thoma de Graiſtock*, *Michaele de Sancto Albano*, *Symone* Decano & Capitulo *Karleoli*, *Thoma* filio *Johannis* Vicecomite, *Ricardo de Levintum*, *Roberto de Caſtlecairoc*, *Petro de Tyleol*, *Roberto*

Roberto de Hamton, Waltero de Boutun & Comitat. *Karleoli.*

NUM. CCCXLVIII.

Excerpta ex aliis Chartis quas transcribere longum esset.

78. *ALANUS de Langervayt* dedit corpus suum Monachis de *Wederhale* ibi sepeliendum, & cum corpore suo totam terram suam de *Warthwic*, cum omnibus pertinentiis, &c. & cum edificiis in eadem terra constructis, & liberam communiam in bosco suo de *Langewayt*, ad capiendum ibidem omnimodum boscum tam viridem quam mortuum; & etiam petram de prædicto bosco, & fodere fossas in prædicto bosco, & facere sibi Clibanos ad Calcem faciendam & comburendam, & construere domos in eodem bosco, & suam calcem reponendam. Item pasturam Bobus suis & Equis per totum boscum suum, & per totam aliam pasturam suam.

81. *Robertus* filius *Willielmi* & *Willielmus* filius *Johannis* Domini de *Warthwic* pro observanda compositione suprascripta de Mariseo subtus condorsum de *Wederhale* subjecerunt se & hæredes suos imperpetuum Jurisdictioni Prioris & Archidiaconi *Karleoli* qui pro tempore fuerint, ut ipsi, remota omni Appellatione &c. compellerent per censuram Ecclesiasticam, si necesse fuisset, ad ipsius Compositionis observationem, & ipsa non observata ad pœnæ in eadem Compositione adjectæ solutionem.

82. *Walterus* Janitor de *Wederhale*, *Johannes de Agellumby*, *Johannes* filius *Willielmi*, *Johannes de Hamer*, *Ranulphus* filius *Unfridi*, *Robertus de Neuby*, *Robertus* Carpentarius, quietum Clamaverunt Abbati *Eboraci* & Monachis de *Wederhale* totum jus & clamium quod habuerunt in Mariseo & Condorso de *Warthwic*, quæ *Robertus* filius *Willielmi*, & *Willielmus* filius *Johannis* per Chartam suam suprascriptam Monachis de *Wederhale* concesserunt.

83. *Johannes de Warthwic* filius *Willielmi* filii *Odardi*, dedit eisdem Monachis unum Messuagium in terra sua de *Warthwic*.

84 *Henricus Birkenkeved* dedit tres acras terræ in *Holmo* juxta Pontem de *Warthwic*.

86. *Alanus* filius *Julianæ de Waverton* quietum clamavit totum jus & clamium quod habuit in tribus acris terræ in Villa de *Wederhale*, in quodam loco qui vocatur *Constantinedene*.

87. *Werrus de Ponte* suscepit Fraternitatem in domo Sanctæ *Trinitatis* & Sancti *Constantini* de *Wederhale*, & nomine Fraternitatis obligavit se & hæredes suos solvere annuatim 12^{d} ad *Pentecosten*, prædictæ domui specialiter ad Luminare coram Altari Beatæ Virginis *Mariæ*.

88. *Johannes* Coquus obligavit se solvere annuatim Monachis de *Wederhale* 6^{d} pro quatuor acris terræ quas de eis tenebat in Campo de *Wederhale*.

89. *Johannes Spendline* & Margareta uxor ejus dederunt eisdem Monachis quatuor acras terræ in Territorio de *Wederhale*, cum domo propinquiore domui suæ, & terra ad domum pertinente ita quod Croftum haberet eandem Latitudinem in inferiori parte quam domus habebat in superiori parte.

92. Sequuntur quinque Chartæ prima scripta anno 1257, reliquæ sine data, per *Johannem Spendline* & uxorem ejus *Margaretam* & filias *Eram* & *Matildem* de cessione unius bovatæ terræ quam tenebant de Monachis de *Wederhale*.

Willielmus de Her concessit Monachis de *Wederhale* dimidiam Carucatam terræ de *Cumquintin*, quietam ab omnibus servitiis, & commune pascuum Dominicæ pecuniæ eorum cum sua. 98.

NUM. CCCXLIX.

Carta Hildredi *de* Carleolo *de terra & silva quieta Clamatio Monachis de* Wederhale. 98.

NOTUM sit omnibus legentibus vel audientibus literas has quod Ego *Hildredus de Carlel* terram & silvam illam, unde Calumpnia inter me & Monachos de *Wederhale* fuit, Deo & Sanctæ *Mariæ* & Monachis *Eboracensibus* & in *Wederhale* degentibus, pro salute animæ meæ, ab omni Calumpnia liberam & quietam Clamavi, & de jure eorum Ecclesiæ cognovi, ac Deo & Sanctæ *Mariæ*, Sancto *Constantino*, nec non Monachis prædictis super Altare Ecclesiæ de *Wederhale* presente Parochia ejusdem Ecclesiæ cum Virga Dedi. Secundo vero (in) Solatio meo *Carlel* idem concessi coram Monachis & Militibus & quibusdam Burgensibus de *Carlel*. Hujus concessionis fuerunt testes. *Radulphus* Prior de *Wederhale*, *Rainaldus* Monachus, *Odardus* Vicecomes, *Ricardus* Miles *Ricardus Meisi* Constabularius, *Willielmus de Herrici*, *Anschatillus Odardi* filius, & *Odardus* filius *Hildredi*, *Willielmus* filius *Baldwini*, & *Raunbaldus* filius ejus, *Unspach Hardolf*, *Rogerus* Forestarius. Quod autem hiis duabus vicibus feci, tertio nichilominus in præfato loco facere decrevi. Ad locum veni, & perambulavi, cum multis, & *Radulphum* Priorem de prædicta Donatione saisivi usque in *Eden*. Testibus hiis, *Vitali* Sacerdote, & *Willielmo* Levita, *Pagano* Milite, *Johanne* Clerico, *Waltero Agullun*, *Safrace Radulpho* filio *Widonis*, *Erviso Stephano de Corkeby Acta*, *Radulpho* filio *Galfridi*, *Roberto* fratre *Stephani*, *Odardo de Corkeby*, *Grinchillo* Præposito de *Scoteby*, *Aschillo Colfsweino*, *Alnodo Vival*, *Odo*, *Rogero* Forestario, *Ranulpho Unspach* de *Carlet*, *Roberto* Nepote *Hildredi*, *Stephano Helgo*, *Simalpho* Clerico, *Roberto* Clerico, *Werrico* Clerico.

NUM. CCCL.

Contenta aliarum Chartarum. 100.

RICARDUS & *Robertus* frater ejus concesserunt Monachis de *Wederhale* liberam communam in Bosco de *Cumquincin* ad mortuum boscum capiendum, concesserunt etiam terram quam avus suus in vita prius eis concesserat.

Iidem *Ricardus* & *Robertus* per aliam Cartam confirmaverunt eandem Donationem. 101.

Eudo de *Carliolo* concessit Monachis de *Wederhale* Mortuum boscum in Bosco de *Cumquintin*, ad sustentationem domus suæ, sine visu Forestarii. Si autem Karri vel Carettæ dictorum Monachorum fractæ fuissent in dicto bosco, permisit eis capere 102.

pere ſufficienter de viridi boſco ſtante, ad reparationem earum, ſine alicujus viſu vel impedimento. Conceſſit etiam quod Porci dictorum Monachorum & hominum ſuorum liberam haberent Agiſtationem in prædicto Boſco in perpetuum, tam in tempore Peſtionis quam in alio tempore.

104. *Adam* filius *Rogeri de Karliolo* dedit eiſdem Monachis 8ˢ. annui redditus quos recipiebat pro terra *Cumquintin* quæ vocatur *Forlandes* & *Oſnames*.

105. *Ricardus Manſel* Dominus medietatis Villæ de *Cumquintin* recognovit ſe teneri in octo ſolidatis annui redditus ſolvendis ad duos anni terminos Monachis de *Wederhal* pro terra quæ quondam fuerat *Adæ* filii *Rogeri* in Villa de *Cumquintin*.

107. *Eudo* filius *Willielmi* filii *Eudonis* de *Karlel* confirmavit ſupradictum annuum redditum octo ſolidorum conceſſum ab *Ada*, ut ſupra; pro quo Monachi de *Wederhale* tenebantur ei reddere annuatim unam Roſam in die Nativitatis Sancti *Johannis Baptiſtæ*, pro omnibus ſervitiis; & conceſſum erat eiſdem Monachis facere diſtrictionem pro dicto redditu ſuis terminis non ſoluto.

109. *Robertus de Leveriſdale* conceſſit Monachis de *Wederhale* mortuum boſcum imperpetuum in boſco ſuo de *Cumquintin*.

112. *Gamellus Verrarius* quietum clamavit eiſdem Monachis totum jus & clamium quod habuit in quinque Rodis terræ in territorio de *Cumquintin*, cum uno Tofto.

113. *Johannes* filius *Roberti de Cumquintin* quietum clamavit eiſdem Monachis redditum 12ᵈ quem *Gamellus Verrerus* ei reddere conſueverat, pro quinque rodis terræ quas idem *Gamellus* tenuerat de eo in *Cumquintin*.

115. *Willielmus* filius *Johannis* ſupradicti confirmavit Donationem Patris ſui.

116. *Walterus* Janitor de *Wederhale* quietas clamavit eiſdem Monachis quatuor acras terræ in campo de *Wederhale*.

118. *Johannes* filius *Willielmi de Ermine* conceſſit eiſdem Monachis triginta Pedes in Latitudine de Tofto quem Pater ſuus tenuerat in Villa de *Wederhale*, cum tota longitudine illius Tofti ad edificandum, & quatuor acras in Campo de *Wederhale*.

119. *Walterus* Janitor de *Wederhale* per Cartam ſuam conceſſit eiſdem Monachis unnm Toftum in *Wederhale*, & unam acram terræ in Territorio ejuſdem Villæ; & cum corpore ſuo dedit duas bovatas terræ cum pertinentiis in territorio de *Neuby*, cum Tofto & Crofto.

Beatrix uxor *Roberti de Neuby* conceſſit *Alano* filio ſuo totam terram ſuam in *Wederhale*, reddendo inde annuatim Eccleſiæ de *Wederhale* quatuor ſolidos.

124. Idem *Alanus de Neuby* Clericus quietum clamavit Abbati Sanctæ *Mariæ Eboraci* & Monachis ſuis apud *Wederhale* totam terram ſuam cum tenemento quam tenuit de eiſdem.

125. *Willielmus de Aquillunby* quietum clamavit totum jus & clamium quod habuit in uno pari chirothecarum.

NUM. CCCLI.

Finis in Curia Domini Regis inter Johannem *filium* Elmine, *&* Robertum *Abbatem* Eboraci *de duabus bovatis terræ in* Wederhal. 127.

HÆC eſt finalis Concordia facta in Curia Domini Regis apud *Cumberland* in Craſtino Clauſi Paſchæ anno Regni Regis *Henrici* filii Regis *Johannis* Decimo Nono, coram *Rogero Berteram*, *Roberto de Ros*, *Willielmo de Eboraco*, *Ranulpho* filio *Henrici* & *Thoma* filio *Johannis* Juſticiariis Itinerantibus, & aliis Domini Regis fidelibus tunc ibi præſentibus inter *Johannem* filium *Elmine* petentem, & *Robertum* Abbatem Sanctæ *Mariæ* de *Eboraco* tenentem, de duabus bovatis terræ cum pertinentiis in *Wederhale*, unde aſſiſa mortis Anteceſſorum ſummota fuit inter eos in eadem Curia, ſcilicet, quod prædictus *Johannes* recognoſcat totam prædictam terram eſſe jus ipſius Abbatis & Eccleſiæ ſuæ de *Eboraco*. Et pro hac recognitione, fine & concordia, idem Abbas conceſſit prædicto *Johanni* totam prædictam terram cum pertinentiis. Et præterea idem Abbas conceſſit prædicto *Johanni* de Tenemento quod *Margareta* filia *Eluine* tenuit in eadem villa quatuor ſolidos per annum. Habend. & tenend. eidem *Johanni* & hæredibus ſuis de prædicto Abbate & ſucceſſoribus ſuis & Eccleſia ſua de *Ebor.* imperpetuum; Reddendo inde annuatim octo ſolidos ſterlingorum ad duos terminos anni, ſcilicet Medietatem ad *Pencecoſten* & alteram Medietatem ad feſtum Sancti *Martini*. Et ſciendum quod idem *Johannes* & hæredes ſui cariabunt bladum prædicti Abbatis & ſucceſſorum ſuorum de *Wederhale*, una die in Autumpno, & invenient unum hominem ad metendum una die in Autumpno, & arabunt una die per annum, & cariabunt meremium ſtagni & molendini de *Wederhale*, & reparabunt molendinum & ſtagnum de *Wederhale*, cum aliis hominibus de prædicta villa de *Wederhale*; Et molent ad molendinum dicti Abbatis & ſucceſſorum ſuorum de *Wederhale*, ad tertium decimum vas; & dabunt pannagium, ſicut alii liberi homines de prædicta villa de *Wederhale*. Nec idem *Johannes* vel hæredes ſui aliquid clamare vel exigere poterint in aſſartis dicti Abbatis & ſucceſſorum ſuorum de *Wederhale* factis vel impoſterum faciendis occaſione dicti tenementi; ſalva tamen eidem *Johanni* & hæredibus ſuis communia paſturæ in ſtipulis & Warettis. Et hæc concordia facta fuit præſente prædicta *Margareta*, & cognoſcente ſe debere prædictum redditum quatuor ſolidorum per annum. Et ſciendum eſt, quod ſi prædictus *Johannes* vel hæredes ſui implacitentur de prædicta terra vel de prædicto redditu quatuor ſolidorum per annum aliquo tempore impoſterum, dictus Abbas nec ſucceſſores ſui prædictam terram nec prædictum redditum prædicto *Johanni* nec hæredibus ſuis tenentur Warrantizare.

NUM. CCCLII.

De aliis Chartis Donatorum.

139. CARTA *H.* de *Thebay* recognoſcit ipſum tenere de Abbate Sanctæ *Mariæ Eborum* & de Domo Sanctæ *Trinitatis* & Sancti *Conſtantini de Wederhale* tres acras terræ extra muros *Karlioli* verſus Orientem inter vetus Caſtellarium & terram *Petri Tyllel*, quas *Richer de Levingham* prædictæ Eccleſiæ dedit in Elemoſynam; pro quibus acris dictus *H.* & hæredes ſui tenebantur reddere 12^{d}. annuatim domui de *Wederhale* ad *Pentecoſten.*

130. *Ricardus* filius *Ricardi* filii *Trute* per Cartam ſuam dedit eiſdem Monachis de *Wederhale* unum Toftum extra Portam *Bochardi*, liberum ab omni exactione ſeculari.

135. *Walterus de Bochardby* per cartam ſuam conceſſit eiſdem totam terram in territorio de *Bochardby* quæ vocatur *Elwricflat*, cum prato eidem terræ adjacente, quæ terra jacet inter diviſam de *Scoteby* & rivum fontis Sanctæ *Elenæ*, cum omnibus pertinentiis, &c. & licentiam dedit includendi dictam terram foſſato, & conſtruendi in ea, & inſuper dedit eis quandam portionem terræ ſuæ continentem duodecim pedes in latitudine & in longitudine, a communi via de *Bochardby* uſque ad prædictam terram de *Eldwricflat*, ad faciendum liberum introitum & exitum ad prædictam terram.

137. Carta *Adæ* fratris prædicti *Walteri de Bochardby* concedit eiſdem quandam parviculam portionem terræ ad caput Crofti ſui juxta Rivum Fontis Sanctæ *Elenæ* ad faciendum foſſatum ſuum.

139. Carta *Laurentii Agullunby* confirmat eiſdem quatuor acras terræ cum pertinentiis in territorio de *Aglunby*, &c.

141. Carta *Simonis de Morvilla* confirmat eiſdem Monachis dimidiam Carucatam terræ in *Croglyn* quam Domina *Ybri* eis dedit, in Elemoſynam, & duas Salinas in Parochia de Burgo, unam ſcilicet, quam *Radulphus Engahin* dedit eis, alteram vero quam *Willelmus* filius ejus dedit eis.

142. *Hugo de Morvilla* per cartam ſuam confirmat eis eaſdem ſalinas.

143. *Ricardus Gernun* per cartam ſuam confirmat eandem donationem ſalinarum.

144. Carta *Ricardi de Luſey* confirmat eandem Donationem.

145. *Thomas de Multon* per cartam ſuam dedit prædictis Monachis unam ſalinam verſus Occidentem in Eſcambium pro una prædictarum ſalinarum quæ erat verſus Orientem Eccleſiæ.

145. *David* Comes per Cartam ſuam dedit eiſdem villam quæ vocatur *Karkarevill* & Eccleſiam prædictæ villæ, quam antea dederat *Robertus de Brus.*

147. *Robertus* filius *Buec de Buchaſtre* confirmavit eiſdem Monachis totam terram cum pertinentiis quam pater ſuus dedit eis in Villa de *Buchaſtre*, & de dono ſuo dedit quatuor acras terræ in eadem villa, juxta terram quam Pater ſuus dedit eis; & paſturam trecentis ovibus ubique in communi paſtura de *Buchaſtre.*

150. *Mabilia* filia *Adæ* filii *Richeri de Buchaſtre* per cartam ſuam conceſſit eiſdem Monachis quatuordecim acras terræ in territorio de *Buchaſtre*, cum duobus Toftis & omnibus pertinentiis, &c.

151. *Juliana* filia *Adæ* filii *Parſonæ* de *Buchaſtre* quietum clamavit eiſdem Monachis totum jus quod habuit in tota illa terra quam *Adam* Pater ſuus quondam tenuit in eadem villa de Priore & Conventu de *Wederhale.*

152. *Radulphus* filius *Adæ* quietam clamavit eandem terram.

154. *Gerardus de Laſcels* per cartam ſuam conceſſit eiſdem Monachis xx acras terræ arabilis in territorio de *Kedresford*, in cultura quæ vocatur *Scalingrig*, & unam acram & unam rodam terræ in eodem territorio in alio loco in eadem cultura quæ dicitur *Scalingrig*; & in prædicta villa de *Hedreſford* conceſſit eis paſturam ad trecentos Multones, vel ad trecentas oves, & ad novem boves & ad quatuor Vaccas, cum ſequela unius anni, & ad unum Equum & unam Equam cum ſequela unius anni; & ad quatuor porcos vel quatuor ſues cum porcellis ſuis uſque ad tempus ſeparationis; & inſuper omnia Eſtoveria ſua ad edificandum, claudendum & comburendum in Boſcis & Moris & in omnibus aliis locis ad villam de *Hedresford* ſpectantibus, ſine alicujus viſu vel impedimento.

156. Idem *Gerardus de Laſcels* per aliam cartam conceſſit Monachis hanc libertatem, viz. quod molant totum bladum ſuum, quod creſcit in territorio de *Hedresford*, in terra quam dedit eis, ad molendinum de *Levington* quietum de multura.

159. Idem *Gerardus* per aliam cartam dedit eiſdem unam acram prati in territorio de *Hedresford* in prato quod vocatur *Cumberhait.*

160. Idem *Gerardus* per aliam cartam quietum clamavit eiſdem unum Biſancium quod ipſe ſolebat annuatim percipere de Camera prædicti Prioris de *Wederhale*, & pro hac quieta clamatione Monachi dederunt ei viginti quinque ſolidos & octo denarios.

161. Idem *Gerardus* per aliam cartam teſtatur ſe juraſſe quod nec ipſe nec filius ſuus *Elyas* unquam moverent calumpniam vel litem contra Priorem de *Wederhale*, vel aliquem hominum ſuorum coram Juſticiariis vel aliquo alio Ballivo in mundo, ratione alicujus controverſiæ motæ inter dictum Priorem & homines ſuos, & ipſum & filium ſuum; addens pænam Centum ſolidorum ſi contra prædictum juramentum egiſſet, & renuncians Civilis fori privilegio & omni juris auxilio.

NUM. CCCLIII.

Confirmationes, Compoſitiones, Quietæ Clamationes & Chartæ ad eundem dem Prioratum de Wederhal *ſpectantes.*

162. *W.* Epiſcopus *Karliolenſis* per cartam ſuam confirmavit Compoſitionem factam coram Judicibus delegatis inter Clericos de *Wederhal* & *W.* & *R.* de *Buchaſtre* Clericos ex una parte, & Canonicos de *Lanercoſt* & *W.* Archidiaconum de *Nottingham* ex altera, ſuper Eccleſia de *Denton*; & de conſenſu Capituli ſui conceſſit ſupradictis Monachis & Canonicis prædictam Eccleſiam de *Denton* in uſus proprios imperpetuum; ſalvis Synodalibus & Archidiaconalibus.

164. *H.* Epiſcopus *Karliolenſis* confirmavit ſupramemoratam cartam prædeceſſoris ſui.

165. Compoſitio facta coram judicibus Delegatis inter Monachos de *Wederhal* & Canonicos de *Lanercoſt* ſuper ſupradicta Eccleſia de *Denton* continet, quod Monachi de *Wederhal* habebunt totam me-

dietatem prædictæ Eccleſia de *Denton* & Canonici de *Lanercroſt* aliam medietatem nomine Eccleſiæ de *Bronckton*, & *W.* & *R.* Clerici de *Buchaſtre* perſolvent annuatim dictis Monachis duos ſolidos nomine Penſionis dictæ Eccleſiæ, & alios duos ſolidos ſimiliter Canonicis de *Lanercoſt*. Et ſi contigerit eandem Eccelſiam vacare, Monachi prædicti præſentabunt Clericum ad ſuam medietatem, & Canonici de *Lanercoſt* præſentabunt Clericum ad ſuam medietatem; & ſi contigerit quod alterutra portio ſive Monachorum ſive Canonicorum melioretur, & Monachi & Canonici jam dicti percipient communiter Emolumentum inde proveniens, & inter ſe dimidiabunt.

167. *Petrus* Archidiaconus *Karliolenſis* & Cuſtos Epiſcopatus ejuſdem per cartam ſuam notum facit *Robertum* filium *Buec* de *Buchaſtre* conceſſiſſe Advocationem Eccleſiæ de *Denton* Monachis de *Wederhale*, ad cujus rei majorem firmitatem ſe *Willielmum* Clericum ab eiſdem Monachis præſentatum ad dictam Eccleſiam de *Denton* canonice admiſiſſe.

168. Supradictus *Robertus* filius *Buec* per cartam ſuam concedit eiſdem Monachis dictam Eccleſiam de *Denton*.

169. *Johannes* Prior & Conventus Sanctæ *Mariæ Karliolenſis* confirmaverunt Monachis de *Wederhal* & Canonicis de *Lanercoſt* Eccleſiam de *Denton* in proprios uſus, ficut eam conceſſerat Epiſcopus ſuus.

172. *Johannes de Denton* conceſſit Monachis de *Wederhale* & luminari Eccleſiæ ſuæ, octo acras terræ in territorio de *Denton* in Cultura quæ vocatur *Werduthel*, in Eſcambio octo acrarum quas *Robertus* filius *Buec* avunculus ſuus dictis Monachis dederat.

173. *Elyas* filius *David* de *Denton* quietam clamavit Monachis de *Wederhal* totam terram cum pertinentiis quam de eis aliquando tenuit in *Denton*.

174. *Walterus Bayninus* dedit eiſdem Monachis viginti acras terræ in campis de *Borddoſwald* cum omnibus pertinentiis & libertatibus infra villam & extra, in Boſco & in Plano, &c. libere ab omni terreno ſervitio; ſcilicet terra quæ dicitur *Hathwait* uſque ad magnam Quercum quæ ſtat ſupra antiquum foſſatum & ab illa quercu uſque ad fracturam muri in qua ſemita jacet quæ venit de *Trewermain*, & ab illa fractura muri uſque ad quercum quæ ſtat ſuper murum verſus Orientem, & ab illa quercu uſque ad foſſatum quod ducit ad *Cundois* de *Hyrchin*.

176. *Radulphus Baynin* nepos prædicti *Walteri* confirmavit ſuprafcriptam Donationem.

177. *Simon* Capellanus de *Wederhal* quietam clamavit eiſdem Monachis totam terram quam tenuit de eiſdem in *Bordoſwald*.

179. *Alanus* filius *Willielmi* de *Ravenſwick* conceſſit & confirmavit eiſdem Monachis duas bovatas terræ de *Talcan*, cum omnibus aiſiamentis &c. & paſturam in eadem villa ſexaginta Ovibus & Octo Vaccis & quatuor Bobus & duabus Equabus, cum pullis earum duorum annorum vel duobus equis.

180. *Adam* filius *Alani* de *Cumreu* confirmavit ſuperiorem Donationem.

181. Idem *Adam* per aliam Cartam quietum clamavit eiſdem Monachis *Rogerum* filium *Huctredi* cum omnibus Catallis ſuis & cum tota ſequela ſua, ſolutum ab omni Calumpnia.

182. *Salamon* de *Farlam* conceſſit eiſdem Monachis duas acras terræ in territorio de *Farlam*, quæ jacent inter duos Sikes ad *Calledaykeleke* verſus Aquilonem.

Idem *Salamon* per aliam cartam conceſſit eiſdem Monachis quatuordecim acras terræ de Dominico ſuo in parva *Farlam*, ſcilicet, octo acras terræ in parte Occidentali Diviſæ quæ tendit a loco ubi Domus *Willielmi* Clerici quondam ſita fuit verſus Aquilonem uſque in *Gayteſſigemire*, & ſex acras terræ in Campo qui vocatur *Runthait*. 184.

Mauricius de Man conceſſit eiſdem Monachis unam placeam in territorio de *Aeringthuait* ad conſtruendam Salinam, cum libero introitu & exitu per illud iter quod dedit priori & Monachis de Sancta *Bega*; & quod prædicti Monachi & homines ſui capiant omnia Eſtoveria ſua & Aiſiamenta, tam in terra quam in aqua ad prædictam *Salinam*, ſine aliquo impedimento; pro qua Salina ſolvent dicto *Mauricio* & hæredibus ſuis annuatim ſex Denarios in Eccleſia Sanctæ *Begæ* pro omni ſervitio. 185.

Ricardus filius *Bernardi* de *Farlam* dedit eiſdem Monachis quinque acras terræ in territorio de parva *Farlam* in Campo qui vocatur *Ruthait*. 187.

Robertus de Caſtlecairoc conceſſit eiſdem Monachis petram ad faciendam Calcem in territorio de *Caſtlecairoc*, cum libero ingreſſu & exitu ſine aliqua contradictione. Conceſſit etiam quod Boves & Equi dictorum Monachorum & aliorum qui trahent petram ad opus eorum, habeant ubique paſturam in communi paſtura in prædicto territorio, ſine aliquo impedimento, excepto nocumento Bladorum & Pratorum eo tempore quo cariabunt prædictam petram. 188.

Anſelmus de Neuby per cartam ſuam donavit eiſdem Monachis de *Wederhal* unum Toftum in *Neuby* cum Crofto adjacente, cum quindecim & dimidia acris terræ quæ faciunt duas Bovatas in eadem villa, cum omnibus Aiſiamentis ſuis; & communem paſturam quatuor Equis & viginti animalibus & quatuor Viginti Ovibus, & octo Porcis cum tota ſequela prædictorum Porcorum duorum annorum. 190.

Ricardus de Neuby dedit eiſdem duas Bovatas terræ in *Neuby*, cum omnibus pertinentiis ſuis. 191.

Anſelmus de Neuby dedit eiſdem unum Toftum cum Crofto in *Neuby*, liberum & quietum ab omni ſervitio, cum communi Paſtura. 194.

Walterus de Neuby dedit eiſdem ſexdecim acras terræ quas *Ricardus* filius *Petri* tenuit de eo in Territorio de *Neuby* cum Tofto & Crofto in villa de *Neuby*, & unam acram terræ in holmo & dimidiam acram terræ in *Garbrades*, cum omnibus aiſiamentis, & tota dicta terra erit quieta de Multura & Pannagio & de omnibus ſecularibus actionibus & demandis imperpetuum. 195.

Idem *Walterus* per aliam cartam conceſſit eiſdem Monachis ſexdecim acras terræ in territorio de *Neuby* quas *Alexander de Neuby* tenuit de eo, cum Tofto & Crofto in Villa de *Neuby*, quieta de multura & pannagio imperpetuum. 197.

Agnes uxor *Walteri* predicti quietum clamavit eiſdem Monachis totum jus & clamium quod habuit, nomine Dotis in tertiam partem quatuor Bovatarum terræ cum pertinentiis in territorio de *Neuby* quas *Walterus* maritus ſuus dedit Monachis de *Wederhal*. 198.

Eadem *Agnes* per aliam cartam remiſit imperpetuum eiſdem Monachis totum jus & clameum quod habuit, nomine Dotis, in tertiam partem multuræ & pannagii duarum bovatarum terræ in *Neuby*, & inſuper tertiam partem ſuam quindecim acrarum terræ & dimidiæ cum Tofto & Crofto in eadem Villa, quas *Anſelmus de Neuby* dedit Domui de *Wederhal*, cum Meſſuagio, Tofto & Crofto 199.

qui

qui faciunt dimidiam acram terræ in eadem Villa.

200. *Willielmus* filius *Walteri de Neuby* confirmavit Donationem ſupraſcriptam duarum Bovatarum terræ quas *Anſelmus* ſupramemoratus dedit eiſdem Monachis cum uno Meſſuagio, Tofto, & Crofto qui faciunt dimidiam acram terræ in *Neuby*, quietas & liberas de Multura & Pannagio imperpetuum.

202. *Willielmus* filius *Walteri de Neuby* dedit Monachis de *Wederhal* duas acras terræ in territorio de *Neuby*, quarum una jacet juxta *le Pot* & dimidia acra abuttat ſuper *le Pot* & dimidia acra abuttat ſuper hevedland *Alexandri de Neuby* ad viridem viam, cum omnibus pertinentiis ſuis & cum communi Paſtura villæ de *Neuby*.

204. *Robertus* filius *Alexandri de Neuby* conceſſit *Rogero* filio ſuo totam terram ſuam cum ædificiis ſine ullo retinemento, quæ habuit in territorio de *Neuby*, una cum libero ſervicio *Willielmi* & *Rogeri* fratrum ſuorum; tenenda & habenda de Abbate Sanctæ *Mariæ* Eborum, libere & quiete & hæreditarie, reddendo inde annuatim Cellæ de *Wederhal* tres ſolidos argenti annuatim & faciendo eiſdem Abbati & Conventui & Cellæ prædictæ alia ſervicia inde debita & conſueta. Hanc autem Conceſſionem conceſſit eidem *Rogero* & hæredibus ſuis dum erga prædictos Abbatem fideliter ſe habuerint & ſervicia fecerint & firmam ſuam prædictæ Cellæ bene redderint.

205. *Elyas de Croglyn* dedit eiſdem Monachis de *Wederhal* quinque acras terræ juxta diviſas Dominici ſui.

206. *Willielmus de Croglyn* conceſſit eiſdem Monachis duas Bovatas terræ in villa ſua de *Croglyn*, cum Tofto & Crofto & cum Prato quod jacet inter terram *Ybri* & terram *Walteri* Portarii deſcendens uſque ad rivulum, qui cadit in rivulo Molendini ejuſdem villæ verſus Orientem. *Monaſt. Vol.* 1. *p.* 388.

208. Idem *Willielmus* per aliam Cartam conceſſit eiſdem quinque acras terræ cum pertinentiis in territorio de *Croglyn*, pro quieta clamatione quam Prior & Conventus ei fecerunt de quinque acris terræ quas Pater ſuus dedit eis.

209. *Willielmus* filius *Elyæ* de *Croglyn* quietam clamavit eiſdem Monachis terram in *Croglyn* quam Domina *Ybri* dedit eis, ſcilicet totam dimidiam partem Villæ de *Croglyn*, cum omnibus libertatibus, aiſiamentis infra villam & extra; & quinque acras terræ quas pater ſuus dedit eis.

210. Idem *Willielmus* confirmavit eiſdem duas Bovatas terræ in Campo de *Croglyn*, ſcilicet, totam decimam partem Villæ de *Croglyn*, tam in Dominicis ſuis, quam in aliis locis, & unum Toftum & Croftum juxta vadum aquæ de *Croglyn*.

211. *Rogerus de Bello* confirmavit eiſdem totam terram quam habebant in *Croglyn*, ex dono Dominæ *Ybris* & *Simonis de Morvilla*, & ex dono *Willielmi* filii *Elyæ* de *Croglyn*, ſcilicet, totam quintam partem prædictæ villæ integre & plenarie infra villam & extra.

212. *Willielmus Croglyn* dedit eiſdem Monachis duas acras terræ in Alneto ſuo, juxta domum ſuam in Villa de *Croglyn*.

213. Idem *Willielmus* dedit eiſdem *Ranulphum* filium *Alani* & Aliciam uxorem ſuam, nativos ſuos, cum tota ſequela eorum & cum omnibus Catallis ſuis.

220. *Michael de Ainſtapelit* conceſſit Monachis de *Wederhal* novem acras & dimidiam cum Mora infra terram eandem jacente.

221. *Michael* filius *David* de *Ainſtapelit* conceſſit eiſdem unam dimidiam acram terræ cum Tofto & Crofto in Villa de *Ruccroft* in feodo de *Anſtapelid*; & dimidiam acram in *Seicheſtoclandis*, & dimidiam acram in *Linwra*, & tres acras & dimidiam in *Chaircaire* in territorio de *Ainſtapelid*.

Michael filius *David* de *Ainſtapelit* ſupraſcriptus dedit eiſdem Monachis tres acras terræ in Territorio de *Ainſtapelid*, quarum una dimidia acra jacet in villa de *Ruccroft*, inter terram dictorum Monachorum & terram Monialium de *Hermithwait*, & una dimidia jacet in *Linwra*, & una dimidia jacet in *Styeſtockelandig*; & una acra & dimidia jacent in *Yharere*.

334. *Johannes Muſſeic* & *Matildis* ſponſa ſua dederunt eiſdem Monachis ſeptem acras terræ in territorio de *Ainſtapelid* cum mora infra eandem terram jacente.

226. Idem *Johannes* remiſit eiſdem totum jus & clamium quod habuit in ſeptem acris terræ in territorio de *Ainſtapelit*, quarum quinque acræ jacent in *Gefranding*, & una acra & dimidia in *Hallebanc*, & dimidia acra jacet juxta domum *Willielmi* viri *Iſodæ* ex parte *Aquilonis* & inſuper clamium quod habere potuit in quarta parte terræ Domus Prioris de *Wederhal* juxta *Migheldale* continente in latitudine duodecim pedes & extendente ſe in longitudine prout ſe extendit terra *Michaelis* filii *David* propinqua eidem terræ verſus Occidentem.

228. *Henricus de Terribi* conceſſit eiſdem ſeptem acras terræ & tres rodas terræ in territorio de *Ainſtapelit*, viz. quatuor acras & unam Rodam ſuper *Hallebanc*, verſus Orientem; & tres acras terræ in *Dalchangthe*, & illud Aſſartum ſuum quod jacet coram porta Monialium de *Ermitethait* pro dimidia acra.

229. *Henricus de Terribi* confirmavit ſuperius memoratam Donationem *Johannis Muſei* & *Matildis* ſponſæ ſuæ de ſeptem acris terræ in territorio de *Ainſtapelit*.

230. *Willielmus de Terribi* conceſſit eiſdem Monachis de *Wederhal* duas acras terræ in territorio de *Ainſtapelit*, quarum una roda & quindecim jacent in *Alderuccroft*, & una Roda in *Linwra*; & dimidia Roda & ſeptem perticæ in *Witerays* in *Farrait*, & decem pertice ad finem dictæ dimidiæ Rodæ apud Boream; & dimidia Roda inter *Meadhorydh*, & dimidia Roda & quatuor perticæ juxta *Langthorrave*; & dimidia Roda in *Witelandes*; & una roda tendens de *Sedeſtohelands* uſque ad *Birſcoegarhe*; & dimidia Roda tendens ſe *Fedeſthokelands* uſque ad *Ternehorydh*; & una roda tendens ſe de *Chelduſpat* uſque ad *Fedeſthokelands*; & una roda juxta *Marrays*.

232. *Alicia* filia *David* de *Terribi* quietum clamavit eiſdem Monachis totum jus quod habuit in duabus acris terræ in campo de *Ainſtapelid*, quæ jacent in *Scamelbrec* juxta Bercariam Monialium de *Ermingthait* verſus Orientem.

236. *Rogerus de Bello Campo* dedit eiſdem Monachis de *Wederhal* cum corpore ſuo ad ſepeliendum in eadem Eccleſia totam terram ſuam de *Cringeldic* per rectas diviſas ſuas cum toto ſervicio *Johannis Golli*; ad inveniendum veſtimentum & luminare imperpetuum ad altare Glorioſæ & perpetuæ Virginis *Mariæ* per Priorem ejuſdem Domus.

238. *Alicia* & *Amabilla* Sorores & heredes ſupra memorati *Rogeri de Bello Campo* remiſerunt Monachis de *Wederhal* totum jus quod habuerunt in duabus Carucatis terræ & dimidia cum pertinentiis in *Cringeldic*, ex Domo dicti fratris ſui, ſuper quo

finis

finis factus eſt in Curia Domini Regis. anno 37. *Hen.* 3.

239. *Thomas de Malcton* & Uxor ejus, & *Ricardus Gernun* & uxor ejus remiſerunt eiſdem Monachis totum jus & clamium quod habuerunt in duabus bovatis terræ cum pertinentiis in *Cringeldick*, ſuper quibus finis factus eſt in Curia Domini Regis *Henrici* filii Regis *Johannis*, anno Regni undecimo.

240. *Johannes de Hennine* filius *Willielmi de Hennine* quietas clamavit Monachis de *Wederhal* duas Bovatas terræ cum pertinentiis in territorio de *Kaberch*.

242. *Henricus de Ulveſthuayt* dedit eiſdem totum pratum ſuum de *Smalwayes*, quod jacet inter diviſam de *Croglyn* & de *Kaberge*.

244. *Johannes* filius *Willielmi de Wederhal* quietas clamavit eiſdem duas bovatas terræ in territorio de *Kabergh*, quas quondam tenuit de dictis Monachis, ad inveniendum unum cereum octo librarum imperpetuum, per Priorem dictæ domus de *Wederhal* ardentem ſingulis diebus coram altare glorioſæ & perpetuæ Virginis *Mariæ*, quamdiu aliqua Miſſa celebrata in honore glorioſæ Virginis ad dictum Altare duraverit.

246. *Radulfus de Hof* confirmavit Monachis de *Wederhal* quandam terram in *Hutteſcon* in Parœchia de *Kirkoſwald*, quæ jacet juxta terram Hoſpitalis & ſicut Regia Via ducit in *Raven*, & ſicut *Raven* deſcendit in *Becſterwild* & de *Beckſterwild* contra Montem, uſque ad quandam quercum furcatam, & de quercu furcata uſque ad diviſas *Roberti Hutteſcon*, & de diviſis *Roberti* uſque in *Raven*, & ſicut *Raven* deſcendit uſque ad diviſas *Willielmi Surrays*, & de diviſis *Willielmi* contra Montem, uſque ad quandam radicem quercus in Mora, & de illa radice ſicut ſepis directuſque ad terram Hoſpitalis, cum communi & ayſiamentis de *Kirkoſwald*.

248. *Geraldus de Melmorby* dedit eiſdem Monachis de *Wederhal* unam bovatam terræ in territorio de *Melmorby*, cum Tofto & Crofto; inſuper unam acram terræ & dimidiam in *Cumbertrutewra*, cum pertinentiis, ad ſuſtentamentum luminaris Eccleſiæ de *Wederhal*.

249. *Willielmus* filius *Adæ* de *Mora* confirmavit ſuprascriptam Donationem.

250. *Robertus de Robertby* dedit eiſdem tres acras terræ & dimidiam in territorio de *Ulvesby*, ad ſuſtentamentum luminaris Altaris Sanctæ *Mariæ* Eccleſiæ de *Wederhal*.

251. *Adam* filius *Alani* donavit eiſdem dimidiam carucatam terræ in *Ormesby*, cum omnibus pertinentiis, ſimiliter communem paſturam præfatæ villæ ad pecuniam dominii ſui.

252. Idem *Adam* per aliam cartam confirmat eiſdem dimidiam Carucatam terræ in Campis de *Ormeſby*, quæ dicitur *Mirland* cum omnibus pertinenciis; & præter communem paſturam quæ ad dictam dimidiam Carucatam pertinet conceſſit eis paſturam ubique in prædicta Villa de *Ormesby* propriis animalibus eorum, & ſpecialiter trecentis Matricibus Ovibus cum agnis ſuis, vel totidem Multonibus.

254. *Eudo de Karliolo* filius *Adæ* filii *Roberti*, confirmavit eiſdem Monachis dimidiam Carucatam terræ in Campo de *Ormesby*, quæ dicitur *Mirland*, quam pater ejus dedit, addita de ſuo dono tota illa terra quæ ipſi pertinebat.

260. *Robertus de Wallibus* confirmavit Monachis de *Wederhal* omnia bona quæ *Osbertus* & *Willielmus* filius *Odardi* Domini de *Corkeby*, & cæteri liberi homines ſui in *Gilleſland* dederunt dictis Monachis, tam in terris quam in aquis & omnibus aliis locis.

Idem *Robertus* per aliam cartam omnes prædictas donationes iterum confirmat. 261.

Idem per tertiam cartam eadem confirmat. 263.

Matildis de Vallibus Domina de *Gilleſland* eadem confirmat. 265.

Alexander de Crevequer per cartam ſuam donat eiſdem Monachis *Kirkandreas* cum boſco uſque ad locum qui dicitur *Peyekittoc*, cum terris & omnibus libertatibus eidem loco pertinentibus; inſuper & Molendinum ſuum de *Culgait*, ſcilicet medietatem quæ ad eum pertinebat, & liberam communam ubique in campo & boſco de *Culgait*, ſalvo eiſdem prædicto boſco de *Kirkandreas* in proprios uſus. Monaſt. Vol. 1. p. 399. 266.

Adam filius *Suani* concedit Monachis de *Wederhal* Heremitorium quod vocatur *Pede*, & liberam communam ubique in territorio de *Culgait* infra Villam & extra; dat inſuper Molendinum ſuum de *Culgait*, cum tota ſequela. 267.

Johannes Manſeil donat eiſdem Monachis totam medietatem Molendini de *Culgait*, & confirmat Donationem ſupramemoratam *Adæ* filii *Suani*. 268.

NUM. CCCLIV.

Confirmatio David *Regis* Scotorum *ſuper Donatione* Adæ *filii* Suani. 269.

DAVID Rex *Scotorum*, Baronibus, Vicecomitibus, & omnibus probis hominibus ſuis totius *Cumberlandiæ* & *Weſtmorlandiæ Francis* & *Anglis* ſalutem. Sciatis me conceſſiſſe & carta mea confirmaſſe terram & locum quem *Adam* filius *Suani* donavit in perpetuam Elemoſinam Deo & beatæ *Mariæ* de *Eboraco*, & Monachis fratribus noſtris ejuſdem loci & de *Wederhal*. Et volo & firmiter præcipio quod fratres & miniſtri & omnia ſua ſint in mea firma pace & manutentia qui in prædicto loco & terra habitaverint. Et prohibeo ſuper meam plenariam defenſionem quod nullus eis nec alicui eorum quicquam forisfaciat, nec facere permittat. Teſtibus Epiſcopo *Johanne* & *Jordano* Cancellario & *Herberto* Camerario apud *Karliolum*.

NUM. CCCLV.

HUGO de Tempidſoureby concedit Monachis de *Wederhal* aquæ ductum per medium culturæ ſuæ de *Sandwath* ad Molendinum eorum de *Culgait* dictæ Cellæ de *Wederhal* pertinentem, viz. a capite curſus aquæ veteris, vel ubi dimiſſo antiquo alveo incipit fluere ſuper terram ſuam de *Sandwath* prædictam, cum omnibus aiſiamentis, profectibus & utilitatibus curſus aquæ prædictæ ſeu ductus per medium culturæ ſuæ prænominatæ ad Molendinum ſupradictum convenientibus et dictum ſtagnum tangentibus, ſine Contradictione &c. Dat. anno M. CC. XCI. 270.

R. Epiſcopus *Karliolenſis* ſententiam Excommunicationis tulit in omnes damnum inferentes ſupradicto Molendino, Stagno et Curſui. Dat. anno M. CC. LXXV. 271.

Walterus

275. *Walterus de Styrkeland* promisit et juramento confirmavit pro se et heredibus suis, quod Capella et Cantaria in eadem quam Abbas Sanctæ *Mariæ Eboraci* ei concessit in Curia sua de *Styrkeland*, nullo modo cederet in nocumentum Matricis Ecclesiæ de *Morlund*.

Vide Cartam istam inter Cartas ad Parochias & Capellas spectantes.

278. *Walterus de Stirkland* confirmat Monachis de *Wederhal* quatuor acras terræ in territorio de *Stirkeland*, scilicet, duas acras & unam Rodam, & decem perticatas in *Alderberiding*, & quinque rodas ad Caput Villæ versus Occidentem & abuttantes super *Leyrebercb*, & unam rodam & dimidiam super *Ulfangebercb*, & dimidiam rodam subtus *Skertoftis*, cum omnibus pertinentiis; excepto bosco suo proprio tantum; prædicti autem Monachi & homines sui molent Bladum quod crescet in prædicta terra ad Molendinum ejus de *Stirkeland* liberum de multura.

280. *Willielmus de Stirkeland* Miles confirmat Monachis de *Wederhal* & Sanctæ *Begæ de Coupland* omnes terras & tenementa, quas vel quæ habebant tempore confectionis præsentis scripti ex donis & Concessionibus Domini *Walteri de Stirkeland* Proavi sui, & omnium aliorum antecessorum suorum in Villa & territorio de *Magna Stirkeland*. Dat. apud *Appilby* in *Westmerland* die *Jovis* proxima post Festum Sancti *Wilfridi* Archiepiscopi, anno regni Regis *Edwardi* Vicesimo; & anno gratiæ M.CC.XCII.

281. *Johannes de Veteri Ponte* concedit Monachis de *Wederhal* viginti Kareatas de mortuo bosco jacenti capiendas annuatim in bosco suo de *Winsel* in *Westmerland*; ita quod si mortuum boscum jacentem sufficientem invenire non possint, licebit eis capere mortuum boscum stantem ad prædictas viginti Kareatas plene perficiendas, per visum Forestarii.

282. *Johannes de Trinneby* concedit eisdem Monachis quandam partem Tofti sui de *Trinneby*, continentem quatuor particalas terræ & dimidiam in latitudine & in longitudine sex particalas cum quadam Grangia super eandem sita, & quietam de multura; & liberum introitum & exitum ad eandem Grangiam per croftum suum post blada asportata.

284. *Johannes* filius *Ricardi de Coupeland* confirmavit prædictam Donationem.

285. *Alicia* uxor *Johannis de Thirnby* eandem Donationem confirmavit.

288. *Gilbertus* filius *Remfredi* & *Elewysa* uxor ejus confirmant Monachis de *Wederhal* Ecclesias de *Clapham* & de *Kirkeby* in *Lonesdale*, de *Burton* in *Kendal*, de *Beitham*, de *Evereshеim*, de *Kirkby* in *Kendal*, de *Murlund*, de *Brunefeld* & Ecclesiam de *Wirkinton*, cum Capellis, Molendinis, Terris, Pasturis, Possessionibus, Libertatibus & omnibus aliis pertinentiis suis, sicut Cartæ Antecessorum suorum testantur.

289. Per Compositionem inter *W.* Priorem de *Wederhal* & *Alexandrum de Wyndsour* boscus de *Morland*, qui ad utrosque pertinebat in communi, partitus est in hunc modum; viz. quod totus boscus proprius villæ de *Morlund* qui vocatur *Lynstone* remanebit Domino *Alexandro* & heredibus suis imperpetuum, usque ad quendam *Sikettum* qui dividit *Methelrig* & *Linstom*, sicut cursus illius *Siketti* se extendit in longum inter Boscum de *Methelrig* & *Linstom*. Totus autem boscus qui dicitur *Methelrig* & totus boscus a *Methelrig* versus Orientem remanebit Priori & successoribus suis imperpetuum usque ad aquam de *Lymene*. Ita quod licebit Priori & successoribus suis includere partem suam pro voluntate sua, & redigere ad culturam, &c. Similiter licebit prædicto *Alexandro* &c. Ita tamen quod prædictus *Alexander* & hæredes sui habebunt communem herbagii ad propria animalia tantum in bosco Prioris & successorum, quantum remanebit incultum sine nocumento bladorum dicti Prioris; & dictus Prior & successores sui similiter in bosco *Alexandri*. Dictus autem Prior & successores sui respondebunt libere tenentibus suis de parte sua bosci. Et dictus *Alexander* similiter tenentibus suis. Sciendum est autem quod quædam pars bosci de *Morlund* non continetur in prædicta partitione, viz. boscus a via de *Appeltreholme* sicut est impendenti Condorsi usque ad *Amselbergile*, & iste boscus imperpetuum erit communis dicto Priori & successoribus suis & dicto *Alexandro* & hæredibus suis ad Estoveria sua capienda ibidem, nec aliquis eorum sine altero dare poterit aliquid vel vendere, &c.

296. *Henricus Legat* donat Monachis de *Wederhal* totam terram suam cum Tosto & Crosto, cum omnibus pertinentiis suis in Territorio & in Villa de *Morland*, quam habuit de dono Magistri *Petri Legat* fratris sui, reddendo inde annuatim Episcopo *Karliolensi* dimidiam libram Cumini ad Nundinas *Karliolenses* pro omnibus servitiis.

297. *Petrus Legat* confirmat eandem Donationem.

298. *Nicholaus Malveysin* Rector Ecclesiæ de *Clisburn* recognoscit se teneri solvere annuatim Monachis de *Wederhal* decem solidos nomine Pensionis.

299. *Johannes* filius *Walteri* de *Ravensby* concedit Monachis de *Wederhal* unam placeam in fine Tofti sui in villa de *Medburn Regis*, versus Aquilonem de longitudine quinquies viginti & duodecim pedum ab Aquilone versus Austrum infra fossatas, cum fossatis ad utrumque Caput; & de latitudine ad Caput versus Aquilonem Quinquaginta duorum pedum, & de latitudine versus Austrum septuaginta duorum pedum infra fossatas, cum fossatis ex utraque parte; cum omnibus pertinentiis, libere ab omni seculari exactione.

301. *Maria* quæ fuit uxor *Gilberti de Sclegil* quietum clamat eisdem Monachis totum jus quod habuit in uno Messuagio cum pertinentiis in *Schegil*.

302. *Walterus* filius *Roberti de Appelby* concedit eisdem quandam partem Orti sui, qui est propinquior Orto Vicarii de *Appelby*, habentem viginti quatuor pedes in latitudine, & in longitudine quantum prædictus Ortus se extendit, versus Occidentem, usque ad viam, quæ descendit de *Appelby* usque ad aquam de *Edene*.

303. *Willielmus de Goldington* de consensu totius Villæ de *Appelby* concedit Monachis de *Wederhal* unam placeam terræ in villa de *Appelby*, illam scilicet quæ jacet inter terram *Hugonis Tinctoris* & terram *Petri Aribridal* in *Schiterigate* in villa de *Appelby*, pro quadam parte Crofti sui in dicta villa de *Appelby*, quam dicti Monachi dederunt ad augmentum Cimiterii.

304. *Robertus* filius *Godefridi* recognoscit se tenere unum Messuagium & duodecim acras terræ in territorio de *Appelby* de Monachis de *Wederhal*, quod Messuagium & duodecim acræ terræ sunt pertinentes ad Ecclesiam Sancti *Laurentii* in eadem villa; & teneri solvere eisdem Monachis pro dictis Messuagio & terra quinque solidos annuatim.

305. *Alanus Nepos Willielmi Russel de Appelby* recognoscit se tenere in feodo & hereditate de Abbate & Conventu Sanctæ *Mariæ Eboraci* & Monachis de *Wederhal* unum Burgagium in villa de *Appelby*,

reddendo inde annuatim domui de *Wederhal* tres ſolidos ſterlingorum.

313. Domina *Idonea de Layburn* per quandam compoſitionem factam anno M. CC. XCII. dimittit ad firmam *Willielmo de Tanefeld*, Priori de *Wederhal* quandam paſturam quæ vocatur *Milneſthoumon* juxta *Appelby*, prout jacet juxta eandem aquam quæ deſcendit de *Bangelmebrigg* verſus *Caleby* uſque ad terram dicti Domini Prioris juxta eandem aquam, & ex alia parte aſcendendo verſus terram quondam *Nicholai de Ormeſheved*, & ſic in circuitu contra curſum Solis per capita diverſarum terrarum abuttantium ſuper eandem moram uſque ad terram dicti domini Prioris in illa parte, juxta viam quæ ducit de *Appelby* verſus Manerium ſuum ad Grangias uſque ad terminum undecim annotum.

314 *Willielmus* filius *Gilberti* concedit Monachis de *Wederhal* unum Toftum in villa de *Kirkbythore*, cum omnibus pertinentiis, &c.

317. *Adam de Mundegame* concedit Monachis de *Wederhal*, *Kirkandreas* cum omnibus libertatibus ſuis, inſuper & Molendinum de *Culgait*, ſcilicet illam medietatem quæ ad eum pertinebat.

318. *Simon* Abbas Sanctæ *Mariæ Eboraci* locum iſtum de *Kirkandres* dimiſit *Michaeli de Hartela* & heredibus ſuis reddendo inde annuatim quadraginta ſolidos Monachis de *Wederhal*; ſalvis prædictis Monachis Decimis majoribus & minoribus ſingulis annis de præfatis loco & terris provenientibus, cum Obventionibus debitis & conſuetis.

320. *Cletellus* filius *Eltred* dedit Monachis de *Wederhal* Eccleſiam de *Morlund* cum omnibus ſuis pertinentiis, & Eccleſiam de *Wirchington*, & duas Carrucatas terræ in eadem villa quæ ad eam pertinent.

NUM. CCCLVI.

Diviſio terrarum Prioratus de Wederhale *& Vicarii de* Appelby.

p. 315. THURSBHT. Prior verſus ſolem, Vicarius verſus umbram terræ & prati.

HORMESHEVEDSICH. Prior verſus ſolem, Vicarius verſus umbram terræ & Prati.

BRIERESTEST. Prior verſus umbram, Vicarius verſus ſolem terræ.

HULVEBER. Prior verſus umbram, Vicarius verſus ſolem terræ.

HAYBERCH. Prior verſus ſolem, Vicarius verſus umbram terræ.

BETHELMGABGH. Prior verſus ſolem, Vicarius verſus umbram terræ.

MOREBERCH. Prior verſus ſolem, Vicarius verſus umbram terræ.

CALVESHOU. Prior verſus umbram, Vicarius verſus ſolem terræ & prati.

BRAKENB. Prior verſus umbram, Vicarius verſus ſolem terræ.

HUTEGARIGERH. Prior verſus ſolem, Vicarius verſus umbram terræ.

GALEBERGH. Prior verſus umbram, Vicarius verſus ſolem terræ.

GRENEGATE. Prior verſus ſolem, Vicarius verſus umbram terræ.

BURCHGARTHES. Prior verſus umbram, Vicarius verſus ſolem terræ.

LANGBETA. Prior verſus ſolem, Vicarius verſus umbram terræ.

KELDERUM, Prior verſus ſolem, Vicarius verſus umbram terræ.

SPITEFELD. Prior verſus umbram, Vicarius verſus ſolem terræ.

N.B. *Chartæ ſequentes recentiore ſcribuntur charactere.*

NUM. CCCLVII.

Hæ ſunt Metæ & Bundæ circumſcribentes territorium & Villam de Wederhal, *ac proprium ſolum ejuſdem Dominii.*

PRIMA meta ejuſdem territorii incipit ad me- 321.
diam partem aquæ de *Edene* ſubtus Pontem vulgariter vocatum *Herwykebryge* ſicut eadem prædicta aqua de *Edene* ab inde decurrit verſus Occidentem, & ab inde aſcendit uſque ad unum torrentem vocatum *Sawbeke*, uſque ad quandam crucem quæ vocatur *Wederhal-Gyrth-Croſſe*, uſque Occidentem, & ſtantem ſuper prædictum torrentem prius nominatum; & ab hinc percurrit ad *Holmſmyr* verſus *Carſike*, ſicut *Gyrthcroſs* de *Wederhal* extendit; & ab hinc aſcendit uſque at *Scotbybeke*, & ab eadem foſſa uſque ad *Cumcehyntyngbeke*, & ab inde aſcendit uſque ad Mariſcum qui vocatur *Wragmyre*, & eb eodem percurrit uſque ad *Mereſike*, & hoc ex parte Auſtrali, & ab inde uſque ad *Sandwach*, & ab eodem uſque ad *Takyngate*, & ab inde pertranſit per ſtratam Regiam quæ vocatur *Heeſtreet* quæ ducit de *Carliolo* uſque ad *Appilbyway*, & ab inde uſque ad *Drybeke*, & a *Drybeke* deſcendit uſque ad mediam aquæ de *Edene*; & hoc ex parte Orientali; Et ſic deſcendit per mediam aquæ de *Edene* uſque ad prædictum Pontem vocatum *Herwykbrigg* verſus Boream.

Iſta Charta de Metis & Bundis habetur in Monaſt. Vol. I. p. 398. *quia vero nomina locorum non concordant, hic iterum inſeritur ſicut eam inveni in* M. S. *Rev.* Hug. Todd.

NUM. CCCLVIII.

Terræ ſive Culturæ de Dominio in villa ſeu territorio de Salkeld Regis *de quibus Prior de* Wederhal *habet percipere duas partes Decimæ & Rector unam.*

IN the Croftes VI. acræ. Item in the Fittes 322.
XXXVI acræ, viz. in *Holme*. Item, in *Langrigg* XVIII. acræ. Item, in the Tathes VI. acræ. Item, in *Haperſhowe* IX. acræ. Item, in *Halborwan*, vel in *Les Ranylandes* XII. acræ. Item, in *Smekergilbank* XVIII. acræ. Item, in le *Wym* XVIII. acræ. Item, in the *North feld* inter vias VI. acræ. Item, in le *Kingsflat* XII. acræ. Item, in the *Watelands* VI. acræ. Summa acrarum CXLVII.

NUM.

NUM. CCCLIX.

323. UNA Roda terræ jacens ſuper le *Strangfordrodes* verſus Occidentem juxta aquam de *Edene* altera pars terræ [duæ acræ & tres rodæ] abuttans ſuper *le Bothomrode*. Item III acræ jacentes ſuper *le Stan-flatt* buttantes ſuper *le Rodeflatt* in longitudine ex parte Orientali, & in Latitudine de *la Grayſtone* uſque *le Schortbottes* verſus Auſtrum VI. acræ jacentes in *Le Stok-flat*. Item II acræ in *Le Potflatt*. Item I. acra quæ vocatur *Le Gotacre*. Item I. acra jacens in *Les Halfacres*, in duobus locis. Item II. Rodæ de les *Bottes*. Item I. acra a les *Bottesbrume*. Item ½ acra jacens ſuper *Les Staynbrigrodes*, III. rodæ ibidem. Item in le *Schoupetreflatt* I. acra & ½ Item III. acræ in *Kenedyflatt*. Item ½ acra ſuper *les Stanylandes*, & I. acra ibidem. Item III. acræ ſuper *le Skenbank*. Item I. acra & ½ in *le Fulwaylandes*. Item I. acra de le *Foſtland*. Item I. roda ſuper *Rouchelbank*. Item III. rodæ ſuper le *Crokedbrome*. Item tres rodæ de le *Bromeland*. Item una Roda & ½ de *le Stanetresfodes*. Item una acra a *le Fondelack*. Item in *Henryholm* una roda.

Omnes terræ prædictæ erant pertinentes ad Tenementum in quo *Robertus Schephird* nuper inhabitavit.

SUMMA ACRARUM.

XXXIII. acræ. II. rodæ & ½.

NUM. CCCLX.

Metæ & Bundæ.

324. TERRÆ de *Morehouſe* jacentes in diverſis locis infra Dominium de *Warthwyck* pertinentes Priori de *Wederhal* de nuper bundatæ, viz. xxiv° die Januarii, Anno Domini M. CCCC. L. V°. tempore fratris *Thomæ Bothe* tunc Prioris de *Wedyrhale*, & *Johannis* de *Warthwic* tunc Domini de *Warthwyck*, per ſacramentum *Tho. Lowſon* de *Warthwygk*, *Johannes Stabyll* de eadem, & *Johannis Ded* de eadem, tunc dictis die & tempore coram præfatis Priore & Domino de *Warthwyk* pro bundatione dictæ terræ juratis, tunc ibidem præſentibus & aſtantibus *Tho. Vaſy*, *Roberto Bonſted* tunc Ballivo de *Wedyrhale*, *Tho. Morpoth* tunc Ballivo dicti Domini de *Warthwyk* & *Johanne Wray* tunc Commorante in dicto tenemento de *Morehouſe*.

Imprimis Jurati præſentant & dicunt quod ſunt ibidem infra dictum Dominium una acra vocata le *Toſtlandakyr*, cujus unus finis abuttat ſuper *Bromlands*, & alius finis verſus *Lynſtok*. Item ½ acra terræ cujus unus finis abuttat ſuper le *Bromlands* & alius finis verſus *Lynſtok*. Item tres rodæ de les *Bromlands* buttantes ſuper terram quæ vocatur *le Bromylcroft*. Item una roda & ½ terræ buttantes ſuper aliam viam & ſuper *les Bromlands*. Item *le Tendlatheakyr* buttans ſuper aliam viam & ſuper Communam de *Warthwyk*. Item una roda terræ jacens ſuper *Rochylfbank* & buttans ſuper *le Skewgh*. Item una acra terræ jacens ſuper *Roclifbank* & buttans ſuper le *Skewgh*. Item tres acræ terræ jacentes ſuper *Roclifbank* & ſuper dictum *Skewgh*. Item una acra terræ parcella de les *Halfakyrs* abuttans ſuper *Henryholm* & ſuper les *Halfakyrs*. Item ½ acra terræ parcella de *les Halfakyrs* abuttans ſuper *Henryholm* & ſuper *les Halfakyrs*. Item una acra terræ parcella de *les Halfakyrs* abuttans ſuper *Warthweyk-wath* & ſuper *les Halfakyrs*. Item le *Showptreflatt* continens duas acras terræ parcella de *les Halfakyrs* abuttans ſuper *Rockliſgate* & ſuper *les Halfakyrs*. Item duæ acræ parcella de *les Halfakyrs* abuttantes ſuper altam viam & ſuper aquam de *Eden*. Item ½ acra terræ parcella de *les Halfakyrs* abuttans ſuper altam viam & ſuper aquam de *Eden*. Item ½ acra terræ parcella de *les Halfakyrs* abuttans ſuper altam viam & ſuper *Mydylholmewrath*. Item una acra terræ vocata *le Goteakyr* jacens in longitudine per aquam de *Eden*, Item una roda terræ vocata *Strawfordrode* abuttans ſuper aquam de *Eden* verſus Caſtellum de *Lynſtok* & ſuper *les Bothromrodes*. Item duæ acræ terræ vocatæ *Graſtanflatt* jacentes ſuper *les Shortbatts* verſus aquam de *Eden*. Item le *Stockflatt* continens quinque acras terræ abuttantes ſuper le *Stockflatt* & ſuper altam viam. Item le *Pitflatt* continens duas acras terræ abuttantes ſuper altam viam & ſuper *le Goteakyr*, Item dimidia acra terræ abuttans ſuper altam viam & ſuper le *Syke* vocatum *Whetlandſyke*. Item duæ acræ jacentes ſuper le *Butbrome* & abuttantes ſuper *les Halfakyrs* & ſuper altam viam. Item duæ acræ terræ abuttantes ſuper terram de *Aglunby* & ſuper terram vocatam *Fullalands*. Item una acra & dimidia terræ vocata *Fullalands* abuttans ſuper altam Viam, & ſuper *les Halfakyrs* & ſuper *Fullodab*. Item una acra terræ vocata *Stanbryglands*.

NUM. CCCLXI.

Contenta in aliis Chartis.

328. OMNIBUS &c. *Willielmus* filius *Rogeri* & *Oſanna* uxor ſua de *Corkby*. Noverit &c. nos dediſſe, conceſſiſſe & præſenti carta noſtra confirmaſſe Deo, &c. & Monachis de *Wederhal* mortuum boſcum, ſcilicet, creſcentem & ſiccum per totum boſcum noſtrum de *Corkby*. Inſuper & virides quercus ſtantes, quæ in croppo deficiantur; & quaſlibet alias quercus ſtantes in dicto boſco; exceptis tantum illis quercubus quarum frondes vireſcunt per totum, tam in ſummo quam in demiſſo & ſunt multum utiles ad glandem ferendam, ſunt bonæ & faciles ad ſcindendum ad longum incrementum ad domos faciendum; totum dictum boſcum ad ſuſtentationem domus, ſive ad comburendum; & kariare tam per terram noſtram quam per aquam; & habere liberum ingreſſum & exitum cum Karris & Karreatis & congregare lignarium ſuum ubi voluerint; & facere & ſecurare ſibi iter per totum boſcum. Si autem Karri & Carrectæ fracti fuerint licebit eis capere meremium quolibet viridi boſco ad reparationem eorum. Inſuper habebunt paſturam ad boves & equos ſuos per totum Boſcum & Campum de *Corkby* cum boſcum ſuum karriabunt. Inſuper confirmamus eis omnia bona & omnes Elemoſinas quæ anteceſſores noſtri Domini de *Corkby* eis dederunt, &c.

num

Ricardus de Salkeld, Dominus de *Corkby*, conceſſit & confirmavit Monachis de *Wederhal* Stagnum ſuum & quod poſſent illud conſtruere, firmare, exaltare & reparare uſque ad & in ripam cujuſdam loci qui dicitur *Munkwath* verſus *le Brigend*; necnon diverſa Excluſagia, Coffinos ſeu Piſcarias in eiſdem ſtagnis facere & conſtruere; & de Salmonibus & aliis piſcibus quibuſcunque in eis captis ſeu capiendis libere diſponere; & quod poſſent Petram & Ramos capere in territorio de *Corkby*, pro ipſis ſtagnis faciendis; & quod haberent totam aquam de *Edene* & totam Piſcariam a ſuperiori parte dicti ſtagni verſus *Corkby* uſque ad prædictum locum qui vocatur *Munkwath*, &c,

332. Diſtributio *Cumberlandiæ* ad Conqueſtum in *Monaſt. Vol.* 1. *p.* 400, vocatur *Cronicon Cumbriæ.*

335. *Maria* uxor *Gilberti de Slegil* remiſit Abbati Sanctæ *Mariæ Eboraci* clameum & jus ſuum in uno Meſſuagio cum pertinentiis in *Slegil*, quæ fuerunt ex dono *Gilberti de Slegil* viri ſui.

336. *Emſandus* filius *Walteri* dedit & confirmavit Monachis de *Wederhal* unam Carrucatam terræ in *Colby*, cum prato adjacente & cæteris pertinentiis.

Willielmus Brittan eandem donationem confirmat.

337. *Goſpatricius* filius *Ormi.*

338. Hic occurrit carta *Willielmi* Regis, eadem verbatim quæ habetur in *Monaſt. Vol.* 1. *p.* 397, ſed notandum quod ibi inſcribitur *Carta Willielmi, Conqueſtoris dicti*, hic autem in Margine notatur W. II. cognomine *Rufus.*

339. Sequitur Carta *Oniſandi* filii *Walteri* de una Carucata terræ in *Coleby*, ſed hæc videtnr eſſe eadem cum ſuperiore ſub nomine *Emſandi* filii *Walteri.*

Sequens carta etiam *Willielmi Breton* abſque omni dubio eadem eſt cum ſuperiori ſub nomine *Willielmi Britton* & eſt confirmatio ejuſdem conceſſionis.

NUM. CCCLXII.

Fœdera & Conventiones, Vol. 1. p. 7. A. D. 1137. Anno regni Regis Stephani 2do Ex Orig.

Eccleſiam Chriſti juxta Algate Lundoniæ *ſitam ſuſcipit in protectionem Apoſtolicam Papa* Innocentius 2dus.

INNOCENTIUS Epiſcopus, ſervus ſervorum Dei, Dilecto filio *Normanno* Priori Eccleſiæ Chriſti infra muros Lundonenſis civitatis ſitæ, ejuſque fratribus tam præſentibus quam futuris in perpetuum.

Apoſtolice ſedis clementiæ congruit religioſas perſonas affectione paterna diligere, & loca, eis commiſſa, optatæ defenſionis munimine confovere; proinde, dilecti in domino filii, veſtris petitionibus rationabilibus clementer annuimus & Eccleſiam Chriſti, in qua divinis eſtis obſequiis mancipati, apoſtolicæ ſedis patrocinio communimus.

Statuimus etiam ut quaſcumque poſſeſſiones, quæcumque bona eadem Eccleſia inpræſentiarum juſte & legitime poſſidet aut in futurum conceſſione Pontificum, Regum vel Principum, oblatione fidelium, ſeu aliis juſtis modis, præſtante domino poterit adipiſci, firma vobis veſtriſque ſucceſſoribus & illibata conſiſtant. In quibus hæc propriis nominibus duximus exprimenda, duas ſcilicet partes redditus de Civitate Exoniæ; Terram de Lectuna quam Simon de Molins & uxor ejus *Adelina* eidem loco, divinæ pietatis intuitu, contulit; Terram & Socam de Angliſche-cnihte-Gylde; Eccleſiam de Bix cum redditibus ſuis; Eccleſiam de Totenham; præterea quaſcumque Eccleſias, ſeu Terras, extra civitatem Lundonienſem, vel infra a dei fidelibus vobis rationabiliter collatas ſeu alia, quæ in poſterum offerri contigerit, vobis &, per vos, eidem Eccleſiæ apoſtolica Auctoritate firmamus.

Decernimus ergo, ut nulli omnino hominum liceat eamdem Eccleſiam temere perturbare, aut ejus poſſeſſiones auferre, vel ablatas retinere, minuere, aut aliquibus vexationibus fatigare; ſet omnia integra conſerventur eorum, pro quorum gubernatione & ſuſtentatione conceſſa ſunt uſibus omnimodis profutura: Salva minirum dyoceſani Epiſcopi debita reverentia.

Si qua igitur in futurum, eccleſiaſtica ſeculariſve perſona hanc noſtræ conſtitutionis paginam ſciens contra eam temere venire temptaverit, ſecundo tertioque commonita, ſi non congrue ſatisfecerit, poteſtatis honoriſque ſui dignitate careat, & a ſacratiſſimo corpore & ſanguine Dei, & Domini redemptoris noſtri Jeſu Chriſti aliena fiat, atque in extremo examine diſtrictæ ultioni ſubjaceat.

Cunctis autem eidem loco ſua jura ſervantibus ſit pax domini noſtri Jeſu Chriſti, quatenus & hic fructum bonæ actionis percipiant, & apud diſtrictum Judicem præmia æternæ pacis inveniant. Amen———Amen———Amen.

Ego Innocentius Catholicæ Eccleſiæ Epiſcopus.
Ego Theodwinus Sanctæ Rufinæ Epiſcopus.
Ego Gregorius Diaconus Cardinalis Sanctorum Sergii & Bachi.
Ego Drogo Oſtienſis Epiſcopus.
Ego Anſelmus presbyter Cardinalis.
Ego Albertus Albanenſis Epiſcopus.
Ego Bubaldus diaconus Cardinalis Sanctæ Mariæ in Via Lata.
Ego Manfredus presbyter Cardinalis Sanctæ Chriſtinæ.
Ego Criſogonus Diaconus Cardinalis Sanctæ Mariæ in Porticu.
Ego Lucas presbyter Cardinalis titulo Sancti Stephani.
Ego Gg. presbyter Cardinalis titulo Sanctæ Priſcæ.
Ego Bernardus presbyter Cardinalis titulo Sancti Criſogoni.

Datum Viterbi per manum AIMERICI Sanctæ Romanæ eccleſiæ diaconi cardinalis & cancellarii, vi Idus Aprilis, Indictione xv, Dominicæ incarnationis Anno M. C. XXX. VII. Pontificatus Domini Innocentii Papæ 2di. anno viii.

Filis ſericiis flavi rubeique coloris pendet bulla plumbea.

NUM. CCCLXIII.

Fœdera, Conven. &c. Vol. 1. p. 9. A. D. 1147. Regis Stephani 12,

Eccleſia Chriſti juxta muros Londonien. poſtea ſuſcipitur ſub protectione Eugenii Papæ.

EUGENIUS Epiſcopus ſervus ſervorum Dei dilectis filiis Radulpho, Priori Eccleſiæ Chriſti infra muros Londonienſis Civitatis ſitæ, ejuſque

ejusque fratribus tam præsentibus, quam futuris, regularem vitam professis, in perpetuum.

Piæ postulatio voluntatis effectu debet prosequenti compleri, ut devotionis sinceritas laudabiliter enitescat, & utilitas postulata vires indubitanter assumat; ea propter, dilecti in Domino filii, vestris justis postulationibus clementer annuimus, & Ecclesiam Christi, in qua divinis estis obsequiis mancipati, sub beati Petri & nostra protectione suscipimus, & præsentis scripti privilegio communimus; Statuentes ut quascunque possessiones, quæcunque bona eadem Ecclesia in præsentiarum juste & canonice possidet, aut in futurum concessione Pontificum, largitione Regum vel Principum, oblatione fidelium, seu aliis justis modis, Deo propitio, poterit adipisci, firma vobis, vestrisque successoribus & illibata permaneant. In quibus hæc propriis duximus exprimenda vocabulis, duas scilicet partes redditus de Civitate Exoniæ; Terras de Lecluna, quas Simon de Molins & uxor ejus Adeliva eidem loco, divinæ pietatis intuitu, contulit; Terras & Socam de Anglisiche-cnihte-Gylde; Ecclesiam de Bix, cum redditibus suis; Ecclesiam de Totenham; Ecclesiam de Welcumestoa, cum pertinentiis suis; Decimam de Hehham; Ecclesiam de Soresdich, cum pertinentiis suis; Ecclesiam de Brumfeld, cum pertinentiis suis; Terras de Branbeleia, de dono Willielmi Canonici ejusdem Ecclesiæ; Terram de Becham; Terram de Scelbgam, de dono Gaufredi de Magnavilla; Terram de Brachingis, de elemosina Stephani illustris Regis, & Matildis Reginæ uxoris ejus; Terram de dono Huberti Camerarii in eadem villa; Terram de Teca, ex liberalitate ejusdem, Decimam de Benedis.

Obeunte vero te, nunc ejusdem loci Priore, vel tuorum quolibet successorum, nullus ibi qualibet subreptionis astutia, seu violentia præponatur; nisi quem fratres communi consensu, vel pars consilii sanioris, secundum Dei timorem, & beati Augustini regulam, providerint eligendum.

Sepulturam quoque ejusdem loci liberam esse concedimus; ut eorum, qui se illic sepeliri deliberaverint, devotioni & extremæ voluntati, nisi forte excommunicati sunt, nullus obsistat.

Decernimus ergo, ut nulli omnino hominum liceat præfatum locum temere perturbare, aut ejus possessiones auferre, vel ablatas retinere, aut aliquibus vexationibus fatigare; sed omnia integra conserventur eorum, pro quorum gubernatione & sustentatione concessa sunt, usibus omnimodis profutura (salva Sedis Apostolicæ Auctoritate, & diocæsani Episcopi justitia.

Siqua igitur in futurum, ecclesiastica secularisve persona, hanc nostre constitutionis paginam sciens contra eam temere venire temptaverit, secundo, tertiove commonita, si non satisfactione congrua emendaverit, potestatis honorisque sui dignitate careat, reamque se divino judicio existere de perpetrata iniquitate cognoscat, & a sacratissimo corpore ac sanguine Dei Domini nostri Jesu Christi aliena fiat, atque in extremo examine districtæ ultioni subjaceat.

Cunctis autem eidem loco sua jura servantibus sit pax Domini nostri Jesu Christi, quatenus & hic fructum bonæ actionis percipiant, & apud districtum judicem præmia æternæ pacis inveniant. Amen, Amen, Amen.

Signum Eugenii Papæ 3. Locus Monogr.
S. Petrus S. Paulus.
Eugenius Papa 3.
Fac mecum domine signum in bonum.

Ego Eugenius Catholicæ Ecclesiæ Episcopus.
Ego Albericus Hostiens' Episcopus.
Ego Ymarus Tusculanus Episcopus.
Ego Loverhaldus Presbyter Card. Tit. Sanct. Johannis & Pauli.
Ego Gillibet indignus sacerdos Tit. Sunt. Marci.
Ego Aritius Cardinal. Presbit. Tit. Sanctæ Anastasiæ.
Ego Julius Presbit. Card. Tit. Sancti Marcelli.
Ego Guido Presbiter Card. Tit. Pastoris.
Ego Oddo Diac. Card. Sancti Georgii ad velum aureum.
Ego Octavianus Diaconus Card. Sanct. Nicholai in carcere Tulliano.
Ego Gregorius Diac. Card. Sancti Angeli.
Ego Johannis Diac. Card. Sanctæ Mariæ Novæ.
Ego Guido Diac. Card. Sanctæ Mariæ in porticu.
Ego Jacinctus Diac. Card. Sanct. Mariæ in Cosmydyn.

Dat. Latalauæ per manum Guidonis Sanctæ Romanæ Ecclesiæ Diac. Card. VII. — kl. Nov. Indictione XI. Incarnationis Dominicæ. Anno MCXLVII. Pontificatus vero Domini Eugenii Papæ III. Anno III.

NUM. CCCLXIV.

Papa concedit Priori Sanctæ Trinitatis London, facultatem corrigendi excessus.

Fœdera & Convent. Vol. 1. p. 20. An. 1162.

ALEXANDER Episcopus servus servorum Dei dilecto filio, Priori Sanctæ Trinitatis Londonien. Ordinis Sancti Augustini, Salutem & Apostolicam Benedictionem.

Tuæ favore religionis inducimur, ut tuis præcibus, per quas status Ecclesiæ tuæ conservetur & reformetur in melius benignus annuamus; hinc est, quod nos, desiderantes ut Ecclesiæ ipsius Personæ, sub regularis Observantiæ Disciplina, dignum & acceptum impendant Domino famulatum, te illas, prout ad te pertinet, correctionis, sicut expedit, ferula castigante, tuis præcibus inclinati corrigendi subditorum tuorum excessus, ac revocandi in eandem Ecclesiam fugitivos, prout ad officium tuum spectat, Regia sive qualibet alia seculari prohibitione nequaquam obstante, liberam tibi, auctoritate præsentium, concedimus facultatem. Nulli ergo omnium hominum liceat hanc paginam nostræ constitutionis infringere, vel ei ausu temerario contraire. Siquis autem hoc attemptare præsumpserit, indignationem omnipotentis Dei, & beatorum Petri & Pauli Apostolorum ejus, se noverit incursurum. Datum Viterbii iii Idus Julii Pontificatus nostri anno tertio.

Filis Sericis crocei flavique Coloris.

NUM. CCCLXV.

Ibid. p. 22. A. D. 1162. An. 8. H. 2. Ex orig.

Papa confirmat Taxationem factam in Eccleſiis Eccleſiarum deputatarum in uſus Prioris & Conventus Eccleſiæ Sanctæ Trinitatis London.

ALEXANDER Epiſcopus ſervus ſervorum Dei, dilectis filiis, Priori & Conventui Sanctæ Trinitatis Londonien. ordinis Sancti Auguſtini, Salutem & Apoſtolicam Benedictionem.

Quæ propter bonum Eccleſiarum ſtatum, & obſequentium in eis quietem, per ſuperiores eorum, deliberatione provida, ſtatuuntur, corroborat Apoſtolice Sedis auctoritas non indigne; cum igitur, ſicut nobis exponere curaviſtis, in Eccleſiis vobis in uſus proprios deputatis, prout ad eos pertinet, taxaverint Vicarias earundem Eccleſiarum, Vicariis de ipſorum redditibus, pro ſuſtentatione ſua, & conſuetis earum oneribus ſupportandis, congruis portionibus aſſignatis, prout in ipſorum diocæſanorum, ſuper hoc, confectis literis plenius dicitur contineri; nos vobis, in hac parte, gratificari volentes, veſtris præcibus inclinati, quod ab eiſdem diocæſanis ſuper præmiſſis provide factum eſt ratum & gratum habentes, id auctoritate Apoſtolica confirmamus, & præſentis ſcripti patrocinio communimus.

Nulli ergo hominum liceat hanc paginam noſtræ confirmationis infringere, vel ei auſu temerario contraire.

Siquis autem hoc attemptare præſumpſerit, indignationem omnipotentis Dei, & beatorum Petri & Pauli Apoſtolorum ejus, ſe noverit incurſurum. Dat. Viterbii VI. Id. Octobr. Pontificatus noſtri Anno tertio.

Deeſt ſigillum.

NUM. CCCLXVI.

Ibid. Vol. 1. p. 122. A.D. 1201. A. 2. Joh. Ex Autogr.

Favore ſuo Papa Innocentius proſequitur Priorem & Canonicos Sanctæ Trinitatis apud London.

INNOCENTIUS Epiſcopus ſervus ſervorum Dei, Dei Dilectis Filiis —— Priori & Canonicis Sanctæ Trinitatis London. ſalutem & Apoſtolicam Benedictionem.

Annuere conſuevit Sedes Apoſtolica piis votis & honeſtis petentium precibus favorem benivolum impartiri; ea propter, dilecti in Domino Filii, veſtris precibus annuentes, Eccleſiam veſtram cum omnibus bonis tam eccleſiaſticis quam mundanis, quæ inpræſentiarum rationabiliter poſſidet, aut in futurum conceſſione Pontificum, largitione Regum vel Principum, oblatione fidelium, vel aliis juſtis modis, præſtante Domino, poterit adipiſci, ſub beati Petri & noſtra protectione ſuſcipimus.

Specialiter autem de Leſnes, de Braching, de Foreham, de Welcumſtrone, de Bromfeld, de Alfiſwic, de Nutele, Sancti Botulphi extra portam quæ Alegate vocatur, Omnium ſanctorum ſuper muros Civitatis London, Sancti Michaelis in via quæ vocatur Algate & de Bixle Eccleſias, cum omnibus eorum pertinentiis, ſicut eas juſte ac pacifice poſſidetis, vobis & per vos Eccleſiæ veſtræ auctoritate Apoſtolica confirmamus, & præſentis ſcripti patrocinio communimus.

Auctoritate præſentium inhibentes ne quis in vos vel vicarios veſtros, ſine manifeſta & rationabili cauſa, excommunicationis audeat ſententiam promulgare.

Cum autem generale Interdictum terræ fuerit, liceat vobis, clauſis januis, excluſis excommunicatis & interdictis, non pulſatis campanis, ſuppreſſa voce, divina officia celebrare.

Decernimus ergo ut nulli omnino hominum, liceat hanc paginam noſtræ protectionis, confirmationis & inhibitionis infringere, vel ei auſu temerario contraire.

Siquis autem hoc attemptare præſumpſerit, indignationem omnipotentis Dei, & beatorum Petri & Pauli Apoſtolorum ejus ſe noverit incurſurum.

Dat. Lateran. 2. Id. Januarii, Pontificatus noſtri Anno 3.

Filis ſeric. flavi rubeique coloris.

NUM. CCCLXVII.

Bulla de protectione papali pro Priore & Conventu Sanctæ Trinitatis London.

Ib. Vol. 1. p. 314. A. D. 1230. An. 14. H. 3. Ex Orig.

GREGORIUS Epiſcopus ſervus ſervorum Dei, dilectis filiis Priori & Conventui Sanctæ Trinitatis Londonienſis, ordinis Sancti Auguſtini, ſalutem & Apoſtolicam Benedictionem.

Juſtis petentium deſideriis dignum eſt nos facilem præbere conſenſum, & vota quæ a rationis tramite non diſcordant, effectu proſequente complere.

Ea propter, dilecti in Domino filii, veſtris poſtulationibus grato concurrentes aſſenſu, perſonas veſtras & locum in quo divino eſtis obſequio mancipati, cum omnibus bonis eccleſiaſticis & mundanis, quæ in præſentiarum rationabiliter poſſidetis, aut in futurum juſtis modis, præſtante Domino, poteritis adipiſci ſub beati Petri & noſtra protectione ſuſcipimus.

Specialiter autem terras, prata, nemora, piſcarias, molendina, domos, poſſeſſiones, redditus ac alia bona veſtra, ſicut ea omnia juſte & pacifice poſſidetis, vobis & per vos, Eccleſiæ veſtræ auctoritate Apoſtolica confirmamus, & præſentis ſcripti patrocinio communimus.

Nulli ergo hominum liceat, hanc paginam noſtræ protectionis & confirmationis infringere, vel ei auſu temerario contraire.

Siquis autem hoc attemptare præſumpſerit, indignationem omnipotentis Dei, & beatorum Petri & Pauli Apoſtolorum ejus, ſe noverit incurſurum.

Dat. Peruſii Non. Aprilis, Pontificatus noſtri anno tertio.

Sigillo avulſo, manent fila Serica flavi rubeique coloris.

NUM.

NUM. CCCLXVIII.

Bulla pro conventu Sanctæ Trinitatis London.

B. Vol. 1. p. 390. A. D. 1240. A. 24. H. 3. Ex Autogr.

GREGORIUS Episcopus servus servorum Dei, dilectis filiis Priori & Conventui Ecclesiæ Sanctæ Trinitatis Londonien. ordinis Sancti Augustini, salutem & Apostolicam Benedictionem.

Justis petentium desideriis dignum est nos facilem præbere consensum, & vota quæ a rationis tramite non discordant, effectu prosequente complere.

Ea propter, dilecti in Domini filii, vestris justis postulationibus grato concurrentes assensu, Sanctæ Catherinæ & Sancti Michaelis Londonien. Capellas, nec non Decimas de Walemers, quas canonice proponitis vos adeptos, sicut vos juste & pacifice possidetis, vobis, & per vos, eidem Ecclesiæ auctoritate Apostolica confirmamus, & præsentis scripti patrocinio communimus; salvo in prædictis Decimis moderamine concilii generalis.

Nulli ergo omnium hominum liceat, hanc paginam nostræ confirmationis infringere, vel ei ausu temerario contraire.

Siquis autem hoc attemptare præsumpserit indignationem omnipotentis Dei, & beatorum Petri & Pauli Apostolorum ejus se noverit incursurum.

Dat. Lateran. 4. Non. Julii, Pontificatus nostri anno quarto decimo.

Sigillo avulso.

NUM. CCCLXIX.

Bulla pro Priore Sanctæ Trinitatis London.

B. Vol. 1. p. 511. A. D. 1254. A. 3. H. 3. Ex Autogr.

INNOCENTIUS Episcopus servus servorum Dei, dilectis filiis Abbati de Waltham & Priori de Crucerois Londonien. Dioc. & Magistro Johanni de Cadomo Canonico Ecclesiæ Sancti Pauli Londonien. Salutem & Apostolicam Benedictionem.

Precibus dilecti filii Prioris Ecclesiæ Sanctæ Trinitatis Londonien. Ordinis Sancti Augustini benignum impertientes assensum, discretioni vestræ per Apostolica scripta mandamus quatinus ea, quæ post ipsius iter arreptum ad Sedem Apostolicam veniendo, inveneritis temere in ejus præjudicium attemptata, in statum debitum legitime revocetis.

Contradictores, per censuram ecclesiasticam, appellatione postposita, compescendo; non obstanti si aliquibus, de partibus illis, quod excommunicari, suspendi, vel interdici, aut conveniri extra certa loca non valeant, a sede Apostolica sit indultum: Et constitutione de duabus dietis edita in Concilio generali.

Quod si non omnes hiis exequendis potueritis interesse, duo vestrum ea nichilominus exequantur.

Dat. Asisii 2 Non. Sept. Pontificatus nostri anno undecimo.

Plumbeo sigillo pendente a filo canabeo.

NUM. CCCLXX.

Bulla pro Priore & Conventu Monasterii Sanctæ Trinitatis Ordinis Sancti Augustini London, super Ecclesia de Bixle.

Ib. Vol 1. p. 539. A. D. 1255. A. 39. H. 3. Ex Autogr.

ALEXANDER Episcopus servus servorum Dei, venerabili fratri Episcopo, & dilecto filio Officiali Londonien. salutem & Apostolicam benedictionem.

Sua nobis dilecti filii Prior & Conventus Monasterii Sanctæ Trinitatis Londonien. ordinis Sancti Augustini, petitione monstrarunt quod, cum in causa, quæ inter ipsos ex parte una, & venerabilem fratrem nostrum Cantuarien. Archiepiscopum ex altera vertitur, super eo quod idem Archiepiscopus ipsos eorum Ecclesia de Bixle Roffen. Dioc. pro suæ voluntatis libito spoliavit, fuisset hinc inde diutius litigatum;

Tandem eodem Archiepiscopo Ecclesiam ipsam de facto Magistro Gulielmo de Papia Clerico conferente, fælicis recordationis Innocentius Papa predecessor noster dilectis filiis Electo & Officiali Wintonien. suis dedit literis in mandatis ut eundem Magistrum qui eandem Ecclesiam occupatam detinet, peremptorie citari curarent, ut infra quatuor menses, post citationem suam, per se, vel per procuratorem idoneum Apostolico se conspectui præsentaret, in eodem negotio, prout ordo juris exigit, processurus.

Idem vero Electus, prout ex tenore literraum ipsarum patet, Magistrum peremptorie citare curavit eundem, ut in hujusmodi termino Apostolico se conspectui per se, vel per Procuratorem idoneum præsentaret.

Cumque postmodum dictus prædecessor Procuratori eorundem Prioris & Conventus, quem propter hoc in eodem termino ad sedem Apostolicam destinarunt, dilectum filium Magistrum Raynerium de Viterbio Capellanum nostrum super hoc dederit Auditorem, idem Capellanus, pro dicto Magistro nemine comparente, quanquam ipsum in audientia publica, prout moris est, pluries citari fecerit, & diutius post terminum expectarit,

Pronunciando decrevit eosdem Priorem & Conventum, & Procuratorem suum, eorum nomine, fore in possessionem Ecclesiæ præfatæ, causa custodiæ, inducendos, prout in literis ipsius Capellani confectis exinde dicitur plenius contineri;

Quocirca discretioni vestræ per Apostolica scripta mandamus quatinus præfatos Priorem & Conventum, vel ipsorum Procuratorem, eorum nomine, in ejusdem Ecclesiæ corporalem possessionem, auctoritate nostra, per vos, vel alios inducere procuretis.

Contradictores per censuram ecclesiasticam, appellatione postposita, compescendo.

Non obstante si aliquibus a sede Apostolica sit indultum quod interdici, suspendi, vel excommunicari non possint per literas Apostolicas, nisi plenam & expressam, vel de verbo ad verbum fecerint de indulto hujusmodi mentionem.

Dat. Neapoli secundo Kal. Februarii, Pontificatus nostri anno primo.

Plumbeo sigillo pendente a filo canabeo.

NUM. CCCLXXI.

Ib. Vol. 1. p. 637. A. D. 1257. A. 41. H. 3. Ex transcript. Authent.

Litteræ diffinitivæ ſuper queſtione de Eccleſia de Bixle, inter Archiepiſcopum Cantuarienſem, & Priorem & Conventum Sanctæ Trinitatis London.

STEPHANUS miſeratione divina, Epiſcopus Peneſtrinus, Univerſis præſentes litteras inſpecturis, ſalutem in Domino.

Noveritis quod olim, in cauſa, quæ inter Priorem & Conventum Monaſterii Sanctæ Trinitatis Londonien. ordinis Sancti Auguſtini, ex una parte, & Archiepiſcopum Cantuarienſem, ac Magiſtrum Gulielmum tunc ſimplicem Clericum, nunc Papienſem Epiſcopum ex altera, vertebatur, ſuper eo quod dictus Archiepiſcopus dictos Priorem & Conventum Eccleſia de Bixle Roffens. Dioc. quam a tempore, cujus non extat memoria, ex conceſſionibus & collationibus quorundam Archiepiſcoporum prædeceſſorum ipſius, qui in Eccleſia Cantuar. pro tempore fuerunt, Capituli Cantuarien. & loci Dioceſani accedente conſenſu, in perpetuam elemoſinam & in proprios uſus, prout in prædeceſſorum ipſorum literis, confectis exinde, dicitur plenius contineri, obtinuerunt, contra juſtitiam ſpolians, eam dicto Magiſtro de Facto, cum de jure nequiret, contulerat.

Felicis recordationis Dominus Innocentius Papa quartus, Magiſtrum Raynerium de Viterbio Capellanum ſuum partibus deputavit Auditorem.

Qui Priorem & Conventum præfatos, cauſa cuſtodiæ in poſſeſſionem Eccleſiæ ſupradictæ inducendos eſſe decrevit, propter ipſius Magiſtri contumaciam manifeſtam.

Poſtmodum vero Dominus Alexander Papa quartus Venerabili Patri Epiſcopo & diſcreto viro Officiali London. ſuis dicitur dediſſe literis in mandatis, ut præfatos Priorem & Conventum, vel ipſorum Procuratorem, eorum nomine, in ipſius Eccleſiæ corporalem poſſeſſionem, auctoritate litterarum hujuſmodi, per ſe, vel alios, inducere procurarent; Contradictores &c. prout in ipſis Litteris dicitur plenius contineri.

Et, licet ipſi Prior & Conventus, per Epiſcopum & Officialem præfatos in dictæ Eccleſiæ poſſeſſionem inducti corporalem, eam poſtmodum aliquandiu pacifice poſſiderent;

Tandem Magiſtro Gulielmo eodem in Epiſcopum Papienſem aſſumpto, vir venerabilis Magiſter Jordanus, Domini Papæ Subdiaconus & Notarius, de ejuſdem Domini ſpeciali licentia, & mandato, viva voce ſibi facta, præfatam Eccleſiam, per promotionem dicti electi vacantem, diſcreto viro Oddoni Vicecomiti, ejuſdem Domini Capellano, nomine & Vice Ubaldini Clerici, nepotis venerabilis viri Domini O. Sanctæ Mariæ in via lata Diaconi Cardinalis, contulit; ipſum Oddonem, nomine ipſius, viz. per ſuum Pilleum inveſtiens de eadem, decurſu temporis de conſecrandis Epiſcopis diffinito a Canone non obſtante, venerabili viro Electo Winton. eidem viz. ſuper dicta Eccleſia Executore conceſſo, qui procuratorem ejuſdem in ipſius Eccleſiæ poſſeſſionem induxit, ſeu mandavit induci.

Cumque poſtmodum inter ipſos Priorem & Conventum ex parte una, & præfatum Ubaldinum ex altera, orta materia quæſtionis, ad Sedem Apoſtolicam per appellationem delata fuiſſet, demum nos, quem Dominus Papa, in cauſa hujuſmodi, partibus conceſſit Auditorem, de ſpeciali mandato ipſius, nobis viva voce facto, fratre Radulpho Canonico & Procuratore Monaſterii prædicti, & Ferrario Canonico Ferrarien. Procuratore dicti Ubaldini, in noſtra præſentia conſtitutis, & de communi conſenſu & voluntate ipſorum ſententialiter pronunciantes, eidem Ubaldino ſuper ipſa Eccleſia de Bixle perpetuum ſilentium imponimus.

Statuimus etiam, ordinamus, atque decernimus ut collationibus Magiſtro Guillielmo, & Ubaldino præfatis, & quibuſcunque aliis, Apoſtolica vel cujuſcumque auctoritate, de prædicta Eccleſia de Bixle, cum juribus & pertinentiis ſuis factis, vel in poſterum faciendis, quas ex nunc decernimus caſſas, irritas & inanes, & quicquid ſecutum eſt ex eis, vel ob ipſas nequaquam obſtantibus, eo quod Eccleſia ipſa tunc temporis non vacabat, utpote in uſus proprios jam dicto Monaſterio conceſſa, dictus Ubald. dimittat de cætero præfatam Eccleſiam de Bixle, cum ſuis juribus & pertinentiis prædictis, Priori & Conventui liberam & quietam, & quod tandju Prior & Conventus prædicti ipſi Ubald. viginti & quinque Marcas ſterlingorum, in Feſto Sancti Michaelis Londoniis, exhibeant annuam Penſionem, donec dictus Prior in Regno Angliæ, in locis, quibus viderit expedire, jam dicto Ubaldino de Eccleſiaſtico Beneficio, Præbenda, Perſonatu, vel Dignitate cum Cura, vel ſine Cura, ad cujuſcunque collationem ſpectante, quod ſexaginta Marcas ſterlingorum ad minus valeat annuatim, per litteras Apoſtolicas quas idem Ubaldinus ad Priorem impetrabit eundem per ſe, vel per alium, ſeu alios duxerit providendum.

Et dictus Ubaldinus vel ejus Procurator ſuo nomine hujuſmodi Beneficii poſſeſſionem pacificam atque ~~corporalem habuerit, & fructus pacifice~~ perceperit de eodem; ac dicto Ubald. hujuſmodi proviſionem adepto, idem Prior & Conventus ad ſolutionem penſionis ejuſdem nullatenus teneantur, nec dictus Ubald. ipſam exigat ab eiſdem, & de ipſius Domini Papæ ſpeciali mandato ſupplentes, ſi quis in conceſſionibus, collationibus & confirmationibus memoratis Archiepiſcoporum, Capituli, & loci dioceſano prædictorum habitus eſt defectus; inhibemus quod eadem Eccleſia de Bixle nulli, cujuſquam auctoritate, de cætero conferatur, ſed ipſa in perpetuum in proprios uſus Prioris & Conventus ipſorum libere, cum juribus & pertinentiis ſuis, remaneat & quiete, alicujus ſeu aliquorum contradictione nequaquam obſtante.

In cujus rei teſtimonium præſentes litteras ſigilli noſtri munimine fecimus roborari. Lata & recitata fuerunt prædicta Viterbii, ſub anno Domini 1257, Pontificatus Domini Alexan. Papæ quarti anno tertio, 15 Indict. die nona Septembris exeuntis.

Præſentibus

Magiſtro Uberto de Coconato.

Magiſtro Roberto de Scotia, Domini Papæ Capellanis.

Magiſtro Johanne Romanucii, Domini Papæ ſcriptore.

Magiſtro Adulpho, Canonico Pruiven.

Magiſtro Georgio, Canonico Strigonien.

Et aliis pluribus teſtibus de hiis rogatis & vocatis.

Ego Berardus de Inſula, Romanæ Apoſtol. ac ſacroſanctæ ſedis auctoritate Notarius, prædictorum

rum prolationi interfui ut ſupra legitur; & de mandato prædicti Domini Peneſtr. Epiſcopi, ſcripſi, & rogatus fideliter provocavi.

NUM. CCCLXXII.

Fœdera & Convent. &c. Vol. 1. p. 787 A. D. 1264. A. 48. H. 3. Ex Autogr.

Bulla pro Conventu Sanctæ Trinitatis London. ſuper Hoſpitali Sanctæ Katharinæ.

URBANUS Epiſcopus ſervus ſervorum Dei, dilectis filiis Abbati & Priori Gloverniæ, Wigornien. Dioc. ſalutem & Apoſtolicam benedictionem.

Dilecti filii Prior & Conventus Eccleſiæ Sanctæ Trinitatis Londonien. ordinis Sancti Auguſtini nobis exponere curaverunt, quod claræ memoriæ H. Rex Angliæ, & M. Regina Uxor ipſius, perpetuam cuſtodiam & quicquid juris habebant in hoſpitali eorum Sanctæ Katherinæ, juxta Turrim Londonien. poſito, quod ipſi de bonis propriis conſtruxerant & dotarant, dictis Priori & Conventui, ac eorum Eccleſiæ Sanctæ Trinitatis liberaliter contulerunt;

Et poſtmodum quidam Reges Angliæ, qui poſt ipſos fuerunt, & etiam chariſſimus in Chriſto filius noſter Rex Angliæ illuſtris, collationem hujuſmodi habuerunt ratam & firmam,

Aliqui etiam Londonien. Epiſcopi, de conſenſu Capituli Londonien. præfatum Hoſpitale, cum omnibus pertinentiis ſuis, dictis Priori, & Conventui, & Eccleſiæ conceſſerunt,

Et tam ipſi, quam quidam, Archiepiſcopi Cantuarien. Metropolitan. loci, collationem ſeu donationem hujuſmodi confirmarunt, prout in litteris inde confectis dicitur plenius contineri:

Dictique Prior & Conventus Hoſpitale præfatum, ejuſque Cuſtodiam, cum omnibus pertinentiis ſuis, a centum annis citra, uſque ad hæc tempora, pacifice poſſederunt,

Inſtituentes & deſtituentes fratres ibidem, qui ſuſcipiebant ab eis profeſſionem, habitum, & vivendi modum, ſecundum Regulam Sancti Auguſtini, & promittebant juramento, ſub eorum obedientia vivere, & ipſis tam de ſpiritualibus, quam de temporalibus plenarie reſpondere:

Sed venerabilis frater noſter Londonien. Epiſcopus, contra collationem & confirmationem hujuſmodi veniens, ipſos Hoſpitali prædicto, ejuſque juribus & pertinentiis ſuis ſpolians, non permittit fratres commorantes ibidem canonicam eis & debitam exhibere obedientiam, ad eorum venire Capitulum, & ſibi de temporalibus more ſolito, reſpondere.

Quocirca diſcretioni veſtræ per Apoſtolica ſcripta mandamus quatinus, ſi eſt ita, dictum Epiſcopum, quod eiſdem Priori & Conventui hoſpitale ipſum, cum omnibus ſuis pertinentiis, cum integritate reſtituat, dictoſque fratres ejus libere reſpondere permittat de juſtitiis conſuetis, monitione præmiſſa, auctoritate noſtra, appellatione remota, compellatis.

Non obſtante ſi eidem Epiſcopo a ſede Apoſtolica ſit indultum, quod excommunicari, ſuſpendi, vel interdici non poſſit per litteras ſedis ejuſdem, non facientes plenam & expreſſam de indulto hujuſmodi mentionem.

Quod ſi non ambo hiis exequendis potueritis intereſſe, alter veſtrum ea nichilominus exequatur.

Dat. apud urbem veterem quinto Kal. Aprilis, Pontificatus noſtri anno tertio.

Plumbeo ſigillo a filo canabeo.

NUM. CCCLXXIII.

Ibid. A. D. 1264. A. 48. H. 3. Ex Autogr.

Bulla pro Priore & Conventu Sanctæ Trinitatis, quæ dirigitur Reginæ Angliæ pro Hoſpitali Sanctæ Caterinæ.

URBANUS Epiſcopus ſervus ſervorum Dei, chariſſimæ in Chriſto filiæ Reginæ Angliæ illuſtri, ſalutem & Apoſtolicam benedictionem.

Dilecti filii Prior & Conventus Eccleſiæ Sanctæ Trinitatis Londonien. ordinis Sancti Auguſtini, nobis exponere curaverunt, quod claræ memoriæ H. Rex Angliæ & M. Regina uxor ipſius, perpetuam cuſtodiam, & quicquid juris habebant in Hoſpitali eorum Sanctæ Katerinæ, juxta Turrim Londonien. poſito, quod ipſi de bonis propriis conſtruxerant & dotarant duxerunt eis & dictæ Eccleſiæ Sanctæ Trinitatis liberaliter conferenda.

Et poſtmodum quidam Reges Angliæ, qui poſt ipſos fuerunt, & etiam cariſſimus in Chriſto filius noſter Rex Angliæ illuſtris, collationem hujuſmodi habuerunt ratam & firmam.

Aliqui etiam Epiſcopi Londonien. de conſenſu Capituli Londonien. præfatum Hoſpitale, cum omnibus pertinentiis ſuis, dictis Priori & Conventui, ac Eccleſiæ conceſſerunt; & tam ipſi, quam quidam Archiepiſcopi Cantuarienſes Metropolitani loci, collationem ſeu donationem hujuſmodi confirmarunt, prout in litteris inde confectis dicitur plenius contineri.

Dictique Prior & Conventus Hoſpitale prædictum, ejuſque cuſtodiam cum omnibus pertinentiis ſuis, a centum annis & citra, uſque ad hæc tempora pacifice poſſederunt, inſtituentes & deſtituentes fratres ibidem, qui ab eis profeſſionem, habitum, & vivendi modum, ſecundum regulam Sancti Auguſtini ſuſcipiebant; vivendo ſub ipſorum obedientia, & ipſis tam de ſpiritualibus quam temporalibus reſpondendo.

Sed nunc memorati Prior & Conventus Hoſpitale prædicto, ejuſque pertinentiis de mandato tuo, quod vix credimus, ſpoliati dicuntur, nec permittunt fratres, commorantes ibidem, canonicam eis & debitam exhibere obedientiam, ad eorum venire capitulum, & ſibi reſpondere de temporalibus, ut ſolebant.

Propter quod iidem Prior & Coventus ad Apoſtolicæ ſedis providentiam recurrerunt.

Quia vero decet honorem tuum, ut hujuſmodi ſalubris & pia conceſſio, per tot Reges, totque Pontifices roborata, conſervetur illæſa, Excellentiam tuam rogamus, monemus & hortamur attente, quatinus Hoſpitale ipſum, & omnes pertinentias ejus, quæ in tuis manibus detineri dicuntur, eiſdem Priori & Conventui, pro noſtra & Apoſtolice ſedis reverentia, facias prompta benignitate reſtitui, ac ipſos pacifica prædictorum poſſeſſione gaudere; ita quod tibi, propter hoc, a Deo vitæ perennis præmium, & a nobis condigna proveniat actio gratiarum.

Dat. apud Urbem veterem Kalend. Aprilis, Pontificatus noſtri anno tertio.

Sub filo canabi.

NUM. CCCLXXIV.

Ib. p. 768. A.D. 1264. A. 48. H. 3. Ex Autogr.

Bullo pro Conventu antèdicto de teſtimonio perhibendo in cauſis propriis.

URBANUS Epiſcopus ſervus ſervorum Dei, dilectis filiis Priori & Conventui Eccleſiæ Sanctæ Trinitatis Londonien. ordinis Sancti Auguſtini ſalutem & Apoſtolicam benedictionem.

Etſi ſuperfluum videatur precibus poſtulari quod a jure communi conceditur, interdum tamen ipſa quoque juſtitia non inutiliter indulgetur, ut eo ſit a contraria potentia tutior, quo fuerit de gratia ſpeciali conceſſa.

Hinc eſt quod nos, devotionis veſtræ præcibus inclinati, vobis auctoritate præſentium, indulgemus ut liceat vobis, in cauſis Eccleſiæ veſtræ, verum teſtimonium ferre, dummodo unus, vel duo ex vobis ad agendum & reſpondendum fuerint inſtituti; quorum teſtimonium admitti non debet in cauſis, in quibus auctores extiterint, vel etiam reſponſales.

Nulli ergo omnino hominum liceat hanc paginam noſtræ conceſſionis infringere, vel ei auſu temerario contraire.

Si quis autem hoc attemptare præſumpſerit, indignationem omnipotentis Dei, & beatorum Petri & Pauli, Apoſtolorum ejus, ſe noverit incurſurum.

Dat. apud Urbem veterem Kalend. Aprilis, Pontificatus noſtri anno tertio.

Sub plumbeo ſigillo pendente a filis ſericis flavi rubeique coloris.

NUM. CCCLXXV.

Fœdera & Convent. &c. Vol. 2. p. 23. A. D. 1274. A. 2. Ed. 1. Ex Orig.

Bulla de protectione pro Monaſterio Sanctæ Trinitatis London.

GREGORIUS Epiſcopus ſervus ſervorum Dei, dilectis filiis Priori & Conventui Monaſterii Sanctæ Trinitatis Londonienſis, ordinis Sancti Auguſtini ſalutem & Apoſtolicam benedictionem.

Sacroſancta Romana Eccleſia devotos & humiles filios, ex aſſuetæ pietatis officio, propenſius diligere conſuevit, & ne pravorum hominum Moleſtiis agitentur, eos, tanquam pia Mater, ſuæ protectionis munimine confovere.

Ea propter dilecti in Domino filii, veſtris juſtis poſtulationibus grato concurrentes aſſenſu, perſonas veſtras & locum, in quo divino eſtis obſequio mancipati, cum omnibus bonis quæ in præſentiarum rationabiliter poſſidetis, aut in futurum juſtis modis præſtante domino, poteritis adipiſci, ſub Sancti Petri & noſtra protectione ſuſcipimus; ſpecialiter autem Decimas, Domos, Terras, Poſſeſſiones & alia bona veſtra, ſicut ea juſte & pacifice poſſidetis, vobis, &, per vos, veſtro Monaſterio, auctoritate Apoſtolica confirmamus, & præſentis ſcripti patrocinio communimus; ſalva in prædictis Decimis moderatione Concilii generalis.

Nulli ergo &c.

Dat. Lugduni Idibus Martii. Pontificatus noſtri anno ſecundo.

Sub filis ſericis flavi rubeique coloris.

NUM. CCCLXXVI.

Fœd. & Convent. Vol. 7. p. 632. A.D. 1369. A. 43. R. 2. Ex Autogr.

Bulla Urbani *ſexti Papæ pro Prioratu Sanctæ Trinitatis* Londonienſis, *contra Occupatores & Detentores Poſſeſſionum &c. ejuſdem Prioratus.*

URBANUS Epiſcopus, Servus Servorum Dei, Venerabili Fratri *Archiepiſcopo Cantuarienſi*, & Dilectis Filiis *Abbati Monaſterii de Waltham* Londonienſi Diœceſi, ac *Archidiacono Londonienſi*; Salutem & Apoſtolicam Benedictionem.

Militanti Eccleſiæ, licet immeriti, diſponente Domino, Præſidentes, circa curam Eccleſiarum & Monaſteriorum omnium ſolertia reddimur indefeſſa ſoliciti, ut, juxta debitum Paſtoralis Officii, eorum occurramus Diſpendiis, & Profectibus, divina cooperante Clementia, ſalubriter intendamus.

Sane, Dilectorum Filiorum, *Prioris & Conventus Prioratus Sanctæ Trinitatis Londonienſis*, Ordinis Sancti Auguſtini, Conqueſtione percepimus quod nonnulli Archiepiſcopi, Epiſcopi, aliique Eccleſiarum Prælati & Clerici, ac Eccleſiaſticæ Perſonæ, tam Religioſæ, quam Seculares, necnon Duces, Marchiones, Comites, Barones, Nobiles, Milites, & Laici, Communia Civitatum, Univerſitates Oppidorum, Caſtrorum, Villarum, & aliorum locorum, & aliæ ſingulares Perſonæ Civitatum & Diœceſum, ac aliarum partium diverſarum, occuparunt, & occupari fecerunt Caſtra, Villas & alia Loca, Terras, Domos, Poſſeſſiones, Jura & Juriſdictiones, necnon Fructus, Cenſus, Reddirus & Proventus dicti Prioratus, & nonnulla alia Bona, Mobilia & Immobilia, Spiritualia & Temporalia, ad Priorem & Conventum ac Prioratum prædictos ſpectantia, & ea detinent indebite occupata, ſeu ea Detinentibus præſtant Auxilium, Conſilium, vel Favorem,

Nonnulli etiam Civitatum, Diœceſum & Partium prædictarum, qui nomen Domini in vanum recipere non formidant, eiſdem Priori & Conventui, ſuper prædictis Caſtris, Villis, & Locis aliis, Terris, Domibus, Poſſeſſionibus, Juribus & Juriſdictionibus, Fructibus, Cenſibus, Redditibus, & Proventibus eorundem, & quibuſcumque aliis Bonis, mobilibus & immobilibus, ſpiritualibus & temporalibus, & aliis rebus ad eoſdem Priorem & Conventum, ac Prioratum ſpectantibus, multiplices Moleſtias & Injurias inferunt ac Jacturas.

Quare dicti Prior & Conventus nobis humiliter ſupplicarunt ut, cum eiſdem valde reddatur difficile, pro ſingulis querelis, ad Apoſtolicam Sedem habere recurſum, providere ipſis ſuper hoc paterna diligentia curaremus.

Nos igitur adverſus Occupatores, Detentores, Præſumptores, Moleſtatores & Injuriatores hujuſmodi, illo volentes eidem Priori & Conventui Remedio ſubvenire, per quod ipſorum compeſcatur Temeritas,

Temeritas, & aliis aditus committendi ſimilia præcludatur, Diſcretioni veſtræ, per Apoſtolica Scripta, mandamus quatinus vos, vel duo, aut unus veſtrum, per vos, vel alium, ſeu alios, etiamſi ſint extra loca in quibus deputati eſtis Conſervatores & Judices, præfatis Priori & Conventui efficacis defenſionis Preſidio aſſiſtentes, non permittatis eoſdem ſuper hiis & quibuſlibet aliis Bonis & Juribus, ad Priorem & Conventum ac Prioratum prædictos ſpectantibus, ab eiſdem vel quibuſvis aliis indebite moleſtari, vel eis Gravamina, vel Damna, vel Injurias irrogari;

Facturi dictis Priori & Conventui, cum ab eis, vel Procuratoribus ſuis, aut eorum aliquo, fueritis requiſiti, de prædictis & aliis Perſonis quibuſlibet, ſuper Reſtitutione hujuſmodi Caſtrorum, Villarum, Terrarum, & aliorum Locorum, Juriſdictionum & Jurium, & Bonorum, mobilium & immobilium, Reddituum quoque ac Proventuum, ac aliorum quorumcumque Bonorum, necnon de quibuſlibet moleſtiis, Injuriis, atque Damnis, præſentibus & futuris, in illis (videlicet) que Judicialem requirunt Indaginem, ſummarie & de plano, ſine Strepitu & Figura Judicii, in aliis vero, prout qualitas eorum exigerit, Juſtitiæ Complementum.

Occupatores, ſeu Detentores, Præſumptores, Moleſtatores & Injuriatores hujuſmodi, necnon Contradictores quoſlibet & Rebelles (cujuſcunque Dignitatis, Status, Ordinis, vel Conditionis extiterint) quandocunque & quotieſcunque expedient, Auctoritate noſtra per Cenſuram Eccleſiaſticam Appellatione poſtpoſita compeſcendo; invocato ad hoc, ſi opus fuerit, Auxilio Brachii ſecularis.

Non obſtantibus tam, felicis Recordationis, *Bonifacii* Papæ VIII, Prædeceſſoris noſtri,

In quibus cavetur ne aliquis, extra ſuam Civitatem & Diæceſim, niſi in certis exceptis caſibus, & in illis ultra unam dietam a fine ſuæ Diæceſis ad Judicium evocetur; ſeu ne Judices & Conſervatores, a Sede deputati prædicta, extra Civitatem & Diæceſim, in quibus deputati fuerint, contra quoſcunque procedere, ſive alii vel aliis vices ſuas committere, aut aliquos ultra unam Dietam a fine Diæceſis eorundem trahere præſumant, dummodo ultra duas Dietas aliquis, Auctoritate præſentium non trahatur, ſeu quod de aliis, quam de manifeſtis Injuriis & Violentiis, & aliis, quæ judicialem requirunt Indaginem, Pœnis, in eos, ſi ſecus egerint, & in id procurantes, adjectis, Conſervatores ſe nullatenus intromittant,

Quam aliis quibuſcunque Conſtitutionibus, a Prædeceſſoribus noſtris, Romanis Pontificibus, tam de Judicibus, Delegatis & Conſervatoribus, quam Perſonis, ultra certum numerum, ad Judicium non vocandis,

Aut aliis edictis, quæ veſtræ poſſent in hac parte Juriſdictioni aut Poteſtati, ejuſque libero exercitio, quomodolibet obviare.

Seu ſi aliquibus, communiter, vel diviſim, a prædicta ſit Sede indultum, quod Excommunicari, Suſpendi, vel Interdici, ſeu extra, vel ultra certa loca ad Judicium evocari non poſſint, per Literas Apoſtolicas, non facientes plenam & expreſſam, ac de verbo ad verbum de Indulto hujuſmodi, & eorum Perſonis, Locis, Ordinibus, & Nominibus propriis, mentionem,

Et qualibet alia dictæ Sedis Indulgentia, generali vel ſpeciali, cujuſcunque Tenoris exiſtat,

Per quam, Præſentibus non expreſſam, vel totaliter non inſertam, veſtræ Juriſdictionis explicatio in hac parte valeat quomodolibet impediri, & de qua, cujuſque toto Tenore, de verbo ad verbum, in noſtris Literis habenda ſit mentio ſpecialis.

Cæterum volumus, & Apoſtolica Auctoritate decernimus, quod quilibet veſtrum proſequi valeat Articulum etiam per alium inchoatum, quamvis idem Inchoans nullo fuerit impedimento Canonico præpeditus.

Quodque a Data Præſentium ſit vobis, & unicuique veſtrum, in Præmiſſis omnibus & eorum ſingulis, ceptis & non ceptis, præſentibus & futuris, perpetuata Poteſtas & Juriſdictio attributa, ut eo vigore, eaque firmitate poſſitis in Præmiſſis omnibus, ceptis, & non ceptis, præſentibus & futuris, & pro prædictis procedere, ac ſi prædicta omnia & ſingula coram vobis cepta fuiſſent, & Juriſdictio veſtra, & cujuſlibet veſtrum, in prædictis omnibus & ſingulis, per Citationem vel Modum alium perpetuata legitimum extitiſſet;

Conſtitutione prædicta, ſuper Conſervatoribus, & alia qualibet, in contrarium edita, non obſtante;

Præſentibus poſt Quinquennium minime valituris.

Dat. *Romæ* apud *Sanctum Petrum* iii Non. Julii. Pontificatus noſtri Anno Duodecimo.

N. de Glywicz.
Jo. Scojuſco.

Pro G. Wert.
Marcus.

Sub Filis Cannabaceis.

NUM. CCCLXXVII.

Clemens 5^tus^ *Papa ſuſcipit Priorem & Conventum Sanctæ* Frideſwidæ Oxonii *ſub ſua Protectione.*

Fœdera & Convent. Vol. 3. p. 214. A. 1310. 3. Ed. 2.

CLEMENS Epiſcopus ſervus ſervorum Dei, dilectis filiis Priori & Conventui Monaſterii de Sancta *Frideſwyda Oxonii*, per Priorem ſoliti gubernari, Ordinis Sancti *Auguſtini*, *Lincolnienſis* Dioceſis, ſalutem & Apoſtolicam Benedictionem.

Cum a nobis petitur quod juſtum eſt & honeſtum, tam vigor æquitatis, quam ordo exigit rationis, ut id, per ſollicitudinem officii noſtri, ad debitum perducatur effectum.

Ea propter, dilecti in Domino filii, veſtris juſtis poſtulationibus grato concurrentes aſſenſu, Perſonas veſtras & locum, in quo eſtis divino obſequio mancipati, cum omnibus bonis, quæ impræſentiarum rationabiliter poſſidetis, aut in futurum juſtis modis, præſtante Domino, poteritis adipiſci, ſub Beati *Petri* & noſtra protectione ſuſcipimus.

Specialiter autem Decimas, Terras, Domos, Ortos, Prata, Nemora, Molendina & alia bona, ſicut ea juſte & pacifice poſſidetis, vobis & per vos monaſterio veſtro auctoritate Apoſtolica confirmamus; ſalva in prædictis Decimis moderatione Concilii Generalis.

Nulli ergo, &c.

Dat. Avinion, 4 Nonas Julii, Pontificatus noſtri anno quinto.

Sub filis ſericis flavi, rubeique coloris.

NUM.

NUM. CCCLXXVIII.

Fœd. & Convent. Vol. 14. p. 23. A. D. 1524. A. 16. H. 8. Ex Originali.

Bulla Clementis Septimi *Papæ de Auctoritate ſupprimendi Monaſteria, ad annuum Redditum Trium Millium Ducatorum, eademque Collegio Sanctæ* Frediſwidæ Oxoniæ *uniendi.*

CLEMENS EPISCOPUS, *Servus Servorum Dei*, Dilecto Filio *Thomæ Tituli Sanctæ Ceciliæ Presbytero Cardinali* in Regno Angliæ noſtro & Apoſtolicæ Sedis Legato, Salutem & Apoſtolicam Benedictionem.

Dudum, conſiderantes ſaluberrimos Fructus & Chriſti Fidelibus perneceſſarios ex Literarum Studiis provenire & quod *Univerſitas Studii generalis Oxonienſis* ob Penuriam Reddituum propemodum Extinctum iri videbatur, ac cupientes ut Studium ipſum decenter continuari & Incrementum ſuſcipere poſſet,

Motu proprio & ex certa Scientia *Circumſpectioni tuæ* in Monaſterio, per Priorem gubernari ſolito, Sanctæ *Frediſwidæ* Ordinis Sancti *Auguſtini Lincolnienſis* Diœceſis, quod in ipſius Univerſitatis meditullio exiſtit, ſi ad hoc Cariſſimi in Chriſto Filii noſtri *Henrici Angliæ Regis* Illuſtris accederet Aſſenſus, Nomen Monaſterii & Dignitatem Prioratus, necnon Ordinem hujuſmodi & Dependentiam Auctoritate noſtra penitus Supprimendi & Canonicorum inibi Degentium Perſonas ad alia Loca ejuſdem Ordinis Transferendi, necnon, ſuppreſſis Monaſterii Nomine, Dignitate, Ordine & Dependentia hujuſmodi nomen *Collegii Clericorum Secularium* imponendi & Collegium hujuſmodi Inſtituendi ac Illi omnes & ſingulos ipſius ſic tunc ſuppreſſi Monaſterii, Fructus, Redditus, Proventus & Bona, ad effectum ut Perſonæ ydoneæ, pro ratione Facultatum dicti Loci, in eodem loco inſtituendæ, partim publicis Lectionibus aſtrictæ Liberales Artes ad commodum Studentium profiterentur & aliis interpretarentur, partim Eccleſiæ dicti Loci intendentes Divinis inſervirent perpetuo, Applicandi & Appropriandi, & alia circa ea neceſſaria Faciendi, plenam Auctoritate Apoſtolica Conceſſimus Facultatem, prout in noſtris deſuper confectis Litteris plenius continetur.

Cum autem, ſicut accepimus, Fructus Redditus, Proventus & Bona prædicta pro competenti Reſtauratione & Manutentione dictæ Univerſitatis ac Suſtentatione Doctorum, Eruditioni Scolarium inſudantium, non ſufficiant, nec abſque ingenti Murmure & Indignatione Incolarum dicti Regni Poſſeſſiones & Prædia emi & iſto Collegio applicari poſſint, ſintque in Partibus illis nonnulla tam Virorum quam Mulierum Monaſteria, in quibus vix Qninque aut forte Sex Perſonæ regularem Vitam profeſſæ moram trahunt, ita ut ob raritatem Religioſarum Perſonarum inibi degentium Divino Cultui decentur ut par eſt in illis vacari non poteſt,

Nos, cupientes felici Statui dictæ Univerſitatis & Divino Cultui in dictis Monaſteriis ſalubriter providere, *Circumſpectioni tuæ*, de qua pro ſui Ingenii Dignitate & Morum Integritate plenam in Domino Fiduciam obtinemus, motu ſimili, non ad alicujus Nobis ſuper hoc oblatæ Petitionis Inſtantiam, ſed de noſtra mera Deliberatione & ex certa Scientia, ac de Apoſtolicæ Poteſtatis Plenitudine, in aliis Uno, Duobus vel Pluribus & tot tam Virorum quam Mulierum *Sancti Benedicti* vel *Sancti Auguſtini* & cujuſvis alterius etiam *Cluniacenſium*, *Ciſtercienſium*, *Grandimontenſium* vel *Præmonſtratenſium* Ordinis Monaſteriis, quorum in ſimul Fructus, Redditus, & Proventus ultra Valorem Annuum dicti Monaſterii *Sanctæ Frideſwidæ Trium Millium Ducatorum Auri de Camera*, ſecundum communem Eſtimationem Valorem Annuum non excedant, ſi ad hoc præfati *Henrici Regis Fidei Defenſoris*, &, ſi extant, Fundatorum ipſorum Monaſteriorum, ſeu eorum Succeſſorum acceſſerit Aſſenſus, Nominibus Monaſteriorum & Dignitatibus Abbatialibus & Abbatiſſalibus ſeu aliarum Dignitatum ſuperiorum, necnon Officiis Conventualibus & Dependentiis & Ordinibus Apoſtolica Auctoritate penitus Suppreſſis & Extinctis, ac Canonicorum & Monachorum necnon Monialium & aliorum inibi degentium Perſonis, ad alia Monaſteria ſive Loca regularia ejuſdem ſeu alterius Ordinis, prout tibi magis expedire videbitur, Tranſlatis, omnes & ſingulos ipſorum tunc ſic Suppreſſorum Monaſteriorum Fructus, Redditus, Proventus & Bona, quæ omnia pro expreſſis haberi volumus, ad Effectus præmiſſos, perpetuo Applicandi & Appropriandi, alia quoque Augmento, Utilitati & Conſervationi dictæ Univerſitatis in Præmiſſis & circa ea neceſſaria ſeu quomodolibet oportuna Faciendi, Statuendi & Exequendi plenam & liberam, Tenore Præſentium, Licentiam concedimus & Facultatem, ipſaſque Litteras ad hoc extendimus & ampliamus;

Non obſtantibus quibuſvis Apoſtolicis ac *Octonis* & *Octoboni* olim in Regno Angliæ Apoſtolicæ Sedis Legatorum, necnon in Provincialibus & Synodalibus Conciliis editis generalibus vel ſpecialibus Conſtitutionibus & Ordinationibus, necnon Monaſteriorum & Ordinum hujuſmodi Juramento, Confirmatione Apoſtolica vel quavis Firmitate alia roboratis Statutis & Conſuetudinibus, Privilegiis quoque & Indultis ac Literis Apoſtolicis & in Forma Brevis Monaſteriis & Ordinibus hujuſmodi ſub quibuſcumque Tenoribus & Formis etiam per modum Statuti & Ordinationis perpetuorum & cum quibuſvis etiam Derogatoriorum Derogatoriis Fortioribus & inſolitis Clauſulis ac irritantibus & aliis Decretis, etiam Motu ſimili & ex certa Scientia ac de Apoſtolicæ Poteſtatis Plenitudine, etiam per Nos & Sedem eandem etiam iteratis Vicibus Conceſſis, Confirmatis & Innovatis etiamſi in illis caveatur expreſſe quod illis etiam per quaſcumque Literas Apoſtolicas nullatenus derogari poſſit, niſi in Literis quæ eis derogare viderentur illorum omnium Tenores de Verbo ad Verbum inſererentur & expreſſe appareret Romanum Pontificem illis voluiſſe derogare, ac Cauſa urgens & ſufficiens exprimatur, & alias certis Modis & Formis obſervatis, quibus omnibus (illorum Tenores ac ſi de Verbo ad Verbum inſerti, & forma in illis tradita obſervata foret, Præſentibus pro expreſſis habentes) illis alias in ſuo Robore permanſuris hac vice dumtaxat ſpecialiter & expreſſe Motu, Scientia & Poteſtate ſimilibus Derogamus, ceteriſque contrariis quibuſcumque.

Datum *Romæ* apud Sanctum Petrum, Anno Incarnationis Dominicæ Milleſimo Quingenteſimo Vigeſimo quarto, Tertio Id.

Idus Septembris, Pontificatus noſtri anno Primo.

Jo. Mattheus Gibertus.

Super Plicam,

A. de Castillo.

Sigillo avulſo.

Num. CCCLXXIX.

Fœd. & Conv. Vol. 14. p. 32. A. D. 1525. A. 16. H. 8. Pat. 16 H. 8. p. 2. m. 22. dor.

Literæ Regis Henrici *Octavi de Aſſenſu ſuo pro Suppreſſione Monaſteriorum in ſuperiore Bulla Papæ* Clementis *Septimi deſignatorum.*

REX dilectis ſibi, *Johanni Aleyn*, Clerico, *Johanni Skewſe* & *Johanni Seyncleve*, Salutem.

Cum Sanctiſſimus in Chriſto Pater Dominus *Clemens*, Divina Providentia *Papa Septimus*, pia Conſideratione motus ut Studium Oxon, quod propter Reddituum Exilitatem pro Doctorum & Lectorum, ad Juniorum Informationem inibi laborantium, Suſtentatione indies deficere & propemodum Extinctum ire videbatur, non modo decentius continuari ſed & Incrementum aliquod accipere poſſet, Reverendiſſimo in Chriſto Patri Domino *Thomæ Sacroſanctæ Eccleſiæ Romanæ Presbytero Cardinali* Eborum, ipſiuſque Sanctiſſimi Domini noſtri & Apoſtolicæ Sedis ad Nos & Regnum Noſtrum Angliæ, ac omnes ac ſingulas Provincias illi adjacentes de Latere Legato, Angliæ Primati & Cancellario, ac noſtro Primo & Prædilecto Conſiliario, per ſuas ſub Plumbo Literas Licentiam & Facultatem conceſſerit non ſolum Monaſterium Canonicorum Regularium Sanctæ *Frediſwidæ* Ordinis Sancti Auguſtini Lincolnienſi Diæceſe, in ipſo Oppido Oxoniæ ſituatum, ſed & alia nonnulla, ſive Virorum ſive Mulierum, tam ejuſdem quam Sancti *Benedicti* & cujuſvis alterius, etiam *Cluniacenſium*, *Ciſtercienſium*, *Grandimontenſium*, vel *Præmonſtratenſium* Ordinum, Monaſteria & Loca Religioſa, ſi ad hoc noſter acceſſerit Aſſenſus, penitus ſupprimendi,

Et quaſcumque Perſonas Religioſas, cujuſcumque Ordinis inibi degentes, ad alia Monaſteria ſive Loca ejuſdem Ordinis ſive alterius cujuſcumque Transferendi,

Atque, Suppreſſo Nomine dicti Monaſterii Sanctæ *Frediſwidæ*, eidem Loco Nomen Collegii Secularis de novo imponendi,

Hujuſmodi Monaſteriorum & Locorum Religioſorum,

Nominibus ac Dignitatibus, Abbatialibus & Abbatiſſalibus ſeu aliarum Dignitatum, necnon Officiis Conventualibus & Dependentiis ac ipſis Ordinibus Suppreſſis & Extinctis, necnon Canonicorum, Monacorum ſive Monialium & aliorum inibi degentium Perſonis ad alia Monaſteria ſive Loca Religioſa Tranſlatis,

Omnes & ſingulos Fructus, Redditus, & Proventus ac Bona hujuſmodi Monaſteriorum & locorum Suppreſſorum dicto *Collegio Seculari* perpetuo Applicandi & Appropriandi, prout in ipſis Literis Sanctiſſimi Domini noſtri plenius continetur & liquet;

Cumque Nos ad piam Intentionem præfati Sanctiſſimi Domini noſtri Mentis noſtræ Intuitum dirigentes, & eam non ſolum ad hujus Regni noſtri Decorem, ſed ad Studentium Profectum non modicum, ac etiam ad Eccleſiæ Catholicæ & Fidei Chriſtianæ Corroborationem plurimum conferre firmiter opinantes, omnibus & Singulis Sanctiſſimum Dominum noſtrum in ſuis hujuſmodi Literis comprehenſis, noſtrum pro Nobis & Hæredibus ac Succeſſoribus noſtris, per Literas noſtras Patentes, Magno Sigillo noſtro ſigillatas, ex certa Scientia & mera Liberalitate noſtris præbuerimus, prout etiam per Præſentes, noſtrum plenum & liberum præbemus Aſſenſum, cupiamuſque tam ad plenum, integrum & inviolabilem perduci Effectum;

Vos igitur omnes & ſingulos & quemlibet veſtrum, conjunctim & diviſim ad omnia & ſingula in p & cætera ea ex Mandato ſeu Commiſſione præfati Reverendiſſimi *Domini Cardinalis* & Legati, faciendum, exequendum, & perimplendum per Præſentes Habilitamus, Approbamus, & Auctorizamus, ac plenam & ſufficientem Auctoritatem, Facultatem & Poteſtatem Concedimus, etiamſi majora fuerint hiis quæ ſuperius ſunt expreſſa.

Damus autem univerſis & ſingulis Majoribus, Vicecomitibus, Eſcaetoribus, Præpoſitis, Ballivis, Miniſtris & omnibus aliis Officiariis & Ligeis noſtris, Tenore Præſentium, firmiter in Mandatis, quod Vobis in Executione Præmiſſorum Obedientes ſint, Aſſiſtentes & Auxiliantes in omnibus, prout decet.

In cujus, &c.

Teſte Rege apud *Weſtmonaſterium*, ſeptimo Die Januarii.

Num. CCCLXXX.

Fœd. & Convent. Vol. 14. A. D. 1524. A. 6. H. 8. Pat. 16. H 8 2. m. 2.

Litteræ Regis Henrici Octavi *pro Suppreſſione Monaſterii Sanctæ* Fredeſwidæ *Canonicorum Sancti* Auguſtini *in Univerſitate* Oxonienſi; *in quibus Bulla* Clementis *ſeptimi Papæ recitatur.*

Rex omnibus ad quos &c. Salutem.

INSPEXIMUS Bullam Sanctiſſimi Domini noſtri *Clementis* ejus Nominis, Divina Providentia *Papæ Septimi*, ad Reverendiſſimum in Chriſto Patrem *Thomam*, Miſeratione Divina, *Tituli Sanctæ Ceciliæ trans Tiberim Sacroſanctæ Romanæ Eccleſiæ Presbiterum Cardinalem*, Eborum Archiepiſcopum, & Apoſtolicæ Sedis Legatum, necnon Felicis Recordationis, *Leonis nuper Papæ Decimi & Adriani Papæ ſexti*, ac etiam Sanctiſſimi Domini noſtri *Clementis*, divina Providentia, hujus nominis *Papæ ſeptimi moderni*, dictæque Sedis ad Nos, Regnumque noſtrum Angliæ ac omnes & ſingulas ipſius Regni noſtri Provincias, Civitates, Terras atque Loca illi ſubjecta & alia illi adjacentia ad Vitam ſuam etiam de Latere Legatum, Epiſcopum Dunelmenſem, Exemptique Monaſterii Sancti Albani Commendatorium perpetuum, Angliæ Primatem & Cancellarium noſtrum, per Nomen Dilecti Filii *Thomæ Tituli Sanctæ Ceciliæ Presbiteri Cardinalis* in Regno Angliæ Sui & Apoſtolicæ

ſtolicæ Sedis Legati tranſmiſſam Plumbo Sigillatam & Datam *Romæ* apud Sanctum Petrum, Anno Incarnationis Dominicæ Milleſimo Quingenteſimo Viceſimo quarto, Tertio Nonas Aprilis, Pontificatus ejuſdem Anno Primo,

Cujus Tenor ſequitur in hæc Verba.

CLEMENS EPISCOPUS, *Servus Servorum Dei* Dilecto Filio *Thomæ Tituli Sanctæ Ceciliæ Presbitero Cardinali* in Regno Angliæ noſtro & Apoſtolicæ Sedis Legato, Salutem & Apoſtolicam Benedictionem.

Quoniam per Literarum Studia Viri bonis moribus imbuuntur, Humiles extolluntur, Studioſi, Spiritu Sapientiæ & Intellectus ſuffuſi, gerendis Seriem, ac cæteris opem Concilii afferunt ſanioris, dignum cenſemus ut hujuſmodi Studiis vacantibus favores gratioſos & opportuna Commoditatum Auxilia liberaliter impendamus.

Cum itaque *Circumſpectio tua*, in partem Solicitudinis a Sede Apoſtolica vocata, ſicut in humanis adhuc agens, Conſilio, Prudentia & Auctoritate Sedem hanc honorare, ac eandem Hæreſibus undequaque impetitam illibatam conſervare, Fidemque Chriſtianam tueri ſtuduiſti, * *honoras conſtruas* quantumque tueris; Ita, quo magis a Domino, ad Animæ tuæ Salutem, promerearis, Literarum & Eruditionis, quæ unicum Fidei & Religionis Præſidium ſunt, in Collegio, per *Circumſpectionem tuam* in *Alma Achademia Oxonienſi* conſtruendo, Sedem perpetuam ponere & conſtabilire intendis,

* Sic.

Nos igitur præſentium Temporum Calamitate edocti quantum Religionis & Fidei retulerit Orthodoxæ ſana Scientiarum Studia conſtitui, ſanctumque proinde Animi tui Propoſitum ad Effectum perducere cupientes, ac de Ingenii tui Claritate, Providentia ac Morum Integritate, aliiſque Virtutum Donis, quibus mirum in modum inſignitus es, confidentes, Motu proprio, non ad alicujus nobis ſuper hoc oblatæ Petitionis Inſtantiam, ſed de noſtra mera Deliberatione ac certa Scientia, Circumſpectioni tuæ in Monaſterio, per Priorem gubernari ſolito, *Sanctæ Frediſwidæ*, Ordinis Sancti *Auguſtini Lincolnienſi* Dioceſe, quod in ipſius Univerſitatis Medullitio exiſtit, ſi ad hoc Cariſſimi in Chriſto Filii noſtri *Henrici Angliæ Regis* Illuſtris acceſſerit Aſſenſus, Nomen Monaſterii & dignitatem Prioratus necnon Ordinem hujuſmodi & Dependentiam Auctoritate noſtra Supprimendi penitus & extinguendi, ac Canonicorum inibi degentium Perſonas ad alia Monaſteria ſive Loca ejuſdem Ordinis Transferendi, necnon, ſuppreſſis Monaſterii Nomine, Dignitate, Ordine, & Dependentia hujuſmodi, Nomen *Collegii Clericorum Secularium* Imponendi, & Collegium hujuſmodi inſtituendi, ac illi omnes & ſingulos ipſius tunc ſic ſuppreſſi Monaſterii Fructus, Redditus, Proventus & Bona, quæ omnia Præſentibus pro expreſſis haberi volumus, ad effectum ut perſonæ idoneæ pro ratione Facultatum dicti loci in eodem loco inſtituendæ, partim Publicis Lectionibus aſtrictæ Liberales Artes ac commodum Studentium profiteantur & aliis interpretentur, partim Eccleſiæ dicti Loci intendentes divinis inſerviant, perpetuo Applicandi & Appropriandi, aliaque prout tibi commodo dictæ Univerſitatis videbitur, in Præmiſſis & circa ea neceſſaria Faciendi, Statuendi, ac etiam ſub Cenſuris & Pænis Eccleſiaſticis exequendi, plenam & liberam Auctoritatem Tenore Præſentium concedimus,

Non obſtantibus Apoſtolicis ac Bonæ Memoriæ *Ottonis* & *Ottoboni* olim in Regno Angliæ Apoſtolicæ Sedis Legatorum ac in Provincialibus & Sinodalibus Conciliis editis generalibus vel ſpecialibus Conſtitutionibus & Ordinationibus, necnon Monaſterii & Ordinis prædictorum Juramento, Confirmatione Apoſtolica & quavis Firmitate alia roboratis Statutis & Conſuetudinibus, ac eidem Monaſterio & Ordini ſub quibuſcumque Tenoribus & Formis ac cum quibuſvis Clauſulis & Decretis conceſſis Privilegiis & Indultis Apoſtolicis, quibus illorum Tenores Præſentibus pro expreſſis habentes, illis alias in ſuo Robore permanſuris, hac vice dumtaxat ſpecialiter & expreſſe Motu ſimili Derogamus, cæteriſque contrariis quibuſcumque.

Dat. *Romæ* apud Sanctum Petrum Anno Incarnationis Dominicæ Milleſimo Quingenteſimo Viceſimo quarto, Tertio Nonas Aprilis Pontificatus noſtri Anno Primo.

Nos vero attentius conſiderantes piam & Sanctam Mentem Beatiſſimi Domini noſtri Papæ antedicti ut in Bulla prædicta continetur, quod Nomen Monaſterii & Dignitas Prioratus Sanctæ *Frediſwidæ* Ordinis Sancti Auguſtini, necnon Ordo hujuſmodi cum omni ejuſdem Dependentia, per prædictum Reverendum in Chriſto Patrem ſupprimatur & extinguatur, ac Canonicorum inibi degentium Perſonæ ad alia Loca ſive Monaſteria ejuſdem Ordinis transferantur;

Etiam conſiderantes Conceſſionem Bullæ prædictæ per Sanctiſſimum Dominum noſtrum antedictum non in aliam Intentionem factam fuiſſe quam ut Fructus, Redditus, Proventus & Bona Monaſterii ſic ſuppreſſi in meliorem & commodiorem Uſum convertantur;

Et omnino cupientes ut tam pius Sanctiſſim Domini noſtri Affectus ſuum plenum, integrum & inviolabilem conſequatur Effectum,

Ex mero Motu, Gratia noſtra ſpeciali ac ex certa Scientia noſtra plenum & integrum Aſſenſum noſtrum Regium Dedimus & Conceſſimus, ac per Præſentes Damus & Concedimus ut prædictus *Reverendiſſimus in Chriſto Pater*, Virtute & Vigore Bullæ prædictæ & ex noſtro pleno Aſſenſu, Nomen Monaſterii & Dignitatem Prioratus Sanctæ *Frediſwidæ* Ordinis Sancti *Anguſtini* prædictæ, necnon Ordinem hujuſmodi, cum omni ejuſdem Dependentia, *Supprimere*, *Extinguere* & Canonicorum ibidem Degentium Perſonas ad alia Monaſteria ſive Loca ejuſdem Ordinis *Transferre poſſit & valeat*, ad Intentionem quod idem *Reverendiſſimus in Chriſto Pater* Nomen COLLEGII CLERICORUM SECULARIUM ibidem, de Licentia & Auctoritate noſtris imponat & hujuſmodi *Collegium* inde *Inſtitui faciat* omnibus & ſingulis quoad Inſtitutionem *Collegii* prædicti, necnon ad Erectionem & Fundationem ejuſdem quæ in ea parte requiruntur Auctoritate noſtra concurrentibus.

ET ULTERIUS SCIATIS, quod Nos, de Gratia noſtra ſpeciali, tam Impetrationem prædictæ Bullæ, quam etiam Præſentationem, Exhibitionem, Acceptationem ſive Receptionem ejuſdem & Executionem Approbamus & Ratificamus, omnia Grata, Rata & Firma, ac etiam ut Juri noſtræ Coronæ & Prærogativæ noſtræ conſona habentes & reputantes, quæcumque a quocumque, circa dictæ Bullæ Impetrationem, Exhibitionem, Acceptationem, Executionem aut Uſum, geſta, facta, executa, dicta ſeu quomodolibet procurata fuerint,

Declarantes

Declarantes noſtræ Intentionis eſſe ne quis Juſticiariorum Eſcaetorum, Ballivorum, Vicecomitum, Coronatorum aut Miniſtrorum noſtrorum, Hæredum aut Succeſſorum ſeu quævis alia Perſona deinceps & impoſterum, ullo quæſito Colore noſtræ Prærogativæ aut Coronæ noſtræ, dictæ Bullæ Impetrationem, Exhibitionem, Acceptationem, Executionem aut Uſum ejuſdem Impugnare aut Impedire præſumant, aut hujuſmodi vel quocumque alio Prætextu ſeu Occaſione, Forisfacturæ, Pœnæ aut Commiſſi Nomine, vel quavis alia ex cauſa, Re vel materia, aliquid Nomine noſtro, Hæredum aut Succeſſorum noſtrorum, aut alias petere, exigere aut vendicare, licet idem Monaſterium de Fundatione noſtra ſive alicujus Progenitorum noſtrorum, aut cujuſvis alterius Fundatione exiſtat,

Eo quod expreſſa Mentio de vero Valore annuo, aut de Certitudine Præmiſſorum, ſive aliquo alio Valore vel eorum alicujus, aut aliis Donis ſive Conceſſionibus, per Nos aut aliquem Progenitorum noſtrorum, præfato *Reverendiſſimo Domino Cardinali* ante hæc tempora factis, in Præſentibus minime facta exiſtit, aut aliquo Statuto, Actu, Ordinatione aut Proviſione & ſpecialiter Statuto *de Terris & Tenementis ad Manum Mortuam non ponendis* & Statuto *de Proviſionibus* inde in contrarium factis, editis, ordinatis ſive proviſis, aut aliqua alia Re, Cauſa & Materia quacumque in aliquo non obſtantibus.

Et quoniam Animi id noſtri Intentioniſque ſit omnibus quibuſcumque modis providere, ut conceſſiones noſtræ prædictæ, præfato *Reverendiſſimo in Chriſto Patri* factæ, adverſus Inſidiantium, Calumpniantium, Tergiverſantium & Repugnantium Conatus, Aſtutias & Calliditates, omneſque Objectiones, Allegationes & Exceptiones, quacumque ex Cauſa competentes & per quemcumque deinceps proponendas Firmæ ſemper maneant & Inconcuſſæ, ſuamque Vim integram conſervent & Illibatam in Jure Judiciiſque omnino optineant & admittantur, pleniſſimum denique & validiſſimum conſequantur Effectum. VOLUMUS inſuper & CONCEDIMUS quod ſi præfatæ Literæ noſtræ, in aliqua parte earumdem, ratione Omiſſionis, Tranſpoſitionis aut Immutationis quarumcumque Clauſularum, Sententiarum, Verborum, Literarum, diverſave aut Indebita Nominum aut Locorum Nominatione, Appellatione aut aliquos Defectus in eiſdem contigerit aliquo unquam tempore inveniri in futurum, ſicque Literæ hujuſmodi in Materia, Forma, Modo, Ordine, Scriptura, Data, aut alio modo quocumque neceſſe habeant immutari, corrigi, aut reformari, deque novo fieri, conſcribi & ſigillari, ex tunc Cancellarius noſter Angliæ, Hæredum & Succeſſorum noſtrorum qui pro tempore fuerit, harum Literarum Patentium Virtute, Mandato & Waranto, Poteſtatem habeat & Auctoritatem, ad Petitionem, Requiſitionem & Proſecutionem prædicti *Reverendiſſimi in Chriſto* Patris, Hæredum & Succeſſorum ſuorum aliorumquo quorumcumque quos hæc noſtra Conceſſio quoviſmodo tanget, præſentes Literas reformare, corrigere, addere, diminuere, detrahere, in melioremque efficaciorem & validiorem Modum & Formam, prout Caſus exiget, qui pro parte prædicti *Reverendiſſimi in Chriſto Patris*, Hæredum & Succeſſorum ſuorum aliorumque quos hæc noſtra Conceſſio tanget, facere videbuntur & ſecundum eas judicare erga & contra Nos, Hæredes & Succeſſores noſtros prout melius ſciri poterit & intelligi, non obſtante aliqua Omiſſione, Defectu, negligentia, Repugnantia ſive Contrarietate in eiſdem;

Et inſuper de uberiori Gratia noſtra & Liberalitate ac munificentia, ſingulari Affectione propenſoque Animo quem erga dictum *Reverendiſſimum in Chriſto Patrem*, ac etiam *præfati Collegii* Erectionem, Fundationem & Stabilimentum gerimus, necnon ob egregia ejus in Nos, Regnumque noſtrum præſtita Officia, ac alias juſtas & rationabiles Cauſas Nos, Animumque noſtrum in hac parte moventes, prædicto *Reverendiſſimo in Chriſto Patri*, omnia & ſingula Feoda, Fines, & Pecuniarum Summas quaſcumque pro Præmiſſis aut Præmiſſorum aut alicujus eorundem Occaſione, Nobis, Hæredibus aut Succeſſoribus noſtris debita ſive debenda, & quæcumque a Nobis, Heredibus & Succeſſoribus noſtris aliiſque quibuſcumque, eorundem vel alicujus eorum prætextu, in Cancellaria noſtra, Hanaperio, Scaccario aut alibi peti, requiri, demandari aut exigi poterunt, libere, plene & integre Dedimus & Conceſſimus, Damus & Concedimus per præſentes, indeque prædictum Reverendiſſimum in Chriſto Patrem, Hæredes & Succeſſores ſuos, ac alios quoſcumque, quos hæc noſtra Conceſſio quovis modo tanget Acquietamus & Liberamus, Quietos & Liberos dimittimus per Præſentes,

Nolentes quod prædictus *Reverendiſſimus in Chriſto Pater* Hæredes & Succeſſores ſui quicumque ea de Cauſa moleſtentur, inquietentur aut in aliquo graventur, ſed quod Cancellarius noſter Angliæ, Theſaurarius & Barones Scaccarii noſtri, Clericus Hanaperii, ac cæteri Officiarii & Miniſtri noſtri quicumque, a prædictis Feodorum, Finium & aliorum ſolvi debitorum aut conſuetorum pro Præmiſſis aut aliquo Præmiſſorum, Petitione, Exactione vel Levatione, ſint apud Nos, Hæredes & Succeſſores noſtros per has Literas noſtras penitus & totaliter Acquietati & Exonerati, abſque aliquo alio Brevi, Mandato ſive Waranto Noſtro, Hæredum vel Succeſſorum noſtrorum pro Præmiſſis aut aliquo Præmiſſorum proſequendo, fiendo, habendo, aut in Hanaperio noſtro ſive Cancellaria noſtra aut aliquibus aliis Curiis noſtris aut alibi exhibendo.

VOLUMUSQUE ET MANDAMUS quod ſuper hujuſmodi noſtris Conceſſionibus præſentes Literæ noſtræ Patentes aliæque deinceps corrigendæ & reformandæ, ſi quas tales fieri contigerit, fiant, expediantur, ſigillentur & tradantur prædicto *Reverendiſſimo in Chriſto Patri*, Hæredibus, Succeſſoribus, Executoribus & Aſſignatis ſuis, abſque aliquo Fine ſive Feodo magno vel parvo Nobis in Cancellaria noſtra ſive in Hanaperio noſtro ſeu alibi ſolvendo ſeu faciendo;

Eo quod expreſſa Mentio, &c.

In cujus, &c.

Teſte Rege apud *Weſtmonaſterium* decimo die Maii.

NUM. CCCLXXXI.

Literæ Regis Henrici *Octavi, de Fundatione Collegii Cardinalis pro Monaſterio Sanctæ* Frideſwidæ Oxoniæ *ſuppreſſo.*

Fœd. & Convent. Vol. 14. p. 39. A. D. 1525. A. 17. H. 8. Pat. 17 H. 8. p. 2. m. 23.

Rex omnibus ad quos, &c. Salutem.

CUM Reverendiſſimus in Chriſto Pater *Thomas*, Miſeratione Divina, *Tituli Sanctæ Ceciliæ*

trans Tiberim Sacroſanctæ Romanæ Eccleſiæ Presbyter Cardinalis, Eborum *Archiepiſcopus*, Apoſtolicæ Sedis *Legatus*, necnon Felicis Recordationis *Leonis nuper Papæ Decimi*, & *Adriani Papæ Sexti*, ac etiam Sanctiſſimi Domini noſtri *Clementis*, Divina Providentia, hujus Nominis *Papæ Septimi* moderni, dictæque Sedis ad Nos & Regnum Angliæ ac omnes & ſingulas ipſius Regni noſtri Provincias, Civitates, Terras atque Loca illis ſubjecta, atque alia illi adjacentia ad Vitam ſuam etiam *de Latere Legatus*, *Epiſcopus Dunelmenſis*, Exemptique Monaſterii Sancti *Albani Commendatarius* perpetuus, ipſiuſque Regni noſtri Angliæ *Primas* & *Cancellarius*, ad Laudem & Honorem Individuæ Trinitatis & Sacratiſſimæ Mariæ Virginis ac Beatæ Frediſwidæ & omnium Sanctorum, Hæreſium Errorumque omnium Extirpationem, Fideique Orthodoxæ Propagationem multiplicem, bonorum Studiorum & Morum Incrementum non Modicum, publicam denique Regni noſtri Utilitatem, ultro & ex propria Liberalitate ac Munificentia, nec ſine graviſſimo ſuo Sumptu & Impenſis, Collegium quoddam bonorum Studiorum, tam Divini Cultus perpetua in eodem & continua Obſervatione, quam Viris Probis & Doctrina præſtentibus, inſigne, in quodam Fundo, Terra, Situ, Circuitu ſive Præcinctu nuper Monaſterii ſive Prioratus Sanctæ Frediſwidæ,

In Alma Univerſitate Oxonienſi ſituati, & jamdudum per eundem *Reverendiſſimum in Chriſto Patrem*, virtute & vigore cujuſdam Bullæ Sanctiſſimi Domini noſtri *Clementis antedicti Papæ Septimi*, de data *Romæ* apud Sanctum Petrum Anno Incarnationis Dominicæ Milleſimo Quingenteſimo Viceſimo quarto, Tertio Nonas Aprilis, Pontificatus ejuſdem Anno Primo, ac etiam Literarum noſtrarum Patentium Regii Aſſenſus noſtri *præfato Reverendiſſimo in Chriſto Patri* conceſſarum, de data apud *Weſtmonaſterium*, Decimo nono Die Menſis Aprilis, Anno Regni noſtri Decimo quinto, ſuppreſſi & extincti,

Ratione cujus Suppreſſionis & Extinctionis prædictæ, prætextu Bullæ & Literarum noſtrarum Patentium antedictarum factæ, Fundus, Situs, Circuitus & Præcinctus dicti nuper Monaſterii ad Manus noſtras inter alia devenerunt, prout per Inquiſitiones inde factas & in Cancellariam noſtram retornatas ac ibidem remanentes plenius liquet de Recordo,

Quæ Fundum, Terram, Situm Circuitum ſive Præcinctum prædicti nuper Monaſterii ſive Prioratus prædicti, cum omni ejuſdem Dependentia, per alias Literas noſtras Patentes, de data apud *Weſtmonaſterium*, Primo Die Menſis Julii, Anno Regni noſtri Decimo ſeptimo, *præfato Reverendiſſimo in Chriſto Patri*, Hæredibus & Aſſignatis ſuis imperpetuum Dedimus & Conceſſimus,

Virtute cujus idem *Reverendiſſimus in Chriſto Pater* fuit & ad præſens eſt Seiſitus in Dominico ſuo ut de Feodo

Inſtituere, Fundare, Facere, Creare & Stabilire ac Erigere conetur & intendat, hoc unum ſpectans ut, non ſine Reipublicæ Chriſtianæ Commodo maximo, hujus vero Regni noſtri Ornamento & Decore futuro, Chriſtiana Pubes ab ineunte Ætate una cum Lacte purum illum, ac ſincerum Chriſtum, Sanctoſque Mores mentibus imbibat; denique ut maxima quæque Virtus & candidiſſimum quodque Ingenium recta in dicto Collegio Inſtitutione formetur, Doctrina excolatur & multipharia Eruditione reddatur præpolitum.

Atque hac in Re tam pia, juſta & ſancta ad ſuum plenum & integrum & inviolabilem Effectum perducenda noſtrum ex intimo Cordis Affectu Auxilium imploret & Auctoritatem,

Nos tot & tantis hujus *Reverendiſſimi in Chriſto Patris* in Nos, ac noſtram Republicam Meritis provocati, ut qui immenſos Labores multos hos Annos in moderanda Republica, Illi a Nobis credita & commiſſa, in omnibus fere partibus ejus, unus ſuſtinuit, ut digniſſimum merito exiſtimemus, cujus Nomen pulcherrimo Monumento Poſteritati conſecretur, & noſtro Elogio commendatum majori & tantis Virtutibus debito immortali apud illam uniat Honore, animadvertentes etiam & attentius conſiderantes optimum illum Propoſitum in noſtram, ut prædictum eſt, maxime & univerſam Chriſtianorum Republicam tendere, non potuimus committere ut occaſionem negligamus in qua ſimul & animi noſtri in hunc *Reverendiſſimum Patrem* Teſtimonium ad Poſteros manaturum faciamus & multo maxime mereamur de Republica noſtra, nec minus de Religione Chriſtianorum univerſa,

Idcirco, ex certa Scientia, & Gratia noſtra ſpeciali, Concedimus & Licentiam Damus, pro Nobis & Hæredibus noſtris, quantum in Nobis eſt, *præfato Reverendiſſimo in Chriſto Patri*, Heredibus & Aſſignatis ſuis, quod idem *Reverendiſſimus in Chriſto Pater Thomas antedictus*, Hæredes, Executores vel Aſſignati ſui, ſeu eorum aliqui vel aliquis, ad laudem Sanctæ & Individuæ Trinitatis, & Beatiſſimæ *Mariæ* Virginis, ac Beatæ *Frediſwidæ* & Omnium Sanctorum UNUM COLLEGIUM PERPETUUM, Eruditionis Scientiarum, Sacræ Theologiæ, Juris Canonici & Civilis, Bonarum Artium, Medecinæ, Humanitatis, vel aliquarum earum vel earum alicujus ac ad Cultus Dei Perpetuam Obſervantiam, infra prædictum Fundum, Terram, Situm, Circuitum ſive Præcinctum de Scolaribus Secularibus Fundare, Inſtituere, Creare, Stabilire ac Facere poſſit & valeat, poſſintque & valeant perpetuis temporibus duraturum;

Ac etiam quod ille idem *Reverendiſſimus in Chriſto Pater*, Hæredes, Executores vel Aſſignati ſui, aut eorum aliqui ſeu aliquis, idoneam perſonam quamcumque Eccleſiaſticam de dictis Scolaribus Secularibus in Decanum & pro Decano ipſius Collegii, necnon alias Perſonas Eccleſiaſticas ſive Seculares quaſcumque in Scolares ejuſdem Collegii, ut præfertur, per illum *Reverendiſſimum in Chriſto Patrem Thomam* antedictum, Hæredes, Executores vel Aſſignatos ſuos, vel eorum aliquem ſeu aliquos ad hoc eligendas & aſſumendas, Præficere, Creare & Ordinare valeat ſeu valeant, ſecundum Ordinationes & Statuta per eundem *Reverendiſſimum in Chriſto Patrem*, Hæredes, Executores & Aſſignatos ſuos, aut eorum aliquos ſeu aliquem, pro bona & ſalubri Gubernatione & Regimine eorundem Faciendas, Condendas & Stabiliendas,

Ac etiam Volumus & Concedimus per Præſentes quod prædictum Collegium, ſic erectum, factum, fundatum, creatum & ſtabilitum, Collegium THOMÆ WOLSEY CARDINALIS EBORUM, ANGLICE vero CARDINALL COLLEGE, IN ALMA ACADEMIA SIVE UNIVERSITATE OXONIÆ appelletur & nuncupetur,

Et quod prædicti *Clerici Seculares*, *in Collegio prædicto*, per Nomen *Decani & Canonicorum Secularium Thomæ Wolſey Cardinalis Eborum* in Alma Academia ſive Univerſitate Oxoniæ, ſint

UNUM

UNUM CORPUS RE ET NOMINE, & per idem Nomen nuncupetur, habeantque Succeſſionem perpetuam,

Quodque idem *Decanus & Canonici*, per Nomen *Decani & Canonicorum Collegii Thomæ Wolſey Cardinalis Eborum in Alma Academia ſive Univerſitate Oxoniæ*, ſint Perſonæ habiles, capaces, aptæ, & perpetuæ in Lege ad Perquirendum & Recipiendum Dominia, Maneria, Terras, Tenementa, Redditus, Servitia, Reverſiones, Patronatus Eccleſiarum, Abbatiarum, Prioratuum, Hoſpitalium, & aliorum Beneficiorum Eccleſiaſticorum quorumcumque, Portiones, Penſiones, Annuitates, Servitia, Poſſeſſiones & alia Hereditamenta quæcumque tam Temporalia quam Spiritualia, ex Conceſſione, Legatione ſive Aſſignatione aliquarum Perſonarum quarumcumque Habenda & Tenenda Eis & eorum Succeſſoribus imperpetuum;

Ac etiam quod idem Decanus & Canonici & Succeſſores ſui per Nomen *Decani & Canonicorum Collegii Thomæ Wolſey Cardinalis Eborum in Alma Academia ſive Univerſitate Oxoniæ* Placitare & Implacitari, Proſequi, Defendere & Defendi, Reſpondere & Reſponderi poſſint & valeant in omnibus & ſingulis Cauſis, Querelis & Actionibus realibus, perſonalibus & mixtis, cujuſcumque Generis fuerint, ſive Naturæ, in quibuſcumque Placeis, Locis & Curiis noſtris, Hæredum & Succeſſorum noſtrorum, ac in Placeis, Locis, Curiis quibuſcumque Juſticiariorum, coram quibuſcumque Juſticiariis & Judicibus Eccleſiaſticis & Secularibus infra Regnum noſtrum Angliæ & alibi, & ad ea ac ad omnia & ſingula alia Faciendum, Agendum & Recipiendum, prout & in eodem modo quo cæteri ligei noſtri Perſonæ habiles & capaces in lege infra idem Regnum noſtrum facient & facere poterunt, in Curiis, Placeis & Locis prædictis, & coram Juſticiariis & Judicibus ſupradictis;

Necnon, quod idem *Decanus & Canonici* & eorum Succeſſores habeant *unum Commune Sigillum* pro Negotiis ſuis agendis perpetuo ſerviturum.

Ac inſuper de uberiori Gratia noſtra Concedimus & per Præſentes Licentiam Damus præfato *Reverendiſſimo in Chriſto Patri*, Hæredibus, Executoribus & Aſſignatis ſuis, pro Nobis & Hæredibus noſtris quantum in Nobis eſt, quod poſtquam *Collegium prædictum*, ut prædicitur Fundatum, Erectum, Factum, Creatum & Stabilitum fuerit, ille idem *Reverendiſſimus Pater Thomas* antedictus, Hæredes, Executores vel Aſſignati ſui, aut aliæ Perſonæ quæcumque, ſive alia Perſona quæcumque, Maneria, Terras, Tenementa, Redditus, Reverſiones, Servitia, Patronatus Eccleſiarum, Abbatiarum, Prioratuum, Hoſpitalium, & aliorum Beneficiorum Eccleſiaſticorum quorumcumque, Portiones, Apportus, Annuitates, Penſiones & Advocationes Eccleſiarum, & omnia & omnimoda alia Hereditamenta & Poſſeſſiones quaſcumque tam Spirituales quam Temporales *ad Annuum Valorem Duarum Millium Librarum Sterlingorum*, ultra omnia Onera & Repriſas, tam de Feodo noſtro proprio quam alieno, licet de nobis in Capite vel aliter, ſeu aliquo alio modo, ſeu de aliquibus aliis Perſonis, ſeu de aliqua alia Perſona teneantur, *Decano & Canonicis ejuſdem Collegii* pro tempore exiſtentibus & Succeſſoribus ſuis Dare, Concedere, Aſſignare & Legare poſſit & poſſint, valeat & valeant, Habenda, Tenenda, & Gaudenda eiſdem *Decano & Canonicis* & Succeſſoribus ſuis, quod ipſi Maneria, Terras, Tenementa, Reverſiones, Servitia, Portiones, Apportus, Penſiones, Annuitates ac omnia & omnimoda Hereditamenta & Poſſeſſiones quaſcumque tam Spirituales quam Temporales *ad Annuum Valorem Duarum Millium Librarum Sterlingorum* ultra omnia Onera & Repriſas a præfato *Reverendiſſimo in Chriſto Patre*, Hæredibus, Executoribus vel Aſſignatis ſuis, & quibuſcumque aliis Perſonis ſeu quacumque alia Perſona ea eis dare vel concedere volenti vel volentibus recipere, habere & tenere poſſint Sibi & Succeſſoribus ſuis imperpetuum ſicut prædictum eſt, per Præſentes ſimiliter Licentiam Damus & Concedimus ſpecialem,

Statuto de Terris & Tenementis *ad Manum Mortuam non ponendis* edito, aut aliquo alio Statuto, Actu, Ordinatione, Proviſione, in contrarium inde factis, editis, ordinatis ſeu proviſis, aut aliqua alia Re, Cauſa vel Materia quacumque, in aliquo non obſtantibus;

Et hoc abſque aliqua Inquiſitione ſeu aliquibus Inquiſitionibus inde, prætextu alicujus Brevis ſeu Mandati noſtri vel aliquorum Brevium ſeu Mandatorum Hæredum vel Succeſſorum noſtrorum *ad quod Damnum*, ſeu alicujus alterius Brevis, Commiſſionis, Mandati ſeu Præcepti Noſtri, Hæredum vel Succeſſorum noſtrorum, in hac parte Faciendis, Proſequendis ſeu Capiendis & in Cancellariam noſtram, Hæredum vel Succeſſorum noſtrorum ſeu alibi retornandis, & abſque aliquibus aliis Literis noſtris Patentibus, Hæredum vel Succeſſorum noſtrorum de, in ſive pro Præmiſſis ſeu aliquo Præmiſſorum quoviſmodo impetrandis, habendis, ſeu faciendis, aliquibus Statutis ſive Ordinationibus, in contrarium inde factis, editis ſive ordinatis, non obſtantibus;

Nolentes quod prædicti *Decanus & Canonici prædicti Collegii* qui pro tempore fuerint, aut Succeſſores ſui, ratione ſeu occaſione Præmiſſorum vel eorum alicujus, per Nos, Hæredes & Succeſſores noſtros, Juſticiarios, Eſcaetores, Vicecomites ſeu alios Ballivos ſeu Miniſtros noſtros vel Hæredum ſeu Succeſſorum noſtrorum quoſcumque impetantur, inquietentur, moleſtentur in aliquo ſeu graventur.

Aliqua alia Conceſſione, præfato *Reverendiſſimo in Chriſto Patri* per Nos ſive aliquos alios conceſſa, ſeu aliqua Re, Cauſa vel Materia quacumque, non obſtantibus.

Et inſuper, de uberiori Gratia noſtra & Liberalitate ac Munificentia, ſingulari Affectione propenſoque Animo quem erga dictum *Reverendiſſimum in Chriſto Patrem*, præfatique Collegii Erectionem, Fundationem & Stabilimentum, gerimus, necnon ob egregia ejus in Nos Regnumque noſtrum præſtita Officia, ac alias juſtas & rationabiles Cauſas Nos Animumque noſtrum in hac parte Moventes, omnia & ſingula Præmiſſa Damus & Concedimus, Volumuſque quod fiant, expediantur, ſigillentur & tradantur dicto *Reverendiſſimo in Chriſto Patri*, Hæredibus, Executoribus vel Aſſignatis ſuis, abſque aliquo Fine Feodo magno vel parvo Nobis in Cancellaria noſtra ſeu Hanaperio noſtro ſeu alibi ſolvendo ſeu faciendo,

Eo quod expreſſa Mentio de certitudine Præmiſſorum, aut de aliis Donis ſive Conceſſionibus præfato *Reverendiſſimo Domino Cardinali* per Nos ante hæc tempora factis, in Præſentibus minime facta exiſtit, aut aliquo Actu, Reſtrictione, Ordinatione ſive Mandato Clerico Hanaperii noſtri ante hæc tempora facto, aut Statuto aliquo in contrarium facto ſive edito, in aliquo non obſtantibus.

In cujus &c.

Teſte Rege apud *Weſtmonaſterium*, decimo tertio die Julii, Anno Regni ſui Decimo ſeptimo.

Per Breve de Privato Sigillo.

NUM. CCCLXXXII.

Fœdera & Convent. &c. Vol. 1. m. 743 A. D. 1262. A. 46. H. 3. Ex Autogr.

Bulla Abbati & Conventui Monaſterii Sanctæ Crucis de Waltham, quod non liceat obligare bona ſua creditoribus propter alicujus mandatum.

URBANUS Epiſcopus ſervus ſervorum Dei, Dilectis filiis Abbati & Conventui Monaſterii Sanctæ Crucis de Waltham, ad Romanam Eccleſiam nullo medio pertinentis, ordinis Sancti Auguſtini, Londinenſis Diocæſis, ſalutem & Apoſtolicam benedictionem.

Eccleſiarum utilitatibus tunc recte conſulimus, cum earum indempnitatibus præcavemus.

Sane ad audientiam noſtram pervenit quod, diverſis creditoribus, per patentes litteras veſtro ſigillo munitas, in diverſis pecuniarum ſummis vos ad importunam aliquorum inſtantiam, obligaſtis; de quibus plerumque, quamquam ad manus veſtras non pervenerint, nec ceſſerint in utilitatem Monaſterii veſtri, creditoribus ipſis ſatisfacere vos oportet, propter quod Monaſterium ipſum incurrit ſæpius detrimentum;

Nos itaque volentes ſuper hoc, ſalubre remedium adhibere, Univerſitati veſtræ auctoritate præſentium diſtrictius inhibemus, ne, ad aliquorum inſtantiam, vel mandatum, vos prædictum Monaſterium, vel bona ejus obligare aliquibus creditoribus de cætero præſumatis.

Nulli ergo hominum liceat hanc paginam noſtræ inhibitionis infringere, vel ei auſu temerario contraire.

Si quis autem hoc attemptare præſumpſerit, indignationem omnipotentis Dei, & beatorum Petri & Pauli Apoſtolorum ejus, ſe noverit incurſurum.

Dat. Viterbii ſecundo Non. Maii, Pontificatus noſtri anno primo.

Sigillo avulſo.

NUM. CCCLXXXIII.

Fad. & Convent. Vol. 5. p. 456. A. D. 1345. A. 19. E. 3. Clauſ. 9. E. 3. p. 1. m. 6.

Charta Regis Edwardi *tertii, pro Abbate de* Oſney, *de exonerando, quamvis Nomen in Rotulo ad Parliamentum ſummonitorum ſit inſertum.*

Rex Theſaurario & Baronibus ſuis de Scaccario, Salutem.

Cum nos nuper,

PRO eo quod, per Inſpectionem Cartarum Progenitorum noſtrorum, quondam Regum Angliæ, nobis conſtabat quod Abbatia de Oſeney eſt de Fundatione Roberti de Olleio, & non de Fundatione aliquorum Progenitorum noſtrorum,

Et quod Abbas ejuſdem loci tenet omnia Terras & Tenementa ſua, Abbatiæ prædictæ annexa, in liberam, puram & perpetuam Eleemoſinam,

Et pro eo quod, per certificationem veſtram, de mandato noſtro factam, & in Cancellaria noſtra retornatam, non inveniebatur quod idem Abbas tenet aliqua Terras ſeu Tenementa per Baroniam, ſeu alias, de nobis in Capite,

Conceſſerimus pro nobis & Hæredibus noſtris, præfato Abbati quod ipſe & Succeſſores ſui Abbates loci prædicti, de veniendo ad Parliamenta, ſeu Concilia noſtra, vel Hæredum noſtrorum, imperpetuum exonerentur, & quod ad eadem nullatenus ſummoneantur, prout in Litteris noſtris Patentibus, inde confectis, plenius continetur,

Ac jam, ex parte ipſius Abbatis, nobis ſit oſtenſum quod,

Licet Brevia aliqua eidem Abbati,

Ad veniendum ad Parliamentum noſtrum, apud Weſtmonaſterium, anno Regni noſtri Angliæ Duodecimo, convocatum, in quo Parliamento Archiepiſcopi, Epiſcopi & cæteri Prælati, Magnates & Communitas dicti Regni noſtri Angliæ, nobis Medietatem Lanarum ſuarum, uſque ad Summam Viginti Millium Saccorum Lanæ, conceſſerunt,

Aut ad Concilium noſtrum apud Northamptoniam poſtmodum dicto Anno Duodecimo tentum, ubi ordinatum fuit qualiter id, quod tunc de Viginti Millibus Saccorum Lanæ defuit, levaretur,

Præſentata non fuerunt, nec idem Abbas eiſdem, Parliamento & Concilio perſonaliter, vel per Procuratorem interfuerit, ſet, credens ipſum ad dicta Parliamentum & Concilium ſummonitum non fuiſſe,

Quandam Decimam Annalem, una cum aliis Religioſis, & Viris Eccleſiaſticis Cantuarienſis Diæceſis, qui ad Parliamentum & Concilium prædicta ſummoniti non fuerunt, in Convocatione Cleri ejuſdem Diæceſis, apud Eccleſiam Sanctæ Brigidæ Londoniis, in Craſtino Sancti Jeronimi poſtmodum, dicto anno Duodecimo, celebrata, Nobis, ultra Decimam Triennalem, nobis prius per eundem Clerum conceſſam, tunc currentem, conceſſit & ſolvit, & Terminos Solutionis ſecundi Anni Dictæ Decimæ Triennalis anticipavit, ita quod a Præſtatione Lanarum prædictarum exonerarentur,

Quo prætextu, per Breve noſtrum, demandatum fuerit ſingulis Epiſcopis, in quorum Diæceſi dictus Abbas Temporalia & Spiritualia habet, quod Collectoribus, ad dictas Lanas, pro ipſis Epiſcopis, in dictis Diæceſibus ſuis, colligendum deputatis, darent in Mandatis quod ipſi Collectores dictam Summam Decimam Annalem, per dictum Clerum ſic conceſſam, terminis conſuetis, necnon Decimam dicti ſecundi Anni Triennalis, in Terminis anticipatis, a prefato Abbate, ſicut de cæteris dicti Cleri, levari, & exactioni, per ipſos Collectores eidem Abbati, pro dictis Lanis, prætextu Conceſſionis & Ordinationis prædictorum, factæ, omnino ſuperſederent,

Vos tamen,

Pro eo quod Nomen ipſius Abbatis inter Nomina Prælatorum, qui ad Parliamentum & Concilium prædicta ſummoniti fuerunt, in quodam Rotulo, ad Scaccarium prædictum, de Cancellaria noſtra miſſo, eſt inſertum.

Ipſum Abbatem ad hujuſmodi Lanas, Virtute Conceſſionis & Ordinationis prædictorum, inter alios Prælatos, qui eiſdem Parliamento & Concilio, juxta Summonitiones eis factas, interfuerunt, & Lanas ſuas ibidem conceſſerunt, ſolvendum graviter diſtringi, & multipliciter inquietari, facitis minus juſte,

Super quo nobis ſupplicavit ſibi per nos de Remedio provideri,

Nos,

Tam ad contenta in Litteris noſtris prædictis, per quæ apparet dictum Abbatem ad hujuſmodi Parliamenta & Concilia ſummoneri non debere, quam ad hoc quod præfatis Epiſcopis, de ſuperſederi faciendo Levationi Lanarum prædictarum, de prædicto Abbate, ex cauſis prædictis, per diverſa Brevia noſtra, ſicut per Inſpectionem Rotulorum Cancellariæ noſtræ nobis conſtat, demandatum fuit in forma prædicta, conſiderationem habentes,

Ac volentes, intuitu præmiſſorum, eidem Abbati in hac parte fieri quod eſt juſtum,

Vobis mandamus quod, ſi, per Inſpectionem Rotulorum Scaccarii prædicti, vobis conſtiterit dictum Abbatem Decimam,

Ipſum de Decima Annali, quam dicti Religioſi, & alii Viri Eccleſiaſtici dictæ Cantuarienſis Diœceſis, qui ad Parliamentum & Concilium prædicta ſummoniti non fuerunt, nobis, ultra dictam Decimam Triennalem, in Convocatione prædicta, ut a Solutione & Præſtatione dictarum Lanarum quietarentur & exonerarentur, ut præmittitur, conceſſerunt, contingentem,

Solviſſe, & Terminos Solutionis ſecundi Anni dictæ Decimæ Triennalis anticipaſſe, ſicut prædictum eſt, tunc demandæ (quam eidem Abbati, pro dictis Lanis, juxta Conceſſionem & Ordinationem prædictas, inde factas, ſolvendis, fieri facitis) ſuperſederi, & ipſum inde ad dictum Scaccarium Exonerari, & quietum eſſe faciatis; eo non obſtante quod nomen dicti Abbatis inter Nomina aliorum Prælatorum, qui ad dicta Parliamentum & Concilium ſummoniti fuerunt, in Rotulo prædicto eſt infertum, ſicut prædictum eſt.

Teſte Rege apud Weſtmonaſterium ſeptimo die Junii.

NUM. CCCLXXXIV.

Fœd. & Convent. Vol. 5. p. 48. A. D. 1338. A. 12. E. 3. Alemann. 12. E. 3. ff. l. m. 10.

De mutuo ab Abbate Sanctæ Mariæ de Oſneya, *pro Paſſagio Regis* Edwardi *tertii.*

Rex omnibus ad quos, &c. ſalutem.

NOVERITIS nos recepiſſe de dilecto nobis, Abbate Sanctæ Mariæ de Oſneya, unum Calicem aureum, cum Patena, ac lapidibus pretioſis, in Pede ejuſdem Calicis, Ponderis Quatuor Marcarum, & Quatuordecim Denariorum, & Pretii Triginta & Duarum Librarum, & Quatuordecim Solidorum, per manus dilecti Clerici noſtri, Roberti de Wodehouſe, Theſaurarii, & Camerariorum noſtrorum.

Ex cauſa Mutui, nobis, pro Paſſagio noſtro, verſus partes tranſmarinas, facti,

Quem quidem Calicem, cum Patena, & Lapidibus prædictis, præfato Abbati reſtituere, vel ei dictum ejus Pretium ſolvere promittimus bona fide.

In cujus, &c.

Teſte Rege apud Turrim Londoniæ viceſimo ſexto die Maii.

Per ipſum Regem, & per Literas Patentes ipſorum Theſaurarii & Camerariorum, in Cancellaria exhibitas.

NUM. CCCLXXXV.

Charta Walteri de Ver *de donatione Eccleſiæ de* Gouſle *Canonicis de* Brellington.

T. Hearnii Notæ in Guil. Nemb. p. 714.

OMNIBUS hoc ſcriptum viſuris vel audituris *Walterus de Ver* filius *Adæ de Gouſle* ſalutem in Chriſto. Sciatis me conceſſiſſe & dediſſe, & præſenti carta mea confirmaſſe Deo & Eccleſiæ Sanctæ *Mariæ de Brellington*, & Canonicis ibidem Deo ſervientibus in liberam & puram & perpetuam elemoſinam, Eccleſiam omnium Sanctorum de *Gouſle*, cum omnibus ad eam pertinentibus intra villam & extra villam ſine ullo retinemento ita libere & integre ſicut aliquis miles liberius & integrius viris religioſis eccleſiam concedere vel dare poteſt, nichil de eadem eccleſia mihi vel heredibus meis retinens niſi orationum ſuffragia. Quare volo ut prædicti Canonici fructus & obventiones illius Eccleſiæ in uſus ſuos perpetuo convertant, ad ſuſtentationem hoſpitalitatis de *Brellington*. Promiſi etiam fideliter juramento corporaliter præſtito quod contra prædictos Canonicos de eccleſia de *Gouſle* nunquam litem movebo, nec aliquo ſcripto faciente mentionem de illa, ullo unquam tempore contra eos utar, neque heredes mei utentur. Hiis teſtibus Domino *Ricardo* Abbate de *Selebi*, Domino *Jordano*, Abbate de *Thorenton*, Magiſtro *Gerardo de Hoiland*, Magiſtro *Johanne*, *Nicholao de Chavecurt*, *Waltero de Hoton*, *Nigello Alemanno*, *Alano Wambeis*, & *Willielmo* fratre ejus, *Willielmo de Leckeburn*, *Ernaldo de Marton*, *Luca Silver*, *Roberto de Waltham*, *Gaufrido Maraſcald.*

Periit ſigillum.

In dorſo manu eadem, ut videtur, Walteri de Ver de eccleſia de Gouſle.

Et e regione manu recenti, Walter de Vere fi. Adæ de Gouſle.

NUM. CCCLXXXVI.

Carta Regis Stephani *de Confirmatione Monaſterii de* Birlington.

Script. Ebor. M. S. penes Rad. Thoreſby, Arm. fol. 73.

IN nomine Patris & Filii & Spiritus Sancti, Amen, STEPHANUS dei gratia Rex Angliæ Archiepiſcopis, Principibus, Baronibus, & univerſis fidelibus totius Angliæ, Clericis & Laicis, Francis & Anglis, tam præſentibus quam futuris Salutem. Quoniam ad hoc a ſuperna Poteſtate Regalis Celſitudinem poteſtatis accepimus, ut in Eccleſia Dei potentiam noſtram juſte pariter & miſericorditer exerceamus, Viſum nobis eſt, ut non ſolum ſub noſtra tuitione & munimine ab infeſtantium malitia atque calumnia tueatur. Præcipue vero illis hæc facere debemus qui voluntariam ſubeuntes paupertatem ſub Regulari Diſciplina Domino militare decreverunt, ut ſecundum Apoſtolum ex noſtra opulentia eorum ſuppleatur indigentia, & nos eorum interventu

interventu in æterna recipiamur Tabernacula. Damus itaque & ſub præſentis hujus cartæ noſtræ privilegio atque atteſtatione confirmamus Eccleſiæ Sanctæ *Mariæ de Brellintona* & Canonicis Regularibus Domino ibidem ſervientibus, duas carrucatas ex meo Dominio, quarum una cum dimidia eſt in Eſtona, dimidia vero in Hildertorpe ſolutas & quietas ab omni calumnia & omnibus conſuetudinibus & geldis; terras vero quas a Waltero de Ganto & a Jordano Painell, vel ab aliis Baronibus & Vavaſſoribus meis data ſunt prædictæ Eccleſiæ & in hujus cartæ noſtræ pagina continentur, concedimus, atque ejuſdem cartæ authoritate confirmamus.

Walterus de Ganto dedit ipſæ Eccleſiæ xiii carrucatas terræ in Brellintona.

Jordanus Paganel dedit in eadem Villa unam carrucatam terræ pro anima *Geretrudis* uxoris ſuæ dono & conceſſione *Stephani de Maixil* privigni ſui.

Homines *Walteri de Ganto* dederunt eidem Eccleſiæ conceſſione ipſius *Walteri*,

Willielmus Cunſtabularius dedit unam carrucatam in *Baſingbie*.

Forno dedit in eadem Villa 2 bovatas.

Macherilus dedit 2 bovatas in *Hildercorpe*.

Radulfus Buche & *Gocelmus* filius ejus dederunt duas bovatas in *Eſtona*.

Radulfus dedit 4 bovatas in *Grendala*.

Gozo dedit 4 bovatas in *Buchetona*.

Malgerus dedit 4 bovatas in *Richtona*.

Morcharus dedit unam bovatam in *Benitona*, conceſſione *Roberti de Brus* Domini ſui.

Item *Walterus de Ganto* dedit Eccleſiam de *Edenham* & aliam de *Wicham*, & dimidiam Eccleſiam de *Sutferebi*, & Eccleſiam de *Finelta* & Eccleſiam de *Swaledala*.

Adelardus Am——— venator dedit conceſſione *Henrici* filii ſui & conceſſu *Walteri* Domini ſui
* Sic. * laic de *Withlardebi* & de *Val*.

Et *Stephanus* Comes de *Albamar* dedit Eccleſiam de *Bovintona*.

Willielmus filius *Nigelli* dedit Eccleſiam de *Flemeburch*.

Et *Euſtachius* filius *Johannis* conceſſit in dedicatione ipſius Eccleſiæ accrevit Eccleſiæ unam bovatam terræ; Eccleſiam quoque ——— dedit idem *Euſtachius* ——— filius *Petri Dapiferi* de *Hilderniſſa* dedit Eccleſiam de *Attingwich*.

Radulfus de Goſſa dedit Eccleſiam de *Spreteleia*.

Quas omnes Eccleſias & terras dederunt prædicti Domini ſolutas & quietas ab omni calumnia & conſuetudinibus præter *Geldum* meum, viz. *Danageldum*. Præterea concedo & confirmo eſcambium toftorum quod fecerunt inter ſe Canonici & *Johannes Paganel*. Et adhoc *Willielmus Noiori* & uxor ejus *Agnes* dederunt Eccleſiam de *Wichforda*.

Emma uxor *Alani de Perci* dedit unam carrucatam terræ conceſſu *Willielmi* filii ſui in *Neuton*. Teſte Epiſcopo *Lincoln. H.* Epiſcopo *Elienſi*, & *Rogero* Lanc. apud Eboraciam.

NUM. CCCLXXXVII.

Sententia Officialis Archidiaconi Richmondiæ *de Eccleſiis de* Couton *& de* Grenton *Conventui de* Bridlington *appropriatis.* Penes eumdem.

IN Dei nomine Amen. Cum olim reverendus Vir Dominus Rogerus de Northburgh Archidiaconus Rychemund, in Archidiaconatu ſuo, fama publica deferente, comperiens, quod religioſi viri, Prior & Conventus de Bridelington ordinis ſancti Auguſtini Eboracenſis dioceſeos infra dictum ſuum Archidiaconatum Eccleſiam beate Marie de Couton & eccleſiam beati Andree de Grenton in Sualdala poſſident atque tenent, dictuſque Archidiaconus ſuper prædictis volens procedere contra eos, mandavit & fecit eos coram ſe vel ſuo Commiſſario ad judicium evocari ad oſtendendum & proponendum raciones, jura & munimenta ſi que haberent in premiſſis, parte vero ipſorum Religioſorum coram nobis Michaele de Harda dicti domini Archidiaconi Officiali & ejus in hac parte Commiſſario ſub forma que ſequitur. Rogerus de Northburgh Archidiaconus Richmondie, diſcreto viro Magiſtro Machaeli de Harda Officiali noſtro ſalutem in auctore ſalutis. Ad audiendum & recipiendum quecunque proponenda & exhibenda ſuper occupacione & retencione eccleſiarum de Grenton & de Couton noſtri Archidiaconatus ex parte Prioris & Conventus de Bridelington, & ea examinandum & diſcutiendum, necnon ad cognoſcendum & procedendum juxta formam citacionis eis de mandato noſtro facte, ac naturam & qualitatem negocii pronunciandum, diffiniendum & exequendum, Vobis de cujus fidelitate, circumſpectione & induſtria ad plenum confidimus vices noſtras committimus cohertionis canonice poteſtate. Datum Eboraci XIII. Kalendas Auguſti, anno Domini M°. CCC° decimo nono, ſpecialiter deputato, in judicio comparente objectis eiſdem capitulis & expoſitis, liteque legitime conteſtata, necnon de calumpnia & de veritate dicenda præſtito juramento productis per partem eorundem teſtibus & eis in forma juris admiſſis, juratis & examinatis, eorumque atteſtationibus publicatis, nonnullis etiam literis tam apoſtolicis quam Archiepiſcoporum Eboracenſium & Capituli ejuſdem eccleſiæ & predeceſſorum dicti Archidiaconi, ac quampluribus aliis auctenticis & publicis inſtrumentis exhibitis ſeu productis, prefixoque termino competenti ad proponendum & introducendum omnibus quibus uti volebat pars predicta. Et demum facto concluſo, & ad diffinitivam ſententiam audiendam termino aſſignato, nos predictum proceſſum & omnia exhibita & producta examinavimus & examinari fecimus diligenter. Auditis igitur & intellectis plenius meritis negocii ſupradicti, de juris peritorum nobis aſſidentium conſilio, Chriſti nomine invocato, ſuper dictas Eccleſias prefatis religioſis & eorum Monaſterio fuiſſe & eſſe canonice conceſſas & aſſignatas in proprios uſus perpetuo poſſidendas, eoſque religioſos eas juſte & licite tenere, ſalvo tamen jure dicto Archidiacono & ſucceſſoribus ſuis vicarios in illis eccleſiis inſtituendi, qui per eos fuerint canonice præſentati ſecundum vim, formam & effectum privilegiorum ſuorum, & conſuetudinis

approbate,

approbate, & hactenus diucius uſitate; ac ſuper premiſſis omnibus & ſingulis ſufficienter munitos eſſe pronunciamus & declaramus finaliter & diffinitive in his ſupradictis. Lecta & lata fuit iſta ſententia & in ſupradictis pronunciata per nos Officialem & Commiſſarium antedictum preſente parte dictorum Religioſorum apud Eboracum 2 Kalendas Auguſti, anno gratie M° CCC° decimo nono. In quorum teſtimonium ſigillum Officialitatis Richemundie preſentibus duximus apponendum.

Deeſt ſigillum.

NUM. CCCLXXXVIII.

Penes Radulphum Thoreſby de Leedes in Co. Ebor. Armig.

Conventio facta inter Conventum de Lilleſhull *&* Edelinam *filiam* Durandi *ſacerdotis.*

SCIANT preſentes & futuri quod hec conventio facta fuit inter Abbatem & Conventum de Lilleſhull ex una parte & Edelinam filiam Durandi ſacerdotis ex altera. Videlicet quod dicta Edelina in viduitate & ligia poteſtate ſua conſtituta, dedit & conceſſit Deo & beate Marie & Abbati & Conventui de Lilleſhul duo meſſuagia cum pertinentiis in villa de Novo Burgo, illa ſcilicet que dictus Durandus ſacerdos emit & ei dedit. Ita ſcilicet quod pro hac conditione & conceſſione prædictus Abbas & Conventus de Lilleſhull, dabunt de camera dicti Abbatis predicte Edeline quoad vixerit annuatim quatuor ſolidos ad duos terminos, ſcilicet, duos ad feſtum ſancti Michaelis, & duos ad Annunciationem beate Marie. Et preterea dicta Edelina percipiet tota vita ſua de abbacia predicta ſingulis diebus anni duos panes ſervientum, unum de frumento, & alium de ſiligine & unum galonem de cerviſia liberorum ſerviencium. Si autem Rogerus filius Stephani filii predicte Edeline dictam Edelinam ſupervixerit, ille tota vita ſua de camera predicti Abbatis annuatim percipiet iv ſolidos ad predictos terminos ſine prædicto cunredio, & nichil amplius poterit exigere racione hujus conditionis. Sed poſt deceſſum predicti Rogeri iv predicti ſolidi revertentur ad dominum de Lilleſhull quieti & ſoluti ſine omni clamio heredum ſuorum. Hanc autem conventionem fideliter obſervaturam dictus Abbas pro ſe & pro Conventu ſuo in bona fide promiſit. Et dicta Edelina preſtito corporali ſacramento fide media ſe obſervaturam ſimiliter promiſit; & in pleno hundredo de Novo Burgo de dictis meſſuagiis & pertinentiis dictum Abbatem & Conventum ſeiſiavit. Ad majorem autem ſecuritatem hujus couventionis predicte partes hanc Conventionem hoc cyrographo & ſigillis ſuis appenſis confirmaverunt. Hiis teſtibus, Domino Galfrido Griffin, Roberto de Wudecote, Rogero de Pineſleſd, Alexandro piſcatore, Dioniſio de Forteleſt, Philippo de Mortun, Roberto de Waletun, & toto hundredo de Novo Burgo, & multis aliis.

Sigillorum ſupradictorum nihil ſupereſt.

NUM. CCCLXXXVIII. B.

Carta Roberti Wudechot *de terra in* Sakerlawe *Canonicis de* Lilleſhull *conceſſa.*

Penes Joh. Smith de Acton Burnel in Com. Salop. Armig.

OMNIBUS ſanctæ Matris Eccleſiæ filiis ad quos preſens ſcriptum pervenerit *Robertus Wudechot* ſalutem in Domino. Noverit univerſitas veſtra me pro ſalute anime mee & omnium anteceſſorum meorum & ſucceſſorum meorum cum corpore meo dediſſe & conceſſiſſe, & preſenti charta confirmaſſe Deo & ſancte Marie & Eccleſie ejuſdem de Lilleſhull, & Canonicis ibidem Deo ſervientibus totam terram meam quam habui in Sakerlawe in puram & perpetuam elemoſinam, cum omnibus, &c. ſecundum tenorem charte quam Dominus Ricardus de Beaumeys fecit avunculo meo Roberto, ſalvo ſervicio Domini feudi, &c.

NUM. CCCLXXXVIII. C.

Carta Miliſant *uxoris prædicti* Roberti, *de terra in* Horſelawe *eiſdem Canonicis de* Lilleſhul *conceſſa.*

UNIVERSIS ſanctæ Matris Eccleſiæ filiis ad quos preſens ſcriptum pervenerit Miliſant quondam uxor Roberti de Wudechot ſalutem in Domino. Ad univerſitatis veſtræ notitiam volo pervenire, quod ego Miliſant in ligia poteſtate mea conſtituta pro ſalute anime mee & omniuni anteceſſorum & ſucceſſorum meorum dedi & conceſſi & preſenti charta mea confirmavi cum corpore meo Deo & Eccleſiæ beate Marie de Lilleſhul & Canocis ibidem Deo ſervientibus in puram, liberam, & perpetuam elemoſinam unam virgatam terre in Horſelawe ſcilicet illam nocam quam Adam Abbas tenet, & illam nocam quam, &c.

Robertus filius & heres ſupradicti *Roberti de Wudechot*, & *Adam de Brimton* Miles, Dominus de *Eyton* hanc ultimam Donationem chartis ſuis confirmaverunt.

NUM. CCCLXXXIX.

Charta Willielmi *Conſtabularii* Ceſtriæ *de mutanda Habitatione Canonicorum de* Runcorna *in* Nortonam. *Leyceſt. Antiquit. p. 264*

IN nomine Patris, & Filii, & Spiritus Sancti, Amen. Ego *Willielmus* Conſtabularius *Ceſtriæ*, Filius *Willielmi* Conſtabularii, Filii *Nigelli*, Do & Concedo Eccleſiæ Sanctæ *Mariæ* de *Norton*, & Canonicis ibidem Deo Regulariter ſervientibus, eandem *Nortonam* in Elemoſynam, cum omnibus ad eam pertinentibus, in Nemore, cum Foreſta & Warenna, in Plano, in Agris, in Paſcuis, in Aquis. Et Rogatu & Conſilio *Rogeri Ceſtrenſis* Epiſcopi, & Conſilio hominum meorum, muto habitationem Canonicorum de *Runcorna* in *Nortonam*;

quam *Nortonam* Do & Concedo Canonicis in Elemoſynam, & Eſcambium trium Carucarum Terræ in Stannings, & unius Carucatæ & dimidiæ in *Aſtona*; & in Eſcambium totius Runcornæ, præter Eccleſiam & quatuor Bovatas terræ, & unam Piſcariam quæ vocatur Pulceorpa, quæ ad Eccleſiam ipſius Runcornæ pertinet, quæ Eccleſia prædictorum Canonicorum eſt. Do etiam eis & Concedo Molendinum de Haltona & medietatem omnium Piſcariarum quæ ad Haltonam pertinent; Communitatem etiam Nemorum, Paſcuorum & Aquarum, ad Haltonam pertinentium eis & hominibus ſuis concedo; & duas Bovatas terræ in Haltona cum una Manſura, & medietatem totius Piſcariæ meæ de Thelwall, & unam Bovatam terræ ibidem cum Piſcatore; & duas Bovatas in *Wydneis*, cum Communitate Nemorum & Paſcuorum, quæ ad Pultonam pertinent, ſibi & hominibus ſuis in Wydneis manentibus. Concedo & Communitatem nemorum & paſcuorum, de Cuerdleia & Molendinum de Barrow, & duas partes Dominicarum Decimarum in eadem Villa; & duas partes Dominicarum Decimarum in Suttona; & ſimiliter in Stanney, & in Rabie, & in Stanings; & unam Manſionem in Ceſtria; & Eccleſiam de Buddewurth, & Eccleſiam de Dunintona, & Decimam Molendini ejuſdem Villæ, & unam Carucatam terræ in Dominico in eadem Villa, & in ipſa Parochia Waver Toft, quod deputatur pro dimidia Carucata terræ, in Leyceſterſhira; & Eccleſiam de Radecliva, & quartam partem Molendinorum, & decimas reliquarum trium partium in eadem Villa; & Eccleſiam de *Cneſhald*, & Decimam Molendinorum quæ ad eandem Villam pertinent, quæ ſunt juxta Sitellam; & Decimam Molendini de Alretona; & Eccleſiam de Burtona in Lindeſeia; & Eccleſiam de Piritona in Oxenfordſhira. Omnia autem quæ ab hominibus meis data ſunt, vel in poſterum danda ſunt, pro ſalute animarum eorum concedo. Hæc autem feci ſuggerente, & confirmante Rogero Ceſtrenſi Epiſcopo, & Conſenſu Ranulfi Comitis junioris, pro ſalute Hugonis Comitis, & Ricardi Comitis, & Ranulfi Comitis, & pro ſalute animæ meæ & Uxoris meæ, & pro ſalute animæ Patris mei & Matris meæ & Fratrum & Sororum & omnium Anteceſſorum meorum & Succeſſorum. Hanc autem Elemoſynam ita ab omnibus ſervitiis & Conſuetudinibus, Placitis & Quærelis, liberam & ſolutam concedo, ſicut ulla Elemoſyna liberior & ſolutior concedi debet vel poteſt. Quicumque vero hanc Elemoſynam adauxerit vel manutenuerit, per Participationem illius Eccleſiæ Beneficiorum conſequatur Regna cælorum. Qui vero hanc in aliquo violaverit, vel infringere tentaverit, cum Juda & Pilato, cum Dathan & Abyron, in inferno puniatur, niſi ad emendationem venerit. Teſtibus Willielmo Capellano, Rogero de Angervilla, Alfredo Humfridi Filio, Nigello Anſgoti Filio, Roberto Petri Filio.

Hæc Carta ſcripta eſt regnante Rege Stephano.

NUM. CCCXC.

Charta Petri *de* Brus *de duabus bovatis terræ Canonicis de* Giſeburn *conceſſis.*

Autogr. *Penes Tho. Strangways Robinſon de Pickering in Com: Ebor. Armig.*

OMNIBUS ſanctæ Matris Eccleſiæ filiis Petrus de Brus ſalutem in Domino. Noveritis me Conceſſiſſe & preſenti Carta mea confirmaſſe Deo & beatæ Mariæ de Gisburn & Canonicis ibidem Deo ſervientibus Donum Ric. Hoſt de Normanby ſcilicet duas bovatas terræ in Campis de Normanby quas Idem Ric. eis in puram & perpetuam Elemoſinam dedit cum illa parte Culturæ ſuæ quæ eſt ab Orientali parte Villæ juxta viam verſus Auſtrum ſicut in Carta ejuſdem Ric. continetur. Ulterius volo & concedo, ut habeant & teneant prædictas bovatas & illam partem culturæ ſicut prædictum eſt cum omnibus ſuis pertinentiis in perpetuam Elemoſinam liberas & quietas ab omni ſeculari ſervicio & Conſuetudine & Exactione ſalvo ſervitio meo a prædicto Ric. Concedo etiam eis & confirmo donum Stephani filii Henrici de Perci ſcilicet unam bovatam terræ in eadem Villa cum pertinentiis ſuis ſicut in Carta ejuſdem Stephani continetur ſalvo mihi ſervicio meo quantum pertinet ad unam bovatam terræ; undecem Carucatæ terræ faciunt feodum unius militis. Hiis teſtibus Willielmo de Tamet ſeneſchallo meo, Roberto Colebi, Roberto Augeram, Roberto de Aulum Willielmo de Theweg, Willielmo Clerico loci.

Sigillum triangulare, in quo Equus, & circumſcriptio, Petrus de Bruis.

NUM. CCCXCI.

Charta Roberti *filii* Petri de Cliveland *de prato Canonicis de* Giſeburn *conceſſo.*

Penes eundem.

OMNIBUS hoc ſcriptum viſuris vel audituris Robertus filius Petri de Cliveland ſalutem in Domino. Noveritis me conceſſiſſe & hac carta mea confirmaſſe Deo & Canonicis de Giſeburn totum pratum cum pertinentiis quod habent de dono Petri de Cliveland patris mei in pratis de Ormesby ſcilicet apud Kecelpictes ſine ullo retenemento tenendum & habendum in liberam & puram & perpetuam Elemoſinam & ego Robertus & Heredes mei totum prædictum pratum cum pertinentiis Deo & præfatis Canonicis contra omnes homines warantizabimus & defendemus in perpetuum. Hiis teſtibus Willielmo de Tachales, Johanne de Langeberigg, Johanne de Tachotes, Willielmo de Martan, Reginaldo de Bayis, Henrico de Cliveland, Johanne de Bernaldebi, Rad. de Martan, & multis aliis.

NUM.

NUM. CCCXCII.

Penes eundem. *Charta* Johannis de Cliveland *de terris & tenementis in* Ormesby *Canonicis de* Giſeburn *conceſſis.*

OMNIBUS hoc ſcriptum viſuris vel audituris Johannes de Cliveland filius & Heres Roberti de Cliveland de Ormesby ſalutem noveritis me conceſſiſſe remiſiſſe & omnino de me & Heredibus meis in perpetuum quietum clamaſſe Deo & Eccleſiæ beatæ Mariæ de Giſeburn & Canonicis ibidem Deo ſervientibus & ſucceſſoribus omnes terras & tenementa quæ habui in villa & territorio de Ormesby ex permiſſione conceſſione ſeu dono quorumcunque anteceſſorum meorum; quas quidem terras & tenementa anteceſſores mei habuerunt ex dono ſeu Conceſſione Ernaldi de Percy ſeu alicujus alterius in territorio dictæ Villæ vel alibi qualitercunque predicta tenementa ſeu terræ ad manum prædictorum Canonicorum pervenerint & totum jus & Clamium quod habui habeo vel habere potero in dictis terris & tenementis cum pertinentiis in perpetuum habendum tenendum dictis Canonicis & eorum ſucceſſoribus in liberam puram & perpetuam Elemoſynam ita quod nec ego nec Heredes mei vel aliquis nomine noſtro aliquid Juris vel Clamei in prænominatis terris & tenementis vel eorum pertinentiis de cetero exigere vel vendicare nec contra dictos Canonicos aliquam Actionem movere poterimus in perpetuum & ego Johannes & Heredes mei prædictas terras & tenementa cum ſingulis ſuis pertinentiis dictis Canonicis contra omnes Homines warrantizabimus adquietabimus & defendemus in liberam puram & perpetuam Elemoſinam in perpetuum in cujus Rei teſtimonium preſenti ſcripto ſigillum meum appoſui. Hiis teſtibus Johanne de Yrcon, Johanne de Redmarſhill, Ada de Jackotes Johanne de eadem, Roberto de Laiſingby, Willielmo Beacham, Waltero filio Euſtacii, & multis aliis.

NUM. CCCXCIII.

Penes eundem. *Charta* Roberti *filii* Petri *de* Cliveland *de duabus acris terræ Canonicis de* Giſeburn *conceſſis.*

OMNIBUS hanc cartam viſuris vel audituris Robertus filius Petri de Clivelandia ſalutem, Noveritis me conceſſiſſe & hac carta mea confirmaſſe Deo & Canonicis de Giſeburn in liberam & puram & perpetuam Elemoſinam duas acras terræ in Ormesby cum omnibus pertinentiis Libertatibus & Ayſiamentis ſuis infra Villam vel extra quas habent ex dono Petri de Cliveland patris mei; unam ſcilicet acram terræ ad Primhill quæ jacet propinquior ſoli, & unam acram terræ ad Recelpines que jacet propinquior ſoli, & ego Robertus & Heredes mei prædictas duas acras terræ cum pertinentiis Deo & prefatis Canonicis de Giſeburn & aſſignatis ſuis contra omnes Homines warantizabimus in perpetuum. Hiis teſtibus Ricardo de Hotan, Willielmo de Jachotes, Richardo de Normaneby, Willielmo de Martan, Reginaldo de Martan, Reginaldo de Baius, Henrico de Normaneby, Ricardo Werdais, Henrico de Clivelanda, Johanne de Bernaldeby, & multis aliis.

NUM. CCCXCIV.

Penes eundem. *Charta* Petri de Cliveland *de tribus acris terræ Canonicis de* Giſeburn *conceſſis.*

SCIANT omnes preſentes & futuri quod ego Petrus de Clivelanda conceſſi & preſenti ſcripto confirmavi Deo & Canonicis de Giſeburn in liberam & puram & perpetuam Elemoſinam tres acras terræ cum pertinentiis in territorio de Ormeſby quas eis dedit Rad. frater meus necnon & omnes particulas terrarum quas Henricus frater meus & Robertus filius Stephani de Lackenby dederunt eiſdem in eadem Villa tenend. & habend. in liberam & puram & perpetuam Elemoſinam prout in Chartis eorum Henrici & Roberti quas inde habent Continetur. Hiis teſtibus Reginaldo de Bayus, Richardo Werdais, Rogero Lart, Johanne de Martan, Johanne de Bernaldebi, Rob. Galicien, Johanne de Taſcotes, Petro Welliby, Petro de Aula, & multis aliis.

NUM. CCCXCV.

Penes eundem. *Charta* Roberti *filii* Ricardi *filii* Simonis de Ormesby *de terra in* Ormesby *Canonicis de* Giſeburn *conceſſa.*

OMNIBUS hanc Chartam viſuris vel audituris Robertus filius Ricardi filius Symonis de Ormesby ſalutem. Noverit Univerſitas veſtra me reddidiſſe & quietam Clamaſſe de me & heredibus meis in perpetuum Priori & Canonicis de Gyſeburn totam terram cum omnibus pertinentiis ſuis infra Villam & extra ſine aliquo retenemento quam tenui de eis in Ormesby & quam anteceſſores mei de eis tenuerunt in eadem Villa & præterea quietum clamavi de me & Heredibus meis in perpetuum Deo & prefatis Canonicis ſiquid Juris vel Clamii habui vel habere potui in terra aliqua quam habent in Aruſcum & ne ego vel Heredes mei in poſterum de prædict. terris vel de aliqua illarum terrarum verſus prefatos Priorem & Canonicos Clamium vel querelam movere vel aliquod juris exigere poſſimus, hanc cartam meam ſigillo meo munitam prædict. Canonicis dedi in hujus rei teſtimonium. Hiis teſtibus, Ric. de Hotam, Willielmo de Jachotes, Gregorio de Levingtoun, Henr. & Riaffo de Aruſcum Johanne de Bernaldby, Adam de Livingtorp, Petro Wellilim, Petro Hurry, Reginaldo de Bayus, Petro de Cliveland, Henrico fratre ejus, Ricardo Werdais, Ralp. de Cliveland, Richardo de Normaneby, & multis aliis.

NUM. CCCXCVI.

Penes eundem. *Charta* Ricardi *filii* Simonis *de* Ormesby *de una acra terræ Canonicis de* Giſeburn *conceſſa.*

OMNIBUS hanc Cartam viſuris vel auditu-
ris Ricard. filius Symonis de Ormesby ſalu-
tem. Noveritis me dediſſe conceſſiſſe & hac carta mea
confirmaſſe Deo & Eccleſiæ de Giſeburne unam
acram terræ in Campis de Ormesby illam ſcilicet
quæ jacet propinquior ſoli de illis duabus acris
terræ ſuper Iſlebraych quas tenui de eiſdem cano-
nicis tenendam & habendam cum omnibus perti-
nentiis ſuis Libertatibus & Aiſiamentis ſuis in Libe-
ram & puram & perpetuam Elemoſinam ſalva eiſ-
dem Canonicis firma decem denariorum quam ego
& Heredes mei in perpetuum debemus annuatim
eis reddendam & uno toſto & croſto & una acra
terræ quam tenemus de eiſdem in eadem Villa &
in hujus rei teſtimonium preſenti ſcripto ſigillum
appoſui. Hiis teſtibus Reginaldo de Bac, Petro
de Cliveland, Rogero Lait, Roberto de Normanby, Radulpho de Cliveland, Henry de Martan, & multis aliis.

NUM. CCCXCVII.

Penes eundem. *Charta* Roberti *filii* Ricardi *filii* Simonis *de* Ormesby *de terra in* Ormesby *Canonicis de* Giſeburn *conceſſa.*

OMNIBUS hanc cartam viſuris vel audituris Robertus filius Ricardi filii Symonis de Ormesby ſalutem. Noverit Univerſitas veſtra me reddidiſſe & quiete clamaſſe de me & Heredibus meis in perpetuum Priori & Canonicis de Gyſeburn totam terram cum omnibus pertinentiis ſuis infra Villam & Extra ſine aliquo retenemento quam tenui de eis in Ormesby & quam Anteceſſores mei de eis tenuerunt in eadem Villa & præterea quietum clamavi de me & Heredibus meis in perpetuum Deo & præfatis Canonicis ſiquid Juris vel clamii habui vel habere potui in terra aliqua quam habent in Aruſcum & ne ego vel Heredes mei in poſterum de prædictis terris vel de aliqua illarum terrarum verſus præfatos Priorem & Canonicos clamium vel querelam vel aliquid Juris exigere poſſemus hanc Chartam meam ſigillo meo munitam prædictis Canonicis dedi in hujus rei teſtimonium. Hiis teſtibus Richardo de Motan, Gulielmo de Tacholes, Gregorio de Levinthorp, Henrico Ruffo de Aruſum, Johanne de Tachotes, Johanne de Bernaldeby, Adamo de Luin, Petro Tueſteby, Petro Hurry, Reginaldo de Bayus, Petro de Cliveland, Henrico fratre ejus, Richardo Werdais, Radulfo de Cliveland, Richardo de Normaneby, & multis aliis.

NUM. CCCXCVIII.

Penes Rad. Thoresby de Leedes in Com. Ebor. Armig. *Carta Canonicorum de* Giſeburn *de uno toſto conceſſo* Johanni de Jarum.

OMNIBUS ad quos preſens ſcriptum perve-
nerit Johannes Prior Giſeburn & ejuſdem
loci conventus ſalutem. Sciatis nos dimiſiſſe, conceſ-
ſiſſe & hac preſenti carta noſtra confirmaſſe Johanni de Jarum Tanatori & heredibus ſuis vel ſuis aſſignatis unum toſtum cum edificiis & cum omnibus pertinentiis ſuis in villa de Jarum, quod quidem toſtum jacet juxta Simiterium ex aquilonari parte & extendit ſe verſus Teyliam, Habendum & tenendum eidem Johanni & heredibus ſuis, vel ſuis aſſignatis in feodo & hereditate de nobis in perpetuum. Reddendo inde annuatim ſacriſte de Giſeburn ad luminare magni altaris beate Marie de Giſeburn quinque ſolidos per annum, videlicet, duos ſolidos & ſex denarios ad Pentecoſten & duos ſolidos & ſex denarios ad feſtum ſancti Martini in hyeme pro omni ſervicio conſuetudine & demanda ad nos pertinente. Et ſciendum eſt quod nec dictus Johannes nec heredes ſui nec ſui aſſignati predictam terram vendere, dare, nec impignorare Judeis neque viris religioſis poterunt ſine conſenſu & licencia noſtra. Et ſciendum eſt quod ſi dictus Johannes vel heredes ſui vel ſui aſſignati de ſolucione predicte firme ad dictos terminos vel ad Pentecoſten vel ad dictum feſtum ſancti Martini defecerint, licebit nobis terram illam ſecundum conſuetudinem ville de Jarum deſtringere. Si autem contingat quod per annum defecerit licebit nobis terram illam in manu noſtra capere & inde pro voluntate noſtra diſponere non obſtante iſta conceſſione neque aliqua contradictione ipſius Johannis vel heredum ſuorum vel ſuorum aſſignatorum. Nos autem predictum toſtum cum omnibus pertinenciis ſuis, libertatibus & ayſiamentis eidem terre infra villam & extra pertinentibus predicto Johanni & heredibus ſuis vel ſuis aſſignatis per predictum ſervicium contra omnes homines warantizabimus & defendemus in perpetuum. In hujus rei teſtimonium preſenti ſcripto ſigillum noſtrum appoſuimus. Hiis teſtibus, Domino Ada de Hiltona, Waltero de Eggelclive, Ricardo de Hotona, Johanne Gretheved de Jarum, Waltero filio Epper, Arnaldo Juvene, Waltero fratre ejus, Johanne de Aula, Reginaldo de Neutona, Rogero filio Margarete, Reginaldo tinctore, & multis aliis.

Impreſſio ſigilli in viridi cera multum comminuta.

NUM. CCCXCIX.

Penes eundem. *Carta* Stephani de Hoton *de terris in* Caſtel Eden *Canonicis de* Gyſeburn *conceſſis.*

OMNIBUS hanc cartam viſuris vel audituris Stephanus filius Walteri de Hoton ſalutem in domino ſempiternam. Noveritis me dediſſe conceſſiſſe & de me & heredibus meis in perpetuum quietum clamaſſe Deo & Eccleſie Sancte Marie

Marie de Gyſeburn & Monachis ibidem Deo ſervientibus & ſervituris totum jus & clamium quod habuimus vel habere potuimus in terris omnibus & ſingulis cum earundem omnimodis pertinentiis quas ego vel anteceſſores mei habuimus vel tenuimus in villa & campis de Caſtel Eden. Et ſi contingat predictos Canonicos vel eorum ſucceſſores ſuper terris hujuſmodi vel eorum aliqua particula, ſeu earum pertinentiis aliquatenus vexari vel gravari ego & heredes mei terras eaſdem cum omnibus pertinentiis ſuis memoratis Canonicis contra omnes homines warantizabimus adquietabimus & defendemus in perpetuum. In cujus rei teſtimonium preſenti ſcripto ſigillum meum appoſui. Hiis teſtibus, Gilberto de Cranc. Edwardo de Caſtel Eden. Gileberto de Holum. Gyleberto Ayr de eadem. Matheo de Clapton. Waltero de Thorp. Johanne de———& aliis.

Carta aliquantum lacera & abſque ſigillo.

NUM. CCCC.

Penes eundem.

Carta Walteri Falconberg *Attornatum conſtituens ad tradendam ſeiſinam Conventui de* Gyſeburn.

TENORE preſentium pateat univerſis quod nos Walterus Faucomberg Dominus Caſtri de Kelton facimus & ordinamus per preſentes Johannem de Levnuthon attornatum noſtrum ad tradendam ſaiſinam Priori & Conventui de Gyſeburn de una acra terre quam eiſdem pro quodam excambio conceſſimus que jacet juxta duas acras & dimidiam verſus Auſtrum eorundem Prioris & Conventus quas habent juxta Eccleſiam de Mersky in eodem campo. In cujus rei teſtimonium preſenti ſcripto ſigillum noſtrum appoſuimus.

Deeſt ſigillum.

NUM. CCCCI.

Penes eundem.

Carta Willielmi *Prioris* Gyſeburn *de uno tofto & uno croſto.*

OMNIBUS hoc ſcriptum viſuris vel audituris Willielmus Prior Gysburn & ejuſdem loci conventus ſalutem in domino ſempiternam. Noveritis nos conceſſiſſe & dimiſiſſe Willielmo de Rywans unum toftum & unum croftum in villa de Gyſeburn quod fuit quondam, Walteri Foreſtarii de eadem. Quod quidem toftum & croftum jacent inter toftum quod fuit Radulfi filii Stephani de eccleſia quod vendidit magiſtro operis eccleſie de Gyſeburn & toftum Nicholai filii Stephani de eadem villa cum omnibus ayſiamentis & libertatibus infra villam de Gyſeburn & extra ad prædictum toftum nuper pertinentibus, Tenendum & habendum prefato Willielmo & uni heredum ſuorum vel uni aſſignatorum ſuorum tantum, de nobis & ſucceſſoribus noſtris libere, quiete, bene, integre & in pace cum omnibus libertatibus & ayſiamentis. Reddendo inde annuatim burſario noſtro octo ſolidos ad duos anni terminos, ſcilicet ad Penteoſten & ad feſtum ſancti Martini in yeme, per partes equales, pro omni ſervitio, exactione & demanda. De quibus videlicet octo ſolidis burſarius ſolvet ſacriſte duodecim denarios, & luminari altaris ſancte Katarine duos ſolidos & Refectorario ad ſpecies conventus duos ſolidos & ſex denarios predictos per partes equales. Nos vero predicti W. Prior Gyſeburn, & ejuſdem loci conventus & ſucceſſores noſtri predictum toftum & croftum cum omnibus ſuis pertinentiis, libertatibus & ayſiamentis predicto W. & uni heredum ſuorum, vel uni aſſignatorum ſuorum, uſque ad fidem vite predicti Willielmi & unius heredum ſuorum vel aſſignatorum ſuorum tantum, contra omnes homines & feminas warrantizabimus, adquietabimus & defendemus. Et ſciendum quod poſt deceſſum prefati Willielmi & unius heredum ſuorum, vel unius aſſignatorum ſuorum predictum toftum cum croſto ad noſtrum Monaſterium ſine omni contradictione & calumpnia totaliter convertetur. In cujus rei teſtimonium preſenti ſcripto ad modum chyrographi confecto ſigillum capituli noſtri & ſigillum prefati Willielmi ſunt appenſa. Hiis teſtibus Johanne de Yrton, Johanne de Redmehill, Willielmo Bouchamp de Gyſeburn, Waltero filio Euſtachii de eadem, Gilberto———de eadem, & multis aliis.

Quo tempore hæc carta facta fuit non liquet; ſigilla quoque deſunt,

NUM. CCCCII.

Penes eundem.

Carta Petri Eſcarbot *de duabus bovatis terræ in Upplivor conceſſis Canonicis Sanctæ* Mariæ de Giſeburn.

SCIANT univerſi tam preſentes quam futuri quod ego Petrus Eſcarbot conceſſi Eccleſie ſancte Marie de Giſeburn & Canonicis ibidem Deo ſervientibus duas bovatas terre in Campis de Upplium quas Walterus Pinneferthing tenuit cum toſta una in eadem villa ad eas pertinente, liberas & quietas ab omni ſervicio & conſuetudine ſeculari erga me & heredes meos & omnes homines excepto communi Danegeld quando cetere eccleſie provincie dederint, uſque in xxvi annos, pro quinque Marcis iv ſolidis quos a predictis Canonicis recepi. Cum autem predicti Canonici de predicta terra xxvi croppos pereceperint, ipſa terra ad me & ad heredes meos quieta revertetur. Hanc convencionem affidavi Ego Petrus tenendam predictis Canonicis de me & heredibus meis uſque ad predictum terminum. Et ſi ego vel heredes mei hanc terram ſepedictis Canonicis warantizare non potuerimus, dabimus eis in excambium ad valenciam in Caruçata mea de Sceltona cum una toſta in eadem villa proxima, ſcilicet tofte illi que fuit Toui verſus aquilonem. Terminus autem iſte incepit anno incarnationis domini M°. C°. LXXX°. VIII°. ad feſtum ſancti Martini. Hiis teſtibus, Suano Capellano, Gaufrido Bonchevaler, Ricardo de Sceltoñ, Rogero de Brottun & Thoma filio ejus, Petro de Upplium, Willielmo Bard, Hugone de Haſel, Alano de Haſel, Rogero Cat, Willielmo Pulein, Willielmo de Toſcotes,

Nulla mentio ſigilli.

NUM. CCCCIII.

Penes eundem.

Confirmatio Radulphi *Episcopi Carliolensis de Ecclesia de* Bridekyrke.

RADULPHUS miseratione divina Karliolensis Episcopus Dilectis in Christo filiis, Priori & Conventui de Giseburn nostre dioceseos salutem, gratiam, & benedictionem. Curam animarum diligentius procurari ac commodius dispensari ——— religiose persone que a primis quidem cunabilis regularibus institutis instructa ——— queres exemplo sancte conversationis & vite subditos informare valeat eadem ———de Brydekyrck nostre dioceseos quam in proprios usus canonice possidetis ad vestram presentationem ——— secularis ob religionis tam sacre reverentiam cultusque divini augmentationem, ac hospitalitatis abundantioris ampliacionem quas in nostris subditis vigere visceraliter affectamus. Ordinamus & concedimus pro nobis & successoribus nostris quod ad dictam vicariam quantumcunque eam vacare contigerit liceat vobis concanonicum vestrum perpetuum vicarium in dicta Ecclesia preficiendum nobis & nostris successoribus presentare, qui ab Episcopo Karliolensi qui pro tempore fuerit curam recipiet animarum, secumque habeat alium Canonicum ac Presbiterum Parochialem secularem secum prout convenit commorantes. Proviso tamen quod nobis & successoribus nostris in omnibus & singulis que ad jurisdictionem & correctionem ordinariam spectare noscuntur & vobis Priori & successoribus vestris in omnibus & singulis que regularem professionem disciplinam & observantiam Ordinis vestri contingunt reverenter subsit, obediat, & intendat. Datum apud Skelderirischoth pridie Nonas Septembris. Anno Domini Millesimo. Ducentesimo. Octogesimo Septimo, Et pontificatus nostri Octavo.

Hæc carta ut superius apparet obliterata, sed sigillum integrum & oblongum in cera rubra cum impressione ex utraque parte, viz. Clavis, Gladius, Effigies Episcopi, & Gladius, Inscriptio Radulphus Dei Gratia Carliolensis Epis. ✠.

NUM. CCCCIV.

Penes eundem.

Carta Monachorum de Giseburn, Walterum de Marton *suum Attornatum constituens.*

PATEAT universis per presentes quod nos Robertus Prior de Giseburn & ejusdem loci Conventus assignavimus & loco nostro posuimus dilectum nobis in Christo Walterum de Marton ad recipiendam plenam seisinam de Johanne Grethened seniore de uno messuagio & uno crosto cum pertinentiis in Marton, Ratum & gratum habituri quicquid predictus Walterus in premissis fecerit sicut nosmet presentes fuissemus. In cujus rei testimonium sigillum Prioratus apposuimus. Datum apud Giseburn die Mercurii proximo post festum Paschæ. Anno gratie Millesimo CCC^mo quadragesimo tertio.

NUM. CCCCV.

Penes eundem.

Carta Prioris & Conventus de Giseburg *de uno Manso concesso* Lucianæ de Lund.

UNIVERSIS has Literas visuris vel audituris. L. Prior & Capitulum sancte Marie de Giseburgh Salutem. Sciatis quod mansum illum de Yarum ab aquilonari parte ecclesie quem nobis & ecclesie nostre Dompnus Ericus Capellanus in perpetuam Elemosinam gratuito dedit, Luciane de Lund & heredibus ejus, videlicet eis vel ei cui assignare voluerit preterquam religiosorum, communi consilio & assensu concedimus, & presenti scripto confirmamus. Ita quod nobis pro omnibus serviciis que ad nos pertinent de prenominato manso, quinque solidos annuatim ad Assumptionem beate Marie super altare in opus sacriste persolvet. Hiis testibus, Roberto de Marton, Reginaldo de Engelby, Berardo de Stokesle, Willielmo Britton, Symone tinctore, Willielmo de Bretteby, Hugone filio Randulfi, Hugone de Lincolnia, Erico filio Walteri, Henrico de Stokesle.

Adest sigillum appensum, sed aliquantulum deformatum & fractum.

NUM. CCCCVI.

Penes eundem.

Carta Conventns de Gyseburn, Willielmo Rypplingham, *tenementum unum in sexaginta annos dimittens.*

HEC indentura testatur quod Johannes Prior de Gyseburn in Clyveland & ejusdem loci Conventus concesserunt & ad firmam dimiserunt Willielmo Rypplyngham burgensi de Kingeston super Hull unum tenementum cum gardino adjacente in boreali parte cimiterii Capelle sancte Trinitatis in tenura Nicholai Clerk habendum & tenendum predictum tenementum cum gardino predicto Willielmo heredibus & assignatis suis, a festo sancti Martini in yeme proxime futuro post datam presentium usque ad terminum sexaginta annorum tunc proxime sequentium & plenarie complendorum reddendo inde annuatim predictis Priori & Conventui & successoribus suis viginti duos solidos sterlingorum ad festa Pentecostes & sancti Martini in yeme equis porcionibus primo termino solutionis incipiente ad festum Pentecostes anno domini Millesimo cccc^mo tricesimo primo. Et si contingat predictam firmam a retro fore post aliquem terminum prenominatum in parte vel in toto tunc bene licebit predictis Priori & Conventui & successoribus suis in dicto tenemento cum suis pertinentiis distringere & districtiones asportare & tenere quousque de predicta firma una cum arreragiis si que sint eisdem plenarie fuerit satisfactum sine contradictione

tradictione vel impedimento aliquali predicti Willielmi, heredum vel Aſſignatorum ſuorum. Et predictus Willielmus ſe obligat, heredes & aſſignatos ſuos predictum tenementum cum pertinentiis ſuis, tam domos jam edificatas quam de novo edificandas annuatim ſi neceſſe fuerit bene & ſufficienter reparare & ſuſtentare ſumptibus ſuis propriis ut in meremio coopertura & omnibus aliis neceſſariis ſuis & ſic bene & ſufficienter reparatas & ſuſtentatas in fine termini ſui dimittent vel dimittet & in dicto tenemento commorabunt vel commorabit per totum tempus ſupradictum, vel ſaltem tenentem ſufficientem in dicto tenemento imponent vel imponet, ita quod ſemper inveniantur bona & catalla ſufficiencia infra tenementum prædictum ad diſtringendum & ſatisfaciendum predictis Priori & Conventui & ſucceſſoribus ſuis tam pro firma quam pro pejoracione & ſuſtentacione domorum tenementi predicti. Et ſi diſtriccio ſufficiens in tenemento predicto inveniri non poterit, aut ſi dictus Willielmus heredes vel aſſignati ſui defecerint vel defecerit in ſolucione firme predicte per aliquem terminum prenominatum, aut ſi defecerint vel defecerit in ſuſtentatione vel reparatione tenementi predicti cum pertinentiis ſuis annuatim durantibus ſexaginta annis predictis, ita quod domus jam edificate vel de novo edificande, aut pars alicujus domus ſint vel ſit proſtrate vel proſtrata, aut non reparate vel reparata per viſum ſcilicet Celerarii vel per curatoris predictorum Prioris & Conventus qui nunc ſunt aut pro tempore erunt & aliorum bonorum & legalium hominum ejuſdem ville de Kyngeſton ſuper Hull tunc bene liceat prefatis Priori & Conventui & ſucceſſoribus ſuis in dicto tenemento cum pertinenciis ſuis reintrare & retinere & commodum ſuum inde facere, ac alteri tenenti dimittere dimiſſione predicta in aliquo modo non obſtante. Et predicti Prior & Conventus & ſucceſſores ſui predictum tenementum cum pertinentiis ſuis predictis Willielmo Rypplingham heredibus & aſſignatis ſuis uſque ad terminum ſexaginta annorum predictorum in forma predicta contra omnes gentes warantizabunt. In cujus rei teſtimonium uni parti harum indenturarum penes predictum Willielmum reſidenti predicti Prior & Conventus ſigillum ſuum commune ad cauſas appoſuerunt, alteri vero parti penes predictum Priorem & Conventum remanenti predictus Willielmus ſigillum ſuum appoſuit. Hiis teſtibus, Johanne Bedford tunc majore de Kingſton ſuper Hull, Willielmo Keldeſay & Ricardo Skoles tunc vallivis ejuſdem ville, Johanne Tutebery, Thoma Marſchall, Johanne Fittelyngs, Roberto Schabils, & aliis. Datum apud Gyſeburn tercio die menſis Februarii, anno Domini Milleſimo CCCC^mo XXX^o.

Sigillum in cera nigra multum confractum & comminutum.

NUM. CCCCVII.

Penes eundem.

Compoſitio litis inter Canonicos de Giſeburn, *& Rectorem Capellæ de* Herleſſei.

UNIVERSIS ſancte Matris eccleſie filiis ad quos preſens ſcriptum pervenerit S. Decanus, H. Precentor Eboraci, & B. Prior de Novoburgo ſalutem in domino. Noverit univerſitas veſtra nos mandatum domini Pape ſuſcepiſſe in hec verba. Celeſtinus Epiſcopus ſervus ſervorum dei Dilectis filiis, Decano & Precentori Eboracenſibus & Priori de Novo burgo, ſalutem & apoſtolicam benedictionem. Conqueſti ſunt nobis dilecti filii Prior & Canonici de Giſeburn, quod W. clericus, & B. filius ejus qui in capella de Herleſſei tanquam Rector ipſius proximo miniſtravit, eandem capellam pertinentem ad eccleſiam eorum de Erveclive, in prejudicium juris Canonicorum ipſorum ſubtrahere non verentur ſupradictis Canonicis. Quibus igitur clamantibus ad nos, in ſua juſticia nos oportet adeſſe, diligencie veſtre per apoſtolica ſcripta mandamus, quatinus vocatis ad preſenciam veſtram, quos videritis eſſe vocandos, capellam ipſam eiſdem Canonicis faciatis appellatione ceſſante reſtitui, vel ſub veſtro examine juſticie plenitudinem exhibi irritis litteris veritati & juſticie prejudicantibus a ſede apoſtolica impetratis. Quod ſi omnes his exequendis nequiveritis intereſſe duo veſtrum nichilominus exequantur. Datum Laterani viii. Kal. Auguſti, Pontificatus noſtri anno quinto. Nos itaque harum auctoritate, partes ad noſtram vocavimus preſenciam & tranſaccionem iniri fecimus inter eas, in hanc formam. Predicti clerici W. & R. palam confeſſi ſunt coram nobis predictam capellam de Herleſſei ad eccleſiam jam dictorum Canonicorum de Erveclive, tanquam ad matrem pleno jure pertinere, & tactis ſacroſanctis evangeliis juraverunt quod nichil machinabantur quin poſt deceſſum eorum vel receſſum eadem capella penes matricem eccleſiam de Erveclive plenarie reſideat, & quod interim Willielmus unum aureum vel duos ſolidos, & Radulphus duos aureos vel quatuor ſolidos eiſdem Canonicis nomine penſionis annuatim perſolvet, ſcilicet medietatem ad Pentecoſten & medietatem ad feſtum ſancti Martini, ſalva in omnibus annua penſione antiqua, ſcilicet una marca argenti. Et Canonici eis in verbo veritatis promiſerunt quod neque artem querent nec per quod a beneficio quod hactenus in ſepedicta capella habuerunt, in tota vita eorum elongentur, niſi forte divinitus accenſi ad religionem ſe tranſtulerint. Hiis teſtibus, Roberto prepoſito Beverlaci. Reginaldo Arundel. Willielmo de Scithendebi. Magiſtro Willielmo de Tornet. Willielmo de Male palude. Magiſtro Gaufrido de Wartria. Magiſtro Adamo de Mekeburg. Willielmo de Lech. Luca Salvagio. Petro Ward. Rogero de Hanſam. Adam capellano de Burun. Lamberto. Alexandro. capellanis. Henrico de Vitri. Willielmo de Tornet. Willielmo de Totheotes, & multis aliis.

Sigillum viridie fractum oblongum.

NUM. CCCCVIII.

Carta Rogeri del Hill & Willielmi de Slitenham, *de Terris & Tenementis, Priori & Conventui de* Giſeburn *conceſſis pro Cantaria in Eccleſia Sancte Trinitatis de* Kyngſton *ſuper* Hull (*in Comitatu Eboracenſi*) *& XII pauperum ſuſtentacione in quodam Hoſpitali ibidem.*

Bibl. Bodl. MS. Dodſ. N°. 7. f. 69.

SCIANT preſentes & futuri quod nos Rogerus del Hill Capellanus, & Willielmus de Slitenham

Slitenham licentiis Domini Regis, & Domini Henrici de Percy comitis Northumbrie, & Willielmi Episcopi Dunelmensis mediantibus, dedimus concessimus & hac presenti carta nostra confirmavimus Priori de Giseburn & ejusdem loci conventui quinque messuagia, duo tosta, septem bovatas terre & dimidiam & duos solidatus redditus cum pertinentiis in Lunde. Habend & tenend eisdem Priori & Conventui & successoribus suis in augmentacionem sustentacionis unius Canonici regularis divina singulis diebus in Ecclesia sancte Trinitatis de Kyngeston super Hull pro animabus Ricardi de Ravenser quondam Archidiaconi Lincoln: Roberti de Selby fratris ejus, & Emme uxoris ejusdem Roberti, ac animabus Domini E. nuper Regis Anglie Domine Philippe avie & Isabelle proavie Domini Ricardi nunc regis Anglie omniumque fidelium defunctorum celebraturi; nec non duodecim pauperum hominum in quodam Hospitali de fundacione ipsorum Ricardi & Roberti ibidem existentium quolibet eorumdem hominum capiente unum obolum per diem in perpetuum secundum vim formam & effectum carte dicti Domini Regis Ricardi de licentia predicta nobis inde confecte. In cujus rei Testimonium huic presenti carte nostre sigilla nostra apposuimus. His testibus Edv. de Killingwyke Milite. Hugone de Arden. Johanne del More. Willielmo de Lutton. Roberto Spenser de Brun & aliis. Datum apud Giseburn die Lune proximo ante festum sancti Michaelis Archangeli, Anno rr Ricardi secundi post conquestum Anglie sexto decimo.

NUM. CCCCIX.

Federa & Convent. &c. Vol. 1. p. 833 A. D. 1264. A. 50 H. 3. Ex Autogr.

De protectione pro Ecclesia de Heveringland.

CLEMENS Episcopus servus servorum Dei, dilectis filiis, Priori Ecclesiæ de Heveringland, ejusque fratribus tam presentibus, quam futuris regularem vitam professis in perpetuum.

Religiosam vitam eligentibus apostolicum convenit adesse præsidium, ne forte cujuslibet temeritatis incursus aut eos a proposito revocet, aut robur, quod absit, sacræ religionis enervet.

Ea propter, dilecti in Domino filii, vestris justis postulationibus clementer annuimus, & Ecclesiam de Heveringland Norwicen. Dioc. Abbatem proprium non habentem, set per Priorem solitam gubernari, in qua divino estis obsequio mancipati, sub beati Petri & nostra protectione suscipimus, & præsentis scripti privilegio communimus.

In primis siquidem statuentes, ut ordo canonicus, qui secundum Deum & beati Augustini regulam in eadem Ecclesia institutus esse dinoscitur, perpetuis ibidem temporibus inviolabiliter observetur.

Præterea quascunque Possessiones, quæcumque bona eadem Ecclesia inpræsentiarum juste ac canonice possidet, aut in futurum concessione Pontificum, largitione Regum vel Principum, oblatione fidelium seu aliis justis modis, præstante Domino, poterit adipisci, firma vobis vestrisque successoribus & illibata permaneant.

In quibus hæc duximus propriis exprimenda vocabulis; locum ipsum, in quo præfata Ecclesia sita est, cum omnibus pertinentiis suis, cum terris, pratis, vineis, nemoribus, usagiis & pascuis in bosco & plano, in aquis & molendinis, in viis & semitis, & omnibus aliis libertatibus & immunitatibus suis.

Sane novalium vestrorum, quæ propriis manibus aut sumptibus colitis, de quibus aliquis hactenus non percepit, sive de vestrorum animalium nutrimentis, nullus a vobis decimas exigere, vel extorquere presumat.

Liceat quoque vobis clericos vel laicos, liberos & absolutos, e seculo fugientes, ad conversionem recipere, & eos absque contradictione aliqua retinere.

Prohibemus insuper ut nulli fratrum vestrorum, post factam in Ecclesia vestram professionem fas sit, sine Prioris sui licentia, eodem loco, nisi artioris religionis obtentu, discedere; discedentem vero, absque communium literarum vestrarum cautione, nullus audeat retinere.

Cum autem generale interdictum terræ fuerit, liceat vobis, clausis januis, exclusis excommunicatis & interdictis, non pulsatis campanis, suppressa voce divina officia celebrare, dummodo causam non dederitis interdicto.

Crisma vero, oleum sanctum, consecrationes altarium, s—— basilicarum, ordinationes clericorum, qui ad ordines fuerint promovendi, a Diocesano accipietis Episcopo, siquidem Catholicus fuerit, & gratiam & communionem sacrosanctæ Romanæ sedis habuerit, & ea vobis voluerit sine pravitate aliqua exhibere.

Prohibemus insuper, ut infra fines parochiæ vestræ, si eam habetis, nullus, sine assensu diocesani Episcopi & vestro, Capellam seu Oratorium de novo construere audeat; salvis privilegiis pontificum Romanorum.

Ad hæc novas & indebitas exactiones ab Archiepiscopis, Episcopis, Archidiaconis, seu Decanis, & aliis omnibus ecclesiasticis, secularibusve personis a vobis omnino fieri prohibemus.

Sepulturam quoque ipsius loci liberam esse decernimus, ut eorum devotioni & extremæ voluntati, qui se illic sepeliri deliberaverint, nisi excommunicati, vel forte interdicti sint, aut etiam publice usurarii, nullus obsistat; salva tamen justitia illarum Ecclesiarum, a quibus mortuorum corpora assumuntur.

Decimas præterea & possessiones ad jus Ecclesiarum vestrarum spectantes, quæ a laicis detinentur, redimendi & legitime liberandi de manibus eorum, & ad Ecclesias, ad quas pertinent, revocandi libera sit vobis de nostra auctoritate facultas.

Obeunte vero te, nunc ejusdem loci Priore, vel tuorum quolibet successorum, nullus ibi qualibet subreptionis astutia, seu violentia præponatur, nisi quem fratres communi consensu, vel fratrum major pars consilii sanioris secundum Deum, & beati Augustini regulam providerint eligendum.

Paci quoque & tranquillitati vestræ paterna in posterum sollicitudine providere volentes, auctoritate Apostolica prohibemus, infra clausuras locorum seu grangiarum vestrarum, nullus rapinam seu furtum facere, ignem apponere, sanguinem fundere hominem temere capere, vel interficere, seu violentias audeat exercere.

Præterea omnes libertates & immunitates, a prædecessoribus nostris Romanis Pontificibus, ecclesiæ vestræ concessas, necnon libertates & exemptiones secularium exactionum, a Regibus & Principibus, vel aliis fidelibus rationabiliter vobis indultas, auctoritate Apostolica confirmamus, & præsentis scripti privilegio communimus.

Decernimus ergo ut nulli omnino hominum liceat præfatam Eccleſiam temere perturbare, aut ejus poſſeſſiones auferre, vel ablatas retinere, minuere, ſeu quibuſlibet vexationibus fatigare; ſed omnia integra conſerventur, eorum, pro quorum gubernatione & ſuſtentatione conceſſa ſunt, uſibus omnimodis profutura; ſalva ſedis Apoſtolicæ auctoritate, & Dioceſani Epiſcopi canonica juſtitia.

Si qua igitur in futurum eccleſiaſtica ſeculariſve perſona, hanc noſtræ conſtitutionis paginam ſciens contra eam temere venire temptaverit, ſecundo tertiove commonita, niſi reatum ſuum congrua ſatisfactione correxerit, poteſtatis honoriſque ſui careat dignitate, reamque ſe divino judicio exiſtere de perpetrata iniquitate cognoſcat, & a ſacratiſſimo corpore & ſanguine Dei & Domini redemptoris noſtri Jeſu Chriſti aliena ſit, atque in extremo examine diſtrictæ ſubjaceat ultioni.

Cunctis autem, eidem loco ſua jura ſervantibus, ſit pax Domini noſtri Jeſu Chriſti, quatinus & hic fructum bonæ actionis percipiant & apud diſtrictum Judicem præmia æternæ pacis inveniant. Amen, Amen, Amen.

S. Petrus S. Paulus, Locus Monogramatis.
Clemens Papa 4.
Oculi mei ſemper ad———uum
Ego Clemens Catholicæ Eccleſiæ Epiſcopus.
Ego Odo, Tuſculan. Epiſcopus.
Ego Stephanus, Preneſtinus Epiſcopus.
Ego Frater Johannes, Port. & Sanctæ Rufinæ Epiſcopus.
Ego Radulphus, Albanen. Epiſcopus.
Ego Henricus, Oſtien. & Velletren. Epiſcopus.
Ego Ancherus, Titulo Sanctæ Praxedis Presbiter Cardinalis.
Ego Willielmus, Tituli Sancti Marci Presbiter Cardinalis.
Ego Frater Anibaldus, Baſilicæ Chriſti Apoſtolorum Presbiter Cardinalis.
Ego Attamanus, Sanctæ Mariæ in via lata Diaconus Cardinalis.
Ego Johannes, Sancti Nicholai in Carcere Tulliano Diaconus Cardinalis.
Ego Jacobus, Sanctæ Mariæ in Coſmydin Diaconus Cardinalis.
Ego Gottifridus, Sancti Gregorii ad velum aureum Diaconus Cardinalis.
Ego Ubertus, Sancti Euſtachii Diaconus Cardinalis.

Dat. Peruſii, per manum magiſtri Michaelis de Tholoſa Sanctæ Romanæ Eccleſiæ Vicecancellarii, 2 Non. Novembris. Indictione Nona. Incarnationis anno 1265. Pontificatus vero Domini Clementis Papæ 4ti, anno primo.

Sub filis ſericis flavi rubeique coloris.

NUM. CCCCX.

Fœd. & Convent. Vol. II. p. 748. A.D. 1472. A. 12. E. 4. Ex Autogr.

Confirmatio Poſſeſſionum & Privilegiorum Monaſterii de Heverynglaund *Ordinis Sancti* Auguſtini *in Diæceſi* Norwicenſi, *per* Sixtum *Quartum Papam.*

SIXTUS *Epiſcopus*, Servus Servorum Dei, Dilectis Filiis *Priori & Conventui Monaſterii de Heverynglaund*, per Priorem foliti gubernari, Ordinis Sancti Auguſtini Norwicenſis Diæceſis, Salutem & Apoſtolicam Benedictionem.

Cum a nobis petitur quod juſtum eſt & honeſtum, tam Vigor Æquitatis quam ordo exigit Rationis ut id, per ſolicitudinem Officii noſtri, ad debitum perducatur effectum.

Ea propter Dilecti in Domino Filii, veſtris juſtis Poſtulationibus grato concurrentes Aſſenſu, omnes Libertates & Immunitates, a Predeceſſoribus noſtris Romanis Pontificibus, ſive per Privilegia vel alia Indulta, vobis & Monaſterio veſtro Conceſſas, necnon Libertates & Exemptiones Secularium Exactionum a Regibus & Principibus ac aliis Chriſti Fidelibus vobis & eidem Monaſterio rationabiliter Indultas, ſpecialiter autem Decimas, Primitias, Fructus, Redditus, Proventus, Domos, Ortos, Terras, Vineas, Prata, Paſcua, Silvas, Nemora, Molendina, aliaque Mobilia & Immobilia Bona ad Monaſterium prædictum legitime ſpectantia, ſicut ea omnia juſte & pacifice poſſidetis, vobis & per vos eidem Monaſterio Auctoritate Apoſtolica *Confirmamus*, & præſentis Scripti Patrocinio *Communimus*; ſalva in prædictis Decimis Moderatione Concilii Generalis.

Nulli ergo Hominum liceat hanc Paginam noſtræ Confirmationis, & Communitionis infringere, &c.

Dat. *Romæ* apud *Sanctum Petrum*, Anno Incarnationis Dominicæ Milleſimo Quadringenteſimo Septuageſimo Primo, Tertio Id. Martii, Pontificatus noſtri Anno Primo.

Mar A. de Vilano.

Bandetus per comput.

Super Plicam,

Per Londene.

B. LUNENSIS.

Sub Filis ſericis flavi rubeique Coloris.

NUM. CCCCXI.

Fœd. & Convent. Vol. 13. p. 310 A.D. 1511. A. 3. H. 8. Pat. 3. H. 8. p. 1. m. 5.

Licentia a Rege Henrico *Octavo Abbati & Conventui de* Kenelworth, *Canonicorum Sancti* Auguſtini, *quod ipſi adquirere poſſent Terras, & alios Redditus Annui Valoris Quadraginta Librarum.*

Rex omnibus ad quos &c. Salutem.

CUM Monaſterium Canonicorum Beatæ Mariæ de Kenelworth, in Comitatu noſtro *Warwicæ*, de Fundatione & Patronatu noſtris exiſtat, ac pro eo quod *Abbas & Conventus* ejuſdem Monaſterii & eorum Succeſſores unam Miſſam ſolempnem de Nomine Jheſu quolibet die Veneris per Annum (Die Paraſceves dumtaxat excepto) ad Laudem & Honorem Omnipotentis Dei, cum una Collecta ſpeciali in eadem Miſſa, pro ſalubri Statu *Noſtro* & *Katerinæ* Conſortis noſtræ, necnon cum ab hac Luce migraverimus unam aliam Col-

lectum, specialem pro Animabus nostris celebrare intendunt imperpetuum.

Ac etiam pro eo quod prædictum Monasterium tantis Possessionibus congruis minus sufficienter Dotatum modo existat,

Sciatis quod Nos,

Nedum Præmissa verum etiam Animarum nostrarum Salutem meritò contemplantes, ac ob singularem Devotionem quam in prædictam Missam de dulcissimo Nomine Jhesu gerimus & specialiter quod tale Opus magnificum misericorditer in Domino inceptum aliquo casu emergente non cedat in Ruinam seu Vastitatem, de Gratia nostra speciali, ad Laudem & Honorem Omnipotentis Dei, ac intemeratæ Virginis Mariæ Matris ejus in cujus Honorem dictum Monasterium Fundatum existit & omnium Sanctorum Cœli, necnon ad Augmentum Divini Cultus in eodem Monasterio,

Dedimus & Concessimus Licentiam, ac, pro Nobis & Hæredibus nostris, quantum in nobis est, per Præsentes, Licentiam Damus & Concedimus prædictis nunc *Abbati & Conventui* & eorum Successoribus quod ipsi Terras, Tenementa & Redditus Annui Valoris *Quadraginta Librarum*, ultra Reprisas, quæ de Nobis seu de quocunque alio tenentur in Capite, adquirere ac aliis mediis & Modis quibus melius fecerint, Sibi & Successoribus suis in suos proprios usus, pro perpetuo possidenda, optinere possint & valeant;

Habenda & Tenenda omnia prædicta Terras, Tenementa & Redditus, Annui Valoris *Quadraginta Librarum*, ultra Reprisas, per præfatos *Abbatem & Conventum* & eorum Successores adquirenda, aut aliter, ut præmittitur optinenda, eisdem *Abbati & Conventui* & eorum Successoribus imperpetuum in *Manum Mortuam*, absque Fine seu Feodo Nobis in Cancellaria nostra sive in Hanaperio Cancellariæ nostræ proindè reddendo seu solvendo; Statuto de Terris & Tenementis ad *Manum Mortuam* non ponendis edito in aliquo non obstante.

Eo quod expressa Mentio de aliis Donis sive Concessionibus, præfatis *Abbati & Conventui*, & Successoribus suis per Nos vel Progenitores nostros perantea factis, in Præsentibus minime facta existit, aut aliquo alio Statuto, Actu, sive Ordinatione, in contrarium factis, non obstantibus.

In cujus &c.

Teste Rege apud *Westmonasterium* decimo tertio die Novembris.

Per Breve de Privato Sigillo.

NUM. CCCCXII.

Penes Wil, Stanford de Salford Abbatis in Com. Warwicensi, Arm.

Deditio Abbatiæ de Kenelworth *Ordinis Sancti* Augustini *in Manus Regis* Henrici *Octavi per Abbatem & Conventum.*

OMNIBUS Christi Fidelibus ad quos presens scriptum pervenerit *Simon Jekes* Abbas Monasterii sive Abbatie beate *Marie* Virginis de *Kenelworth* in Comitatu *Warrewici* Ordinis Sancti *Augustini* & ejusdem loci Conventus salutem in Domino sempiternam. Noveritis nos prefatos Abbatem & Conventum unanimi assensu & consensu nostris animis deliberatis ita scienter & mero motu nostris ultro & sponte dedisse concessisse & per presentes damus concedimus reddimus & confirmamus illustrissimo Principi & Domino nostro *Henrico* octavo dei gratia Anglie Francie Regi & ei Totum dictum Monasterium sive Abbatiam nostram de *Kenelworth* ac totum scitum, fundum, circuitum & precinctum ejusdem, necnon omnia & singula maneria dominia terras tenementa possessiones hereditamenta & jura nostra tam infra dictum Commitatum *Warrewici* quam infra Comitatus Glouc̃estrie, Wigornie, Northamptonie, Buckinghamie, Somersetie, Oxonie & alibi infra Regnum *Anglie Wallie* Marchias eorundem eidem Monasterio sive Abbatie de *Kenelworth* spectantia, Habenda & tenenda & gaudenda dictum Monasterium Dominia Maneria & cetera premissa cum pertinentiis prefato invictissimo Principi & Domino nostro Regi heredibus & assignatis suis imperpetuum. In quorum testimonium nos prefati Abbas & Conventus huic scripto sigillum nostrum commune apponi fecimus. Dat. decimo quinto die Aprilis anno Regni dicti Domini nostri Regis vicesimo nono.

Concordat cum recordo quoad premissa & examinatum per

THO. RAVENSCROFT

NUM. CCCCXIII.

Carta Willielmi Vavassour *de una carucata terræ & dimidia Priori & Canonicis de* Bolton *in Comitatu* Eboracensi *concessa.*

Transcriptum penes nobilem Walterum Calverley Baronettum.

WILLIELMUS Vavassour omnibus Sancte Ecclesie fidelibus salutem. Sciatis me concensu Roberti & Malgeri filiorum meorum concessisse & presenti carta confirmasse Deo & Ecclesie Sancte Marie Boeltunie & Canonicis ibidem deo servientibus unam carrucatam terre & dimidiam in Jedona cum omnibus pertinenciis suis in Bosco & Plano, aquis & pasturis in liberam & perpetuam elemosinam, quam Robertus filius Malgeri Avunculus meus dedit prefate ecclesie & Canonicis in liberam & puram elemosinam. Quare volo ut prefata ecclesia & Canonici Boeltuni habeant & teneant & imperpetuum possideant totam terram predictam cum omnibus pertinenciis suis bene & in pace, libere & quiete, & solutam ab omni seculari servicio & consuetudine & exactione. Hiis Testibus, Alano de Jedona & Thoma fratre suo, Galfrido de Difford, Ada de Butebroe, Ricardo de Cletero, Alberto de Altun, & filio ejus Waltero, Willielmo Malleverer, & Willielmo filio Rodberti & Willielmo de Crane.

NUM. CCCCXIV.

Vid. *Carta* Simonis de Braam *de una bovata terræ in* Overyedon, Adæ *filio* Thomæ de Mouchant *conceſſa, reddendo inde annuatim* 10d *Priori de* Bolton, *Capitali Domino.*

SCIANT preſentes & futuri quod ego Simon de Braam conceſſi, dedi & hac preſenti carta mea confirmavi Ade filio Thome de Mouhant unam bovatam terre in villa de Over-yeadon, ſcilicet illam bovatam quæ vocatur terra Mareſchalli, Tenendam & habendam dictam bovatam terre cum pertinentiis, communiis & aiſiamentis predicto Ade & heredibus ſuis de capitali Domino libere & quiete bene & in pace imperpetuum, Reddendo inde annuatim capitali Domino, ſcilicet Priori de Boulton ad feſtum Sancti Martini & ad Pentecoſtem decem denarios pro omni ſervicio ſeculari. Et ego predictus Simon & heredes mei dictam bovatam terre cum communiis, aiſiamentis & omnibus pertinentiis predicto Ade & heredibus ſuis & ſuis aſſignatis imperpetuum warrantizabimus. In cujus rei teſtimonium huic preſenti carte mee ſigillum meum appoſui. Hiis teſtibus, Domino Simone Warde, Domino Johanne Warde, Waltero de Hawkeſword, Matheo de Roudon, Johanne de Chelbray, & aliis.

Carta Johannis filii Johannis de Chelleray per quam Roberto de Horbery & Margaretæ uxori ejus unam bovatam terræ in Superiore Yedon concedit, teſtatur Priorem de Boulton capitalem Dominum fuiſſe ejuſdem terræ, & ei reddebat annuatim pro ipſa decem denarios.

Carta Richardi de Chelleray de uno meſſuagio & una bovata Terræ in villa de Over Yedon idem teſtatur de Dominio dicti Prioris in eiſdem, reddendo inde 10d eidem.

Idem teſtatur carta Richardi Bateman de Giſelay de dimidio tofto & crofto & dimidia bovata terræ in Yedon Johanni filio Adæ Chapman de Yedon conceſſis, reddendo inde eidem Priori de Boulton, quinque denarios annuatim, quod & confirmatur per cartam Johannis Chapman de Bramhop.

NUM. CCCCXV.

Penes Rad. Thoresby de Leedes in Com. Ebor. Armig. *Carta* Alani de Wintworth *de una acra terræ conceſſa Canonicis Beatæ* Mariæ *de* Boulton, *in agro* Eboracenſi.

SCIANT præſentes & futuri quod ego Alanus filius Richardi de Wintwrthe, dedi, conceſſi, quietum clamavi, & hac preſenti carta confirmavi de me & heredibus meis Deo & Eccleſiæ Beatæ Mariæ de Boulton & Canonicis ibidem Deo ſervientibus, pro quadam ſumma pecuniæ mihi pro manibus perſoluta, totum jus & clamium, quod unquam habui, vel aliquando habere potui in una acra terræ, cum omnibus pertinentiis ſuis in campis de Wyntewrthe jacente verſus Oldehawe infra dominicum prædictorum Canonicorum, habendam & tenendam prædictis Canonicis & eorum ſucceſſoribus, libere, quiete & integre, cum omnibus pertinentiis & aiſiamentis ad dictam terram pertinentibus, ſine aliquo retenemento mihi & heredibus meis quod inde exigi poſſit vel vendicari. Ego vero Alanus & heredes mei totam terram prædictam cum omnibus pertinentiis ſuis prædictis Canonicis & eorum ſucceſſoribus imperpetuum warrantizabimus, acquietabimus & defendemus. In hujus rei teſtimonium præſenti ſcripto ſigillum meum appoſui. Hiis teſtibus, Willielmo de Streta, Willielmo ſubtus viam in Wyntewrthe, Nicholao de eadem, Rogero de Berew, Willielmo del Weſthalle in Wyntwrth, Henrico del Stede.

NUM. CCCCXVI.

Bulla Alexandri *Sexti Papæ de Prioratu de* Monteſonte *Ordinis Sancti* Auguſtini *ſupprimendo.*

Fœd. & Convent. Vol. 12. *p.* 562. *A. D.* 1492. *A.* 10, *H.* 7. *Ex Originali.*

Regiſtrata apud me L. PODOGATHARUM.

ALEXANDER *Epiſcopus* Servus Servorum Dei, Venerabili Fratri Epiſcopo Dunelmenſi, & Dilectis Filiis *Adriano Caſtellen*, Canonico Eccleſiæ Londinenſis, ac Officiali Cantuarienſis, Salutem & Apoſtolicam Benedictionem.

Romanus Pontifex, in Apoſtolicæ Dignitatis ſpecula conſtitutus, circa Monaſteriorum ac Religioſorum locorum omnium Statum in melius commutandum diligenter proſpicit & intendit, prout pia Catholicorum Regum devotio expoſcit, & id in Domino conſpicit ſalubriter expedire.

Exhibita ſiquidem nobis nuper, pro parte Cariſſimi in Chriſto filii noſtri *Henrici Angliæ* Regis Illuſtris, Petitio continebat, quod ipſe,

Provide attendens quod Prioratus de *Montisfunt*, alias *Monteſonte* Ordinis Sancti *Auguſtini* Wintonienſis Diæceſis,

Qui Conventualis exiſtit, & de Jure Patronatus *Regis Angliæ* pro tempore exiſtentis, ex Privilegio Apoſtolico, cui hactenus in aliquo non extitit derogatum, fore dinoſcitur, in quo, retroactis temporibus, cum *illius Priore* pro tempore exiſtente *Undecim Canonici* vel circa inibi in Divinis ſervientes reſidere conſueverunt, & etiam ex Fundatione dicti Prioratus debebant & tenebantur,

Adeo defecit, ut in illo *Prior cum Tribus Canonicis* vix reſideant, nec etiam ſpes habeatur quod alii dicti Ordinis Canonici haberi poſſint, cum in dicto Regno dicti Ordinis Canonici non ſine Difficultate reperiantur,

Summopere deſiderat dictum Prioratum, illiuſque Ordinem & Prioris Dignitatem ac, ſi qua ſit, Dependentiam penitus Supprimi & Extingui, ac in Collegiatam Eccleſiam Secularem, cum una Dignitate, quæ inibi Præpoſitura ſeu Decanatus nuncupetur, & inibi Dignitas principalis exiſtat & aliquibus Canonicatibus & Præbendis erigi, quod ad Decorem & Venuſtatem dictæ Eccleſiæ, poſtquam, ſicut præfertur, erecta fuerit, Divinique Cultus Augmentum & animarum Salutem in ea cedet,

Quare pro parte *præfati Regis*,

Aſſerentis Fructus, Redditus & Proventus dicti Prioratus Centum & Viginti Librarum Sterlingorum, Quingentos & Triginta Ducatos vel circa conſtituentium,

conſtituentium, ſecundum communem exiſtimationem, Valorem Annuum non excedere,

Nobis fuit humiliter ſupplicatum ut Prioratum, Dignitatem, Prioris Ordinem, &, ſi qua ſit, Dependentiam hujuſmodi penitus Supprimere & Extinguere, illumque in Eccleſiam Collegiatam cum communi Menſa, Archa, Burſa, Capitulo & aliis Collegialibus Inſigniis, ac una Dignitate quæ inibi Præpoſitura ſeu Decanatus nuncupetur, ac aliquibus Canonicatibus & Præbendis erigere, ac Jus Patronatus & Præſentandi Perſonas Ydoneas ad Decanatum ſeu Præpoſituram, necnon Canonicatus & Præbendas erigendas hujuſmodi præfato *Henrico Regi* ſuiſque Succeſſoribus dicti Regni Regibus pro tempore exiſtentibus in perpetuum concedere & aſſignare, aliaſque in Præmiſſis opportune providere de Benignitate Apoſtolica dignaremur,

Nos igitur, qui Divini Cultus Augmentum & Eccleſiarum ac Locorum Eccleſiaſticorum omnium Decorem & Venuſtatem noſtris potiſſimum temporibus ſupremis deſideramus affectibus, de prædictis certam Notitiam non habentes, hujuſmodi Supplicationibus inclinati, Diſcretioni veſtræ per Apoſtolica Scripta mandamus quatinus Vos, vel duo aut unus veſtrum de Præmiſſis omnibus & ſingulis Auctoritate noſtra vos diligenter informetis, &, ſi per Informationem eandem ita eſſe reppereritis, Prioratum, Ordinem, Nomen & Dignitatem, ac Dependentiam hujuſmodi dicta Auctoritate penitus Supprimatis & Extinguatis, illumque in Eccleſiam Secularem Collegiatam, cum communi Menſa, Archa, Burſa, Capitulo & aliis Collegialibus Inſigniis, ac una Dignitate, quæ inibi Præpoſitura ſeu Decanatus nuncupetur, & aliquibus Canonicatibus & Præbendis, prout Facultates dicti Prioratus ſuppetent, ſine alicujus Præjudicio erigatis, ac Fructus, Redditus & Proventus ejuſdem Prioratus inter Præpoſituram ſive Decanatum & Canonicatus & Præbendas erigendas hujuſmodi prout vobis videbitur dividatis, illiſque reſpective pro eorum Dote aſſignetis, necnon Jus Patronatus & præſentandi Ordinario Loci ad Præpoſituram & Decanatum ac Canonicatus & Præbendas erigendas hujuſmodi, *Henrico* & Succeſſoribus præfatis dicti Regni Regibus pro tempore exiſtentibus imperpetuum concedatis, ac Præpoſito ſive Decano necnon Capitulo præfatis aliqua Statuta laudabilia & honeſta, ſacris Canonibus non contraria condendi dicta Auctoritate Licentiam largiamini, ita quod Cedente vel Decedente moderno dicti Prioratus *Priore*, ſeu Prioratum prædictum alias quomodolibet Dimittente, liceat Decano ſive Præpoſito, qui tunc fuerit ac Capitulo præfatis, per Se, vel alium ſeu alios corporaliter Poſſeſſionem dicti Prioratus, Juriumque & Pertinentiarum omnium ejuſdem propria Auctoritate libere Apprehendere ac perpetuo Retinere, illorumque Fructus, Redditus & Proventus in ſuos ac Decanatus & Præpoſituræ necnon Canonicatus & Præbendas ac menſæ prædictorum, juxta Diviſionem per Vos deſuper faciendam uſus utilitatemque convertere, Diœceſani loci & cum ſuis alterius Licentia ſuper hoc minime requiſita,

Non obſtantibus Apoſtolicis ac bonæ memoriæ *Octonis* & *Octoboni* olim in dicto Regno Apoſtolicæ Sedis Legatorum, necnon in Provincialibus & Synodalibus Conciliis editis Generalibus vel Specialibus Conſtitutionibus ac Ordinationibus ac Statutis & Conſuetudinibus Prioratus & Ordinis prædictorum, Juramento, Confirmatione Apoſtolica vel quavis Firmitate alia roboratis, contrariis quibuſcumque aut ſi aliqui ſuper Proviſionibus ſibi faciendis de Prioratibus hujuſmodi ſpeciales vel aliis Beneficiis Eccleſiaſticis in illis partibus Generales dictæ Sedis vel Legatorum ejus Litteras impetrarint, etiamſi per eos ad Inhibitionem, Reſervationem & Decretum vel alias quomodolibet ſit Proceſſum, quas quidem Litteras & Proceſſus habitos per eaſdem & inde ſecuta quæcumque ad dictum Prioratum Volumus non extendi, ſed nullum per hoc eis, quoad aſſecutionem Beneficiorum aliorum præjudicium generari, & quibuſlibet aliis Privilegiis, Indulgentiis & Litteris Apoſtolicis generalibus vel ſpecialibus quorumcunque Tenorum exiſtant, per quæ Præſentibus non expreſſa vel totaliter non inſerta, Effectus eorum impediri valeat quomodolibet vel differri & de quibus quorumque totis Tenoribus de verbo ad verbum habenda ſit in noſtris Litteris mentio ſpecialis; Nos enim ex nunc irritum decernimus & Inane ſi ſecus ſuper hiis a quoquam quavis Auctoritate ſcienter vel ignoranter contigerit attemptari.

Dat. *Romæ apud Sanctum Petrum* Anno Incarnationis Dominicæ Milleſimo Quadringenteſimo Nonageſimo Quarto. Quarto Non. Octobris. Pontificatus noſtri anno Tertio.

L. PODOCATHARUS.
R. DE VULTERRIS.

Alexander *Papa Sextus.*
Sub filis cannabeis.

NUM. CCCCXVII.

Carta Regis Edwardi *tertii, pro Abbate* Sancti Auguſtini Briſtolliæ, *de non veniendo ad Parliamentum.*

Fad. & Conv. Vol. 5. p. 246. A. D. 1341. A. 15. E. 3. Pat. 15 E. 3. p. 1. m. 13.

Rex omnibus ad quos &c. ſalutem.

MONSTRAVIT Nobis, dilectus Nobis in Chriſto, Abbas Sancti Auguſtini Briſtoll, quod, licet ipſe non teneat Baroniam, ſeu aliquo alio modo de nobis in Capite, nec Domus ſua prædicta de Fundatione Progenitorum noſtrorum, quondam Regum Angliæ, ſeu noſtra exiſtat, per quod de veniendo ad Parliamenta, ſeu Concilia noſtra de Jure ſummoniri debeat,

Idemque Abbas, ſeu Prædeceſſores ſui, ad veniendum ad Parliamenta & Concilia hujuſmodi, ante annum Regni noſtri Angliæ decimum, Summoniti non fuerint, ſicuti nec debebant,

Dicto tamen Anno Decimo, per Procurationem & Abettum quorundam Æmulorum ſuorum, & poſtmodum continue, idem Abbas ad Parliamenta & Concilia noſtra voluntarie Summonitus fuit, & hucuſque, prætextu Summonitionis ad hujuſmodi Parliamenta & Concilia noſtra, multipliciter & indebite Gravatus extitit, & indies exiſtit,

Super quo ſupplicavit nobis dictus Abbas, ut ſibi ſuper hoc providere de Remedio dignaremur;

Et quia prædictus Abbas, ſeu Prædeceſſores ſui prædicti, ante prædictum Annum Decimum, de veniendo ad hujuſmodi Parliamenta & Concilia dictorum Progenitorum noſtrorum, ſeu noſtra ſummoniti non fuerint, ſicut per Inſpectionem Rotulorum Cancellariæ noſtræ nobis conſtat,

Nos,

Nos,

Conſideratione prædictorum, volentes Securitati & Quieti prædicti Abbatis & Succeſſorum ſuorum in hac parte providere,

Volumus & concedimus pro Nobis & Hæredibus noſtris, quod idem Abbas, aut Succeſſores ſui de veniendo ad Parliamenta & Concilia noſtra, vel Hæredum noſtrorum, futuris temporibus, nullatenus ſummoneantur, nec, occaſione non-adventus ſui ad Parliamenta & Concilia hujuſmodi, per Nos, vel Hæredes noſtros, ſeu Hæredum noſtrorum quoſcumque, occaſionentur, impetiantur, moleſtentur in aliquo, ſeu graventur; ita tamen quod ipſi in Procuratores, ad hujuſmodi Parliamenta & Concilia mittendos per Clerum, conſentiant, &, ut moris eſt, pro Expenſis contribuant eorundem,

In cujus &c.

Teſte Rege apud Weſtmonaſterium ſecundo die Maii.

Per Breve de Privato Sigillo.

NUM. CCCCXVIII.

Fœdera & Convent. &c. p. 607. A. D. 1256. A. 40. H. 3. Ex Autogr.

Bulla pro Monaſterio de Pochele, *in Monaſtico* Poghele.

ALEXANDER Epiſcopus ſervus ſervorum Dei dilectis filiis Priori & Conventui Monaſterii de Pochele, Ordinis Sancti Auguſtini, Saresbirienſis Dioceſis, ſalutem & Apoſtolicam Benedictionem.

Devotionis veſtræ precibus inclinati, ut, cum generale fuerit interdictum, liceat vobis, clauſis januis, non pulſatis campanis, excommunicatis & interdictis excluſis, ac voce ſuppreſſa divina officia celebrare, vobis auctoritate præſentium indulgemus, dummodo cauſam non dederitis interdictioni, nec id vobis contingat ſpecialiter interdici.

Dat. Anagniæ 10 Kal. Octob. Pontificatus noſtri anno ſecundo.

Plumbeo ſigillo a filis ſericis flavi rubeique coloris.

NUM. CCCCXIX.

Ib. p. 610. A. D. 1256. A. 40. H. 3. Ex Autogr.

Bulla protectionis pro Monaſterio de Pochele.

ALEXANDER Epiſcopus ſervus ſervorum Dei, dilectis filiis Priori & Conventui Monaſterii de Pochele, Ordinis Sancti Auguſtini Sarisberien. Dioceſis, ſalutem & Apoſtolicam Benedictionem.

Sacroſancta Romana Eccleſia devotos & humiles filios ex aſſuetæ pietatis officio propenſius diligere conſuevit; &, ne pravorum hominum moleſtiis agitentur, eos, tanquam pia Mater, ſuæ protectionis munimine confovere.

Ea propter, dilecti in Domino Filii, veſtris juſtis poſtulationibus grato concurrentes aſſenſu, perſonas veſtras & locum, in quo divino eſtis obſequio mancipati, cum omnibus bonis, quæ inpræſentiarum rationabiliter poſſidetis, aut in futurum, præſtante Domino, juſtis modis poteritis adipiſci, ſub beati Petri & noſtra Protectione ſuſcipimus.

Specialiter autem Terras, Poſſeſſiones, Domos, Prata & Paſcua, Sylvas, Redditus, Decimas & alia bona veſtra, ſicut ea omnia juſte & pacifice poſſidetis, vobis, &, per vos, Monaſterio veſtro confirmamus, & præſentis ſcripti patrocinio communimus; ſalva in prædictis Decimis moderatione Concilii generalis.

Nulli ergo omnino hominum liceat &c.

Dat. Anagniæ 5 Kal. Octobr. Pontificatus noſtri anno ſecundo.

Sub filis ſericis flavi rubeique coloris.

NUM. CCCCXX.

Carta Prioris & Conventus Sancti Nicholai de Drax de terra conceſſa Johanni filio Nicholai Oggoteby.

Autog. penes Radulph. Thoresby de Leedes in Com. Ebor. Armig.

OMNIBUS Chriſti fidelibus hoc ſcriptum viſuris vel audituris Johannes Prior de Drax & ejuſdem loci Conventus ſalutem eternam in Domino. Noverit univerſitas veſtra nos communi aſſenſu totius capituli noſtri dediſſe, conceſſiſſe & hac preſenti carta confirmaſſe Johanni filio Nicholai de Oggoteby, pro homagio & ſervitio ſuo unum toftum & unam bovatam terræ arabilis in territorio de Oggoteby cum omnibus pertinentiis ſuis; illud ſcilicet toftum quod Robertus Boy aliquando de nobis tenuit, & illam bovatam terræ quam idem Johannes & Robertus de Barneby in eadem villa aliquando de nobis tenuerunt; habendum & tenendum prædictum tenementum prædicto Johanni & heredibus ſuis, libere, quiete, integre, bene, in pace, in feodo & hereditate, cum omnibus pertinentiis ſuis & ayſiamentis in pratis, & paſturis, in moris, & turberis, in viis & ſemitis, in aquis & Waſtis, & omnibus aliis locis infra villam & extra ad dictum tenementum pertinentibus, reddendo inde annuatim nobis & ſucceſſoribus noſtris unam Marcam argenti, ſcilicet, dimidiam Marcam ad Pentecoſtem, & dimidiam Marcam ad feſtum Sancti Martini in yeme, pro omni ſeculari ſervitio, exactione, conſuetudine, & demanda. Nos autem dicti J. Prior & Conventus, & ſucceſſores noſtri prædicto Johanni & heredibus ſuis totum prædictum tenementum, cum omnibus pertinentiis ſuis per prædictum ſervitium per omnia ſicut prædictum eſt contra omnes gentes warantizabimus, adquietabimus & defendemus, quemadmodum donatores noſtri nobis warantizaverunt, quod erit, deo dante in perpetuum. Et ut hæc donatio noſtra, conceſſio & cartæ præſentis confirmatio rata & ſtabilis perſeveret, præſenti ſcripto ſigillum capituli noſtri appoſuimus. Hiis teſtibus, Domino Willielmo de Atton, Roberto de Habtorp, Johanne de Klyle, Richardo filio ejus, Roberto filio Adæ de Oggoteby, Waltero filio Hugonis de eadem, Hugone filio Petri de eadem, & aliis.

NUM. CCCCXXI.

Fœd. & Convent. Vol. 5. p. 49. A. D. 1338. A. 12. E. 3. Aleman 12. E. 3. p. 1. m. 10.

De Mutuo ab Abbate de Thornton, *pro Paſſagio Regis* Edwardi *tertii.*

Rex omnibus ad quos &c, ſalutem.

SCIATIS nos recepiſſe de dilecto nobis in Chriſto, Abbate de Thornton, per manus dilecti Clerici noſtri, Roberti de Wodehouſe, Archidiaconi Richemundiæ, Theſaurarii, & Camerariorum noſtrorum,

Ex cauſa Mutui, nobis, pro Paſſagio noſtro, verſus partes tranſmarinas, per præfatum Abbatem facti,

Unum Calicem Aureum, cum Patena, Ponderis Quinquaginta & Octo Solidorum & Quinque Denariorum, & Pretii Triginta & Septem Librarum, Decem & Novem Solidorum, & Quinque Denariorum,

Quem quidem Calicem, cum Patena, eidem Abbati reſtituere, vel ei Sexaginta & Quindecim Libras, Decem & Octo Solidos, & Decem Denarios (ſi iidem Calix & Patena ſibi non reſtituantur) ſolvere promittimus bona fide.

In cujus &c.

Teſte Rege apud Sanctum Edmundum tertio die Junii.

Per ipſum Regem & Concilium.

NUM. CCCCXXII.

Fœd. & Convent. Vol. 14. *p.* 241. *A. D.* 1528. *A.* 20. *H.* 8. *Ex Originali.*

Bulla Clementis *ſeptimi Papæ pro Suppreſſione Monaſterii de* Ipſwich *& erectione Collegii Scolarium in eodem.*

Regiſtrata in Camera Apoſtolica de mandato Reverendiſſimi Cardinalis Sanctorum Quatuor.

B. MOTTA.

CLEMENS *Epiſcopus Servus Servorum Dei*, Dilecto Filio, *Thomæ Tituli Sanctæ Ceciliæ Presbitero Cardinali Eboracenſi* nuncupato in Regno Angliæ, noſtro & Apoſtolicæ Sedis Legato de Latere, Salutem & Apoſtolicam Benedictionem.

Literarum Studia quibus Virtus excolitur, eam merito apud Nos rationem obtinent, ut cum nihil æque ad Mores Hominum componendos, ex præſcriptoque Legis Evangelicæ formandos conducere arbitremur, illa ſemper fovere, augere & ampliare ſtudentes, ſanctos etiam in hoc propoſitum aliorum Conatus ſummis ampliſſimiſque Favoribus proprio animi Motu ſemper proſequamur.

Cum itaque *Circumſpectio tua* Nobis nuper exponi fecerit, quod ipſa quæ jam in Alma Academia Oxonienſi celeberimum Auctoritate per Nos ſibi conceſſa Scholarium Collegium, in quo omnium Diſciplinarum Schola atque exercitatio Deo Duce, futura eſt, fæliciſſime inſtituit, animo etiam meditatur ad informandam excolendamque in primis Literis Juventutem aliud in Solo ſuo natali Collegium veluti perpetuum nutriendorum Ingeniorum Seminarium futurum conſtruere, inibique quoſdam Presbyteros & Clericos, qui divina Officia celebrent certum etiam Puerorum Numerum ali Grammaticaque inſtrui facere ſummo Deſiderio intendas;

Nos igitur, conſiderantes, omnes *Circumſpectionis tuæ Cogitatus, ad Reipublicæ Chriſtianæ & Fidei Catholicæ Exaltationem eſſe intentos, ac ab omnibus commendandos, ac Deo & Hominibus fore acceptos*, illis libenter annuimus ac ad Effectum perducere cupientes, Motu proprio, non ad alicujus Nobis ſuper hoc oblatæ Petitionis Inſtantiam, ſed de noſtra mera Deliberatione, ac certa Scientia *Circumſpectioni tuæ in Monaſterio*, per Priorem gubernari ſolito, *Sancti Petri Canonicorum Regularium Ordinis Sancti Auguſtini in Oppido ſive Villa de Ipſwich*, Norwicenſis Diœceſis ſituato, ſi ad hoc Cariſſimi in Chriſto Filii noſtri *Henrici Octavi Angliæ Regis* Illuſtris *Fidei Defenſoris* acceſſerit Aſſenſus, Nomen Monaſterii & Dignitatem Prioratus, necnon Ordinem hujuſmodi ac Dependentiam Auctoritate noſtra Supprimendi penitus ac Extinguendi, ac Canonicorum ibidem degentium Perſonas ad alia Loca ſive Monaſteria ejuſdem ſeu alterius Ordinis Transferendi, necnon Suppreſſis Monaſterii Nomine, Dignitate, Ordine ac Dependentia hujuſmodi *Nomen Collegii Clericorum Secularium* imponendi & Collegium hujuſmodi Inſtituendi, ac illi omnes & ſingulos ſic ſuppreſſi Monaſterii Fructus cujuſcunque naturæ aut qualitatis fuerint ſive ſint, Oblationes, Decimæ aut Penſiones quæcunque ratione Unionis, Appropriationis aut alio quocunque Jure generali vel ſpeciali Præſcriptionis aut alias prædicto Monaſterio ſpectantes & pertinentes, necnon omnia & ſingula prædicti Monaſterii Bona mobilia ſive immobilia, de quorum omnium tam Bonorum eſtimatione quam Reddituum, Fructuum, & Proventuum Monaſterii prædicti vero Valore ſumus certiorati, & hic pro expreſſis volumus haberi, ea *dicto Collegio in Villa ſive Oppido de Ipſwich* dictæ Norwicenſis Diœceſis Extruendo perpetuo Applicandi & Appropriandi, & cum omnibus ſuis Privilegiis, Juribus, Dependentiis & Appendentiis & Pertinentiis univerſis pleno & integro Jure *ad Collegium* prædictum Transferendi, eidem quoque Eccleſias Parochiales Sancti *Petri*, Sancti *Nicholai*, Sancti *Clementis* Sanctæ *Mariæ Reyæ* infra Villam de Ipſwich prædictam ſituatas, necnon Eccleſias Parochiales de *Werſtede* & *Cretynghme* dictæ Norwicenſis Diœceſis dicto Monaſterio Sancti *Petri*, antea unitas & impropriatas Uniendi, ſimiliter Annectendi & Appropriandi, prout Nos etiam potiori pro cautela in eventum Suppreſſionis hujuſmodi, Unimus, Appropriamus, & Incorporamus, alia denique omnia & ſingula, circa Inſtitutionem, Erectionem, & Nominationem *Collegii prædicti*, Statutorum etiam, Conſtitutionum Editionem & Promulgationem, ſub illis modis & formis, quæ *tuæ Circumſpectioni* convenire videbuntur, ac etiam quæ ad ſtabiliendam, confirmandam, & perpetuandam Bonorum, Terrarum, Fructuum, Proventuum prædicti Monaſterii ſic Suppreſſi Poſſeſſionem *prædicto Collegio* pacifice in futuro habendam & tenendam vel neceſſaria videbuntur aut opportuna, per Pœnas & Cenſuras Eccleſiaſticas, vel alias quomodocumque Faciendi, Statuendi & Exequendi plenam, integram & liberam Tenore Præſentium Concedimus & Facultatem, præſenteſque Literas ad hoc extendimus & ampliamus non obſtantibus quibuſcunque Apoſtolicis ac Bonæ Memoriæ *Ottonis* &c.

Nulli

Nulli ergo Hominum liceat hanc Paginam noſtræ Extenſionis, Ampliationis, Derogationis & Diſpenſationis infringere, &c.

Dat. in *Urbe Veteri* Anno Incarnationis Dominicæ Milleſimo Quingenteſimo Vigeſimo octavo, Pridie Id. Maii, Pontificatus noſtri Anno Quinto.

CLEMENS SEPTIMUS PAPA.

B. MOTTA.

Sub Sigillo Plumbeo pendente a filis ſericis flavi rubeique colorum.

NUM. CCCCXXIII.

Penes Cl. Walt. Calverley de Calverley in Com. Ebor. Baronettum.

Carta Aliciæ, *filiæ* Roberti Scot, *de Eſſarto de* Daterode *conceſſo Canonicis de* Wdekirk.

SCIANT omnes preſentes, quod ego Alicia filia Roberti Scoti conceſſi & confirmavi donationem quam fecit Simon de Ferſelay maritus meus ex adquiſitu ſuo Deo & Sancte Marie de Wdekirk, & Canonicis de Sancto Oſwaldo ibidem Deo ſervientibus, ſcilicet unam acram terre in Tyrſale cum edificiis que Hugo filius Roberti tenuit & unum Eſſartum quod vocatur Daterode. Hanc autem conceſſionem & confirmationem Ego & heredes mei predictis Canonicis in perpetuum & contra omnes homines warantizabimus. Et in hujus rei teſtimonium huic ſcripto ſigillum meum appoſui. Hiis teſtibus, Richardo de Tonga, Johanne de Tilly, Johanne de Papelay, Richardo fratre ſuo, Henrico de Thingelau, Simone filio Jordani, Ada hujus carte ſcriptore, & multis aliis.

Deeſt ſigillum.

NUM. CCCCXXIV.

Penes Rad. Thoresby de Leedes, in Com. Ebor. Armig

Carta H. *Prioris & Conventus de* Kirkeham *de terris ad firmam conceſſis.*

OMNIBUS has literas viſuris vel audituris *H.* Prior & Conventus de *Kirkeham* ſalutem. Noveritis nos conceſſiſſe, & ad firmam dimiſiſſe Waltero Venatori de Berghertorp duas bovatas terre cum pertinentiis in Berghertorp; duas ſcilicet bovatas terre de dimidia carrucata terre quam habemus in dominico in eadem villa, que jacent propinquiores ſoli cum tofto remotiore a ſole. Tenendas & habendas cum omnibus pertinentiis, libertatibus & aiſiamentis infra villam & extra——— libere & quiete ab omnibus ſervitiis & demandis. Reddendo nobis annuatim xx ſolidos pro omnibus, dimidium ad Pentecoſtem, & dimidium ad feſtum Sancti Martini &——————molendinum novum de Berghertorp ad forum aliorum ejuſdem ville. Et nos Prior & Conventus predictas duas bovatas terre warantizabimus defendemus, & adquietabimus. Illo autem defuncto predicta terra cum toſto & edificiis nobis libera & quieta remanebunt, ſalva uxori ſue quam habuerit veſtura illius anni tamen pro firma predicta viginti ſolidorum ad dictos terminos. Teſte capitulo noſtro.

Carta hæc indentata, abſque ſigillo, & anno, & multum obeſa.

NUM. CCCCXXV.

Penes Rad. Thoresby de Leedes in Com. Ebor. Armig.

Carta Willielmi de Winteworth de undecim acris terræ conceſſis Monachis Beatæ Mariæ Magdalenæ de Bretona, in agro Leiceſtrienſi.

SCIANT præſentes & futuri quod ego Willielmus de Wintewrk filius Hugonis filii Henrici de prænominata villa, conceſſi & præſenti carta mea confirmavi, ex dono patris mei Deo & Beatæ Mariæ Magdalene de Brettona, & Monachis ibidem Deo ſervientibus & ſervituris, undecim acras terræ de dominio meo in Wintewrk, ſcilicet, unam acram & dimidiam ad caput villæ apud orientem, & unam acram in Langefurlangel, & dimidiam acram verſus molendinum; & dimidiam acram verſus chiminum de Waht, & cæteras acras in campo ſicuti jacent, cum tota communione & cum omnibus aſiamentis prædictæ villæ, ſcilicet, in boſco, in plano, in pratis, in aquis, in paſcuis, in introitibus & in exitibus, ſolas, quietas & liberas ab omni ſervitio in puram & perpetuam elemoſinam. Hiis teſtibus. Johanne Tirel, Willielmo de Peniggift, Simone de Tanciſley, Simone Clerico de Wirkisburg, Hugone filio Alani, Rogero de Suiniſhefd, Radulpho de Wahd, Petro de Hudliſt, Roberto de Karlent, Ada filio Aki de Bretton, & multis aliis.

NUM. CCCCXXVI.

Fœd. & Convent. &c. Vol. 2. p. 234 A. D. 1283. A. 11. Ed. 1. Ex Autogr.

Pro Monaſterio de Wilkes Ordinis Sancti Auguſtini London Dioc.

MARTINUS Epiſcopus ſervus ſervorum Dei, dilecto filio Priori de Letherigham Norwicen. Dioc. ſalutem & Apoſtolicam benedictionem.

Ad audientiam noſtram pervenit, quod tam dilectæ in Chriſto filiæ Prioriſſa & Conventus Monaſterii de Wilkes, Ordinis Sancti Auguſtini, Londonien. Dioc. quam illæ quæ in dicto Monaſterio præceſſerunt eaſdem, decimas, terras, domos, redditus, nemora, prata, paſcua, molendina, jura, juriſdictiones, maneria, poſſeſſiones, & quædam alia bona ipſius Monaſterii, datis ſuper hoc litteris, interpoſitis juramentis, & pœnis adjectis, in gravem ipſius Monaſterii læſionem, nonnullis Clericis & Laicis, aliquibus eorum ad vitam, quibuſdam vero ad non modicum tempus, & aliis perpetuo ad firmam, vel ſub cenſu annuo, conceſſerunt, quorum aliqui, ſuper hiis, confirmationis litteras, in forma communi, dicuntur a ſede Apoſtolica impetraſſe.

Quia veri noſtri intereſt læſis monaſteriis ſubvenire, diſcretioni tuæ per Apoſtolica ſcripta mandamus,

damus, quatinus ea, quæ de bonis ejuſdem Monaſterii, per conceſſiones hujuſmodi, alienata inveneris illicite vel diſtracta, non obſtantibus litteris, renunciationibus, juramentis, pœnis & confirmationibus ſupradictis, ad jus & proprietatem ejuſdem Monaſterii ſtudeas legitime revocare.

Contradictores per cenſuram eccleſiaſticam, appellatione poſtpoſita, compeſcendo. Teſtes autem qui fuerint nominati, ſi ſe gratia, odio, vel timore ſubtraxerint, cenſura ſimili, appellatione ceſſante, compellas veritati teſtimonium perhibere.

Dat. apud Urbem veterem Non. Januar. Pontificatus noſtri anno ſecundo.

Sub filo canabi.

NUM. CCCCXXVII.

Ib. p. 238. Eodem anno. Ex autogr.

Pro Monaſterio de Wikes, Ordinis Sancti Benedicti London. Dioceſ.

MARTINUS Epiſcopus ſervus ſervorum Dei, dilecto filio Priori Sanctæ Mariæ de Letherigham Norwicen. Dioc. ſalutem & Apoſtolicam benedictionem.

Ad audientiam noſtram pervenit, quod tam dilectæ in Chriſto filiæ Prioriſſa & Conventus Monaſterii de Wikes, per Prioriſſam ſoliti gubernari, ordinis Sancti Benedicti Londonienſis Dioc. quam illæ quæ in eodem Monaſterio, præceſſerunt eaſdem, decimas, redditus, terras, domos, vineas, prata, paſcua, nemora, molendina, jura, juriſdictiones, & quædam alia bona ad monaſterium ipſum ſpectantia, datis ſuper hoc litteris, juramentis interpoſitis, factis renunciationibus, pœnis adjectis, confectis exinde publicis inſtrumentis, in gravem ejuſdem Monaſterii læſionem, nonnullis clericis & laicis, aliquibus eorum ad vitam, quibuſdam vero ad non modicum tempus, & aliis perpetuo ad firmam, vel ſub cenſu annuo, conceſſerunt; quorum aliqui dicuntur ſuper hiis, confirmationis litteras, in forma communi, a ſede Apoſtolica impetraſſe.

Quia vero noſtra intereſt læſis Monaſteriis providere, Diſcretioni tuæ per Apoſtolica ſcripta mandamus, quatinus ea, quæ de bonis ipſius Monaſterii per conceſſiones hujuſmodi alienata inveneris, illicite vel diſtracta, non obſtantibus litteris, juramentis, renunciationibus, pœnis, inſtrumentis & confirmationibus ſupradictis, ad jus & proprietatem ejuſdem Monaſterii ſtudeas legitime revocare.

Contradictores per cenſuram eccleſiaſticam, appellatione poſtpoſita, compeſcendo; teſtes autem qui fuerint nominati, ſi ſe gratia, odio, vel timore ſubtraxerint, cenſura conſimili, appellatione ceſſante, compellas veritati teſtimonium perhibere.

Dat. apud Urbem veterem Idus Februar. Pontificatus noſtri anno ſecundo.

Sub filo canabeo.

Duas iſtas Bullas ſic inveni, cum nullum diſcrimen ſit inter eas, niſi quod eſt in nomine & in ordine, nam quoad tempus pauci dies ſunt inter Nonas Januarii & Idus Februarii.

NUM. CCCCXXVIII.

Regiſtrum Abbatiæ Beatæ Mariæ *& Sancti* Bernardi *de* Lacock, *penes Generoſum* Iverium Talbot *de* Lacock *in agro* Wiltonienſi *Armigerum.*

fol. 1. a.

Carta Fundationis Abbatiæ de Lacock *per* Elam *Comitiſſam.*

SCIANT preſentes & futuri quod ego Ela Comitiſſa Sarum, pro Deo & pro anima Comitis Willielmi Longeſpeie mariti mei, & omnium anteceſſorum ſuorum & meorum, & pro ſalute mea & Willielmi Longeſpeie filii mei primogeniti, & omnium aliorum liberorum meorum & heredum meorum, in viduitate & ligia poteſtate mea, dedi & conceſſi & preſenti carta mea confirmavi Deo & beate Marie & ſancto Bernardo Manerium meum de Lacock cum advocatione Eccleſie ejuſdem manerii & cum omnibus pertinentiis ſuis & libertatibus & liberis conſuetudinibus in omnibus locis & in omnibus rebus ſine aliquo retinemento ad faciendam ibidem Abbathiam monialium quam volo nominari locum beate Marie. Quare volo ut Abbatiſſe & Moniales ibidem Deo imperpetuum ſerviture habeant & teneant totum predictum manerium cum pertinentiis ſuis in liberam, puram & perpetuam elemoſinam, ſolutum penitus & quietum ab omni ſeculari ſervicio pertinente ad dominum Regem & Ballivos ſuos & ad me & ad heredes meos, & ab omni modo ſervicii & exactionis quocumque caſu poſſit exigi de terra illa. Et ego Ela & heredes mei warantizabimus, defendemus & aquietabimus prefatis monialibus totum prefatum manerium cum advocatione Eccleſie & omnibus aliis pertinenciis ſuis ita liberum & quietum ſicut aliqua elemoſina liberius dari poteſt verſus omnes homines & feminas imperpetuum. Hiis teſtibus, Huberto de Burgo Comite Cancie Juſticiario Anglie, Willielmo Moreſcallo Comite Pembroke, Willielmo de Warrene Comite Surreye, Petro filio Herberti, Hugone de Nevile, Radulfo filio Nichole Seneſcallo Domini Regis, Johanne Daco, Henrico de Albenaco & multis aliis.

Hæc charta habetur in Monaſt. Vol. 2^do^. *p.* 342, *hic autem inſeritur eo quod hic fit mentio de Sancto* Bernardo, *qui in illo exemplari non nominatur.*

NUM. CCCCXXIX.

Alia Carta ejuſdem Elæ *Comitiſſæ.*

fol. 1. b.

SCIANT preſentes & futuri quod ego Ela Comitiſſa Sarum pro Deo & pro anima Comitis Willelmi Longeſpeie mariti mei & omnium anteceſſorum ſuorum & meorum, & pro ſalute mea & Willelmi Longeſpeie filii mei primogeniti & omnium aliorum liberorum meorum & heredum meorum, in viditate & ligia poteſtate mea, dedi & conceſſi & preſenti carta mea confirmavi Deo & beate Marie & ſancto Bernardo & ſanctimonialibus

bus apud Lacock Deo ſervientibus manerium meum de Lacock cum advocatione Eccleſie ejuſdem manerii & cum omnibus pertinenciis ſuis, & manerium de Hatherop cum omnibus pertinentiis ſuis, & manerium de Biſſopeſtre cum omnibus pertinenciis ſuis, & medietatem manerii de Hedrington cum omnibus pertinenciis ſuis que me contingunt per finalem concordiam inter Humfridum de Boun & me in Curia Domini Regis factam de honore de Treubrigge; & Advocationem Eccleſie de Winterbourn Syreveton cum omnibus libertatibus & liberis conſuetudinibus in omnibus locis & in omnibus rebus ſine aliquo retinemento. Quare volo quod moniales apud Lacok deo imperpetuum ſerviture habeant & teneant tota predicta maneria in liberam, puram & perpetuam elemoſinam, ſoluta penitus & quieta ab omni ſeculari ſervicio pertinente ad dominum Regem & Ballivos ſuos, & ad me & ad heredes meos & ab omni modo ſervicii & exactionis quocunque caſu poſſit exigi de dictis terris. Et ego Ela & heredes mei warrantizabimus, defendemus & acquietabimus prefatis monialibus tota prefata maneria cum dictis advocationibus Eccleſiarum de Winterbourn Spreueton, ſcilicet & Lacok, & cum omnibus aliis pertinentiis ſuis ita libera & quieta ſicut aliqua elemoſina liberius dari poteſt contra omnes homines & feminas imperpetuum. Hiis teſtibus, Domino Waltero de Godarvile, Thoma de Ebelelbourn, Nicholao Malemains, Ada Rectore de Gateſden, Ricardo Longeſpeye, Johanne de Moul, Magiſtro Rogero de Stokes, Domino Rogero de Baskervile, Petro de Salceto, Domino Petro Perſona de Treubrigge, Philippo de Depeford Clerico, Thoma Makerel Clerico, Roberto de Holte Clerico, & aliis.

NUM. CCCCXXX.

Willielmus Longeſpeye *confirmat Donationem* Elæ *matris ſuæ.*

fol. 2. a.

UNIVERSIS ſancte Matris Eccleſie filiis ad quos preſens ſcriptum pervenerit Willielmus Longeſpeye ſalutem in domino. Noverit univerſitas veſtra nos cartam venerabilis matris noſtre Ele Comitiſſe Sarum in hiis verbis inſpexiſſe.

fol. 2. b. *(Hic repetit primam cartam dictæ Comitiſſæ de verbo ad verbum ſicut ſuperius & deinde procedit in hæc verba.)* Hanc igitur donationem & conceſſionem ratam & gratam habentes eam ſicut carta dicte Ele Matris noſtre teſtatur preſenti pagina ſigilli noſtri impreſſione munita confirmavimus. Hiis teſtibus, Huberto de Burgo Comite Cancie, Juſticiario Anglie, Willelmo Comite Pembroke, Willelmo de Warenne Comite Surreye, Petro filio Herberti, Hugone de Nevile, Radulfo filio Nicholai Seneſcallo Domini Regis, Johanne Daco, Henrico de Albeneto & multis aliis.

fol. 2. b. Idem Willielmus Longeſpeye per aliam cartam ſuam recitat & confirmat ſecundam cartam matris ſuæ ſicut ſuperius, iiſdem teſtibus.

fol. 3. b. Willielmus Longeſpeye filius ſupradicti Willielmi per cartam ſuam confirmat eandem donationem, aviæ ſuæ cartam recitans de verbo ad verbum.

NUM. CCCCXXXI.

Henricus *tertius Rex* Angliæ *confirmat Donationem* Elæ *Comitiſſæ.*

fol. 4. b.

HENRICUS dei gratia Rex Anglie, &c. Archiepiſcopis, Epiſcopis, Abbatibus, Prioribus, Comitibus, Baronibus, Juſticiariis, Vicecomitibus, Prepoſitis, Miniſtris, & omnibus Baillivis & Fidelibus ſuis, ſalutem. Inſpeximus Cartam Ele Comitiſſe Sarum in hec verba. *(Hic recitat de verbo ad verbum primam Cartam dicte Comitiſſe, & deinde procedit in hunc modum)* Nos igitur hanc donationem & conceſſionem ratam & gratam habentes eam pro nobis & heredibus noſtris concedimus & ſigillo noſtro confirmamus. Hiis teſtibus, predicto Hugone de Burgo Comite Cancie Juſticiario Anglie, Stephano de Segrave, Philippo de Albeneto, Radulfo filio Nicholai, Johanne filio Philippi, Ricardo filio Hugonis, Radulfo de Ralege, Henrico de Capella & aliis. Dat. per manum venerabilis patris R. Ciceſtrenſis Epiſcopi cancellarii noſtri apud Weſton xxxi die Januarii, anno Regni xiiii°.

NUM. CCCCXXXII.

Conventio inter Elam *Comitiſſam & Rectorem Eccleſiæ de* Lacock *circa immunitatem dictæ Eccleſiæ parochialis.*

fol. 5. a.

CONVENIT inter dominam Comitiſſam Sarum requirentem aſſenſum Johannis Rectoris Eccleſie de Lacock ad edificandam abbathiam monialium in parochia ſua de Lacok ex una parte, & eundem Johannem Rectorem ex altera, videlicet, quod dicta Ela Comitiſſa ut predictum ipſius propoſitum ingreſſum pacificum penitus & progreſſum perpetuo ſortiretur obligavit ſe & heredes ſuos per preſens ſcriptum de omnimoda indemnitate dicte Eccleſie de Lacok inperpetuum conſervanda tam in decimis majoribus & minoribus quarumcunque rerum, ſecundum quod debentur a laicis decimari quam in ſepulturis mortuorum, & in obventionibus & legatis & in aliis quibuſcumque proventibus jure paſtorali ad Eccleſiam pertinentibus memoratam, non obſtante aliquo privilegio generali vel ſpeciali impetrato vel in poſterum impetrando; Ita tamen quod liceat libere familie abbatiſſe predicte quocumque voluerint alibi ſive in vita ſive in morte eccleſiaſtica percipere ſacramenta & oblationes facere & legata. Capellani vero qui in abbathia jam dicta divina pro tempore celebrabunt Rectori prefate Eccleſie Parochialis fidelitatem jurabunt de indempnitate ejuſdem eccleſie conſervanda; & cum fuerit ibi Abbatiſſa diſponente domino conſtituta, ipſa & ejus conventus per cartam ſuam cavebunt de indempnitate omnimoda dicte matricis Eccleſie conſervanda ſicut predictum eſt. Et hoc faciet queque Abbatiſſa poſt aliam. Quod ſi forte actis ibi aliquibus indiſcrete limam correctionis apponere ſit neceſſe, dicta Comitiſſa dictam domum juriſdictioni Epiſcopi & Capituli Sarum ſubjecit, ac ejuſdem exceſſus commiſit eiſ-

dem appellatione poſtpoſita corrigendos. Ut autem iſta conventio robur optineat perpetue firmitatis confectum eſt inter prefatos Comitiſſam & Rectorem preſens Cyrographum bipartitum, cujus partes hinc inde acceptate & ſigillis eorum ſignate remaneant penes ipſos in iſtius conventionis perpetuum argumentum. Actum apud Saresburiam in preſentia domini Roberti Sarisburienſis Epiſcopi, Domini Walteri Decani, Rogeri Precentoris, Roberti Cancellarii, Edmundi Theſaurarii, tertio Nonas Aprilis, Anno gratie M°. CC°. XX°. Nono.

NUM. CCCCXXXIII.

fol. 5 b. Robertus *Epiſcopus* Sarisburienſis *cartas* Elæ Comitiſſæ, *& Regis* Henrici *tertii de fundatione Abbatiæ de* Lacock *confirmat.*

UNIVERSIS ſancte Matris Eccleſie filiis ad quos preſens ſcriptum pervenerit Robertus miſeratione divina Sarisburienſis Eccleſie miniſter humilis ſalutem eternam in domino. Cartam dilecte in Chriſto filie Nobilis Ele Comitiſſe Sarum inſpeximus in hæc verba. *(Hic recitat de verbo ad verbum Cartam dictæ Comitiſſæ ſicut ſuperius, & poſt eam Cartam confirmationis Regis Henrici tertii ſicut ſupra, & deinde procedit in hæc verba)* Quamobrem ex commiſſa nobis cura paſtoralis officii eorum vota divinitus inſpirata quorum per cotidianam inſtantiam ſolicitudinem gerimus tenemur ex juſtitie debito & ex gratie beneficio paterna diligentia promovere quod dicta nobilis in hac parte tam ſalubri conſilio providit affectione ſincera proſequendum duximus & favore. Nolentes quod tam pii tam ſancti propoſiti conſummatio retardetur per quod & cultus dei creſcere & eccleſie decor per ſpiritus ſancti gratiam magnifice poterit dilatari; habito igitur cum dilectis filiis Capituli ſuper hiis cum debita deliberatione tractatu, inſpecto etiam cyrographo inter Comitiſſam predictam & Johannem eccleſie de Lacok Rectorem de indempnitate eccleſie memorate confecto, pulſati inſuper devotis ſupplicationibus W. Longeſpeye ejuſdem Comitiſſe filii & heredis de voluntate gratiſſima & aſſenſu unanimi dilectorum in Chriſto filiorum ac fratrum noſtrorum dictorum W. Decani & Capituli Sarum ob honorem & reverentiam dei & glorioſe genetricis ſue ſemperque virginis Marie, & ad cultum ampliandum divinum auctoritate pontificali concedimus quod predicta Ela Comitiſſa abbathiam fundet & conſtruat in manerio ſupradicto de Lacok, ac moniales de ordine Sancti Auguſtini ibidem conſtituat; ſtatuentes ut quecumque fuerint ibi pro tempore conſtitute ejuſdem ſancti regulam ſimiliter & ordinem exerceant & in perpetuum imitentur, & eccleſie Sarum & nobis noſtriſque ſucceſſoribus per omnia & in omnibus canonice perpetuis temporibus ſint ſubjecte; Salva etiam indempnitate per omnia ſancte Matris eccleſie, ſicut in memorato cyrographo continetur quod quidem in ſuo robore in perpetuum ſtatuimus duraturum. Quod ut robur optineat perpetue firmitatis preſens ſcriptum ſigillo noſtro & ſigillo capituli noſtri fecimus communiri. Dat. apud Remmesberiam per manum W. de Purl clerici noſtri, xii Kal. Maii, pontificatus noſtri anno primo. Hiis teſtibus, Domino W. Decano, R. Precentore, R. Cancellario & E. Theſaurario Sarum, Magiſtris W. Archidiacono Berkeſire, H. Teyſſon, R. de Croſhal, Thoma de Ebelesborn, & W. de Len. Gilberto de Stapelbrig, & P. Picot Cantore Sarum. Magiſtris Thoma de Warwick & Johanne de Bermingham clericis noſtris, Waltero & Ricardo Capellanis noſtris & multis aliis.

NUM. CCCCXXXIV.

W. Longeſpeye per cartam ſuam promittit quod nihil exiget contra cyrographum inter ipſam & ſe confectum ratione cartæ quam mater ſua Ela Comitiſſa ei fecit de conceſſione maneriorum ſuorum, &c. fol. 7. a.

Jordanus de Heydon dedit Abbatiſſæ de Lacock & Conventui ejuſdem loci duas acras terræ arabilis in campis de Hatton, pro qua conceſſione dicta Abbatiſſa dedit ei tres marcas & dimidiam in Gerſuma. fol. 7. b.

W. Longeſpeye iterum confirmat omnes Donationes matris ſuæ. fol. 8. a.

NUM. CCCCXXXV.

Carta Henrici *tertii Regis* Angliæ *de Mercato Monialibus conceſſo apud* Lacock.

HENRICUS dei gratia Rex Anglie Dominus Hibernie, Dux Normannie & Aquitanie, Comes Andegavie, Archiepiſcopis, Epiſcopis, Abbatibus, Prioribus, Comitibus, Baronibus, Juſticiariis, Vicecomitibus, Prepoſitis, Miniſtris & omnibus Ballivis & fidelibus ſuis ſalutem. Sciatis nos conceſſiſſe & hac carta noſtra confirmaſſe pro nobis & heredibus noſtris dilectis nobis in Chriſto Ele Abbatiſſe de Lacock & Monialibus ibidem deo ſervientibus quod ipſe & ſucceſſores earum in perpetuum habeant quoddam mercatum ad manerium ſuum de Lacok ſingulis ſeptimanis per diem martis niſi mercatum illud ſit ad nocumentum vicinorum mercatorum. Quare volumus & firmiter precipimus pro nobis & heredibus noſtris quod predicte Ela Abbatiſſa & Moniales ibidem deo ſervientes & ſucceſſores earum in perpetuum habeant & teneant predictum mercatum apud manerium predictum de Lacok, bene & in pace & libere & quiete cum omnibus libertatibus & liberis conſuetudinibus ad hujuſmodi mercatum pertinentibus, ſicut predictum eſt. Hiis teſtibus, venerabilibus patribus W. Eboracenſi Archiepiſcopo, W. Karleolenſi, W. Wigornienſi, & W. Exonienſi Epiſcopis. B. Comite le Bigot, W. de Cantulo, Johanne filio Galfridi, Galfrido Diſpenſario, Waltero de Lintona, & aliis. Dat. per manum noſtram apud Porteſmouth ſexto die Maii, anno Regni noſtri viceſimo ſexto.

NUM. CCCCXXXVI.

fol. 9. a. SEQUUNTUR in Regiſtro iſtæ Cartæ, viz. Conventio inter W. Comitem Sarum, & B. Bluet vicinum ſuum ſuper Advocatione Eccleſiæ de Lacock, quod unus eorum habeat Donationem dictæ Eccleſiæ una vice & alter altera vice, & quod neuter eorum poſſit alienare dictam Advocationem.

Carta W. Longeſpeye confirmans Monialibus de Lacock Manerium de Lacock & Manerium de Hætherop, & injungens Militibus & libere tenentibus ut faciant omnia ſervitia ſua predictis Monialibus.

fol. 9. b. Repetuntur Cartæ W. Longeſpeye duæ, & Henrici Regis qnæ ſupra habentur NUM. CCCCXXXIV. & NUM. CCCCXXXV.

NUM. CCCCXXXVII.

fol. 10. b. *Carta* Henrici *tertii Regis* Angliæ *de Feria Monialibus de* Lacock *conceſſa.*

HENRICUS dei gratia Rex Angliæ, &c. Archiepiſcopis, Epiſcopis, Abbatibus, Prioribus, Comitibus, Baronibus, Juſticiariis, Vicecomitibus, Prepoſitis, Miniſtris, & omnibus fidelibus & Ballivis ſuis ſalutem. Sciatis nos conceſſiſſe & hac Carta noſtra confirmaſſe pro nobis & heredibus noſtris Prioriſſe de Lacock & monialibus ibidem deo ſervientibus quod ipſe & ſucceſſores ſui habeant in perpetuum quandam Feriam apud manerium de Lacok duraturam per tres dies, ſcilicet, in vigilia & in die & in craſtino tranſlationis Sancti Thome Martyris, niſi feria illa ſit ad nocumentum vicinarum Feriarum. Quare volumus & firmiter precipimus pro nobis & heredibus noſtris quod predicte Prioriſſa & Moniales & ſucceſſores ſui habeant & teneant in perpetuum Feriam predictam bene & in pace libere & quiete & integre cum omnibus libertatibus & liberis conſuetudinibus ad hujuſmodi Ferias pertinentibus niſi Feria illa ſit ad nocumentum Feriarum vicinarum, ſicut predictum eſt. Hiis teſtibus, W. de Raleg Theſaurario Exon. Aumarico de ſancto Amando, Johanne filio Galfridi, Johanne filio Philippi, Bartholomeo Pecch. Johanne de Pleſſeis, Hamone filio Philippi, & aliis. Dat. per manum venerabilis patris Radulphi Ciceſtrenſis Epiſcopi & Cancellarii noſtri, apud Wyndeſhour ſeptimo die Auguſti, anno Regni noſtri viceſimo primo.

NUM. CCCCXXXVIII.

fol. 11. a. *Carta Regis* Henrici *tertii de Boſco mortuo Monialibus de* Lacok *conceſſo.*

HENRICUS dei gratia Rex Anglie, &c. omnibus Ballivis & fidelibus ſuis ad quos preſentes littere pervenerint ſalutem. Sciatis nos conceſſiſſe dilecte nobis in Chriſto Abbatiſſe de Lacok quod ſingulis ſeptimanis habeat unam carectam ſeme! itinerantem in foreſta noſtra de Melkeſham ad mortuum boſcum ad focum ſuum ſine dampno eidem foreſte quandiu nobis placuerit. In cujus rei teſtimonium literas noſtras eidem Abbatiſſe fieri fecimus patentes. Teſte meipſo apud Porteſmouth ſexto die Maii, anno Regni noſtri xxvi°.

NUM. CCCCXXXIX.

Carta ejuſdem Regis Henrici *de Placea in Foreſta Monialibus de* Lacok *conceſſa.*

HENRICUS dei gratia Rex Anglie, Dominus Hibernie & Dux Aquitanie, Archiepiſcopis, Epiſcopis, Abbatibus, Prioribus, Comitibus, Baronibus, Juſticiariis, Vicecomitibus, Miniſtris & omnibus Baillivis & fidelibus ſuis ſalutem. Noverit univerſitas veſtra quod cum dilecta affinis noſtra Ela dicta Patrona domus de Lacok nos attente rogaſſet ut eidem domui ſue ad ſuſtentationem ſuam de gratia noſtra ſubveniremus de una carectata buſte diurna de mortuo vel ſicco boſco vel de viridi in foreſta noſtra de Melkeſham & per inquiſitionem captam inde per dilectum & fidelem noſtrum Robertum Walerauns tunc Juſticiarium foreſte noſtre citra Trentam fieri fecimus acceptiſſemus quod mortuus vel ſiccus boſcus non ſufficeret ad unam carectatam diurnam, & quod utilius eſſet nobis aſſignare Abbatiſſe & Monialibus dicte domus quandam placeam in quadam parte foreſte, nos pro ſalute anime noſtre & animarum anteceſſorum noſtrorum & heredum noſtrorum dedimus, conceſſimus & hac carta noſtra confirmavimus pro nobis & heredibus noſtris predictis Abbatiſſe & Monialibus quadraginta acras boſci in predicta foreſta noſtra per perticam noſtram de foreſta infra metas ſubſcriptas, viz. de haya & foſſato de Lunteſleye aſcendendo juxta Wodenesdick uſque deſuper viam que vocatur Haggeſtrete verſus Chetowe & deſuper ipſam viam uſque parvam Heſewych ad foſſatum quod vocatur Aldefritheſdich, & de dicto foſſato de Aldefritheſdich uſque ad predictum foſſatum & haiam de Lunteſleye juxta Mileſtile ex parte Auſtrali, habendas & tenendas eiſdem Abbatiſſe & Monialibus & ſucceſſoribus ſuis ad ſuſtentationem domus ſue de nobis & heredibus noſtris in liberam, puram & perpetuam elemoſynam quietas de vaſto & regardo & de viſu foreſtariorum viridariorum & de omnibus aliis ad foreſtam & foreſtarios viridarios & eorum miniſtros pertinentibus. Ita tamen quod liceat eiſdem monialibus placeam illam foſſato & haya pro voluntate ſua includere ita quod fere noſtre eam ingredi non poſſint & eam ſic incluſam ſibi & ſucceſſoribus ſuis tenere in perpetuum. Et ſi contingat quod Fere noſtre per defectum clauſure ſue placeam illam ingrediantur fere ille nobis remaneant capiende ad voluntatem noſtram. Ita quod cum voluerint dicte moniales placeam illam reincludant quod fere noſtre eam ingredi non poſſint ſicut predictum eſt. Hiis teſtibus, Ricardo de Clare Comite Glouceſtrie & Herefordie, Rogero le Bigot Comite Norfolcie & Mareſcallo Anglie, Hugone le Bigot Juſticiario Anglie, Philippo Baſſet, Johanne Merunſell Theſaurario Eborum, Johanne de Burgo, Henrico de Bathowia, Rogero de Thurkelby, Gilberto

Gilberto de Preſton, Nicholao de Hauſlo & aliis. Datum per manum noſtram apud Weſtmonaſterium tertio die Junii, anno regni noſtri quadrageſimo quarto.

NUM. CCCCXL.

fol. 12. a. CONVENTIO inter Moniales de Lacock & Rogerum de Bloet perſonam de Lacok ſuper quodam Molendino cum ſtagno, & quodam Ponte a predictis monialibus erectis, viz. quod predictus perſona nihil poſſit exigere de monialibus nomine molendini, & quod eædem moniales teneantur predictum pontem erigere ſi ceciderit, & ſatisfaciant dicto perſonæ pro omnibus damnis ſi dictus pons non fuerit erectus.

fol. 12. b. Beatrix Abbatiſſa de Lacok & Willielmus Bluet Miles fecerunt inter ſe excambium terrarum. Dictus Miles dedit Abbatiſſe totam terram ſuam in la Scorteforlange continentem quinque acras jure hereditario in perpetuum, & quod moniales poſſint includere predictam terram & totam terram ſuam in Buriforlange, & etiam conceſſit unum fontem ſuper terram ſuam in Lackhameſleie, ita quod poſſent eum includere, & ultra quod poſſent moniales conducere aquam dicti fontis ſuper terras ejuſdem Willielmi ad aqueductum ſuum. Pro hac conceſſione moniales dederunt prædicto Willelmo Bluet croftam quam tenuit Thomas de Ponte & terram quam tenuit Alditha de la Hele, & terram quam Petrus Pulche tenuit & unam acram terræ in Wiveleſhange, & dimidiam acram terræ in la Nihoke, que omnes particulæ continent quinque acras.

fol. 13. b. Sequitur alia Carta de Aquæductu ſupradicto.

fol. 14. a. Conventio inter ſupradictum Willelmum Bluet & Moniales de Lacock de curſu aquæ ad Molendinum juxta Clauſtrum.

fol. 15. a. Roberti de Holta licentia conceſſa monialibus de Lacock ducendi aquam per terram ſuam.

Licentia Willelmi Bluet de eodem conductu.

fol. 17 a. Johannes Sewal per cartam ſuam confirmavit Julianæ de Lacock Abbatiſſæ & ejuſdem loci Conventui pro quatuor marcis argenti quas ei præ manibus dederunt omnia meſſuagia ſua in villa de Lacock. Cartæ præcedentes exhibent jus quod idem Johannes habuit in dictis meſſuagiis.

fol. 18. a. Ricardus Malloc quietum clamavit eidem Abbatiſſæ & Conventui totum jus quod habuit vel habere potuit in uno Meſſuagio in villa de Lacock.

Alditha Pilevel quietum clamavit Aliciæ Abbatiſſæ & Conventui de Lacock totum jus quod habuit in quodam Burgagio in villa de Lacock.

fol. 19. a. Willielmus de Chippeham Sciſſor dedit Beatrici Abbatiſſæ & Conventui de Lacock meſuagium cum Domibus, Curtilagiis & omnibus pertinentiis ſuis in villa de Lacock, pro qua Donatione dicta Abbatiſſa & Conventus dederunt ei quadraginta ſolidos ſterlingorum.

fol. 23. a. Nicholaus Flour conſenſu Mariæ uxoris ſuæ confirmavit donationem quam Johannes filius Rogeri de Hedyngton fecit per cartam ſuam Abbatiſſæ de Lacock & ejuſdem loci Conventui de omnibus Burgagiis ſeu Tenementis quæ aliquando contingebant & contigiſſe poterant prædictam Mariam uxorem ſuam nomine Dotis per mortem Rogeri de Hedyngton quondam viri ſui.

Nicholaus filius Rogeri de Hedyngton reddidit & conceſſit Abbatiſſæ & Conventui de Lacock omnia tenementa quæ de eis tenuit in Lacock. fol. 23. b.

Edwardus Sweyn de Lacock dedit & conceſſit Monialibus de Lacock totam terram & tenementum &c. quæ aliquando habuit vel habere potuit in Lacock, pro qua donatione dictæ Moniales conceſſerunt ei & Iſabellæ uxori ſuæ ad totam vitam utriuſque unam liberationem ſecundum quod continebatur in quodam ſcripto inde inter eos confecto. 24. a.

Edwardus Sweyn dedit eiſdem monialibus totam terram & tenementum quod Ricardus Pater ſuus habuit de Dono Ricardi de Wyck in Lacock & Lacham, & terram quam pater ſuus habuit de Willelmo Clodegiffre, & duas acras terræ in Stretforlanga, & unam Croftam quæ vocabatur Wodecroft in Lacock & Lacham, reddendo inde annuatim duodecim Denarios heredibus Ricardi de Wycke, & unum Obolum heredibus Willelmi Clodegilofre, & dimidiam libram Cumini hæredibus Ricardi Albi, & unum obolum heredibus Sewell, & unum Denarium Capellæ de Lacham ad Lumen Beatæ Mariæ, & unum obolum hæredibus Johannis filii Jordani, pro omni ſervitio ſeculari. 25. a.

Petrus de Briſtoll dedit Monialibus de Lacock duo meſſuagia cum pertinentiis in villa de Lacock, reddendo inde tres Obolos annuatim, Rogero de Hedryngton, & Hugoni Clerico unum Denarium pro omni ſervitio. 25. b.

Iſabella filia Roberti Burel pro decem marcis argenti ſibi præ manibus ſolutis relaxavit & quietum clamavit Monialibus de Lacock totum jus & clamium quod habuit in duabus virgatis terræ cum pertinentiis in Villa de Lacock & Natton. 26. b.

Willelmus Burel filius Iſabellæ ſupradictæ confirmavit Donationem matris ſuæ. 27. a.

Hugo de Lacock Clericus dimiſit monialibus de Lacock terram & tenementum quod habuit in villa de Natton de dono Thomæ de la Ford Clerici, pro qua dimiſſione dictæ moniales dederunt dicto Hugoni viginti & duas marcas ſterlingorum in gerſuma. 28. b.

Ricardus Purchas quietum clamavit Beatrici Abbatiſſæ & Monialibus de Lacock totum jus & clamium quod habuit in toto tenemento quod Willielmus de Donelis & Iſabella uxor ejus tenuerunt in Lacock apud Wycke, cum ædificiis, pratis, &c. pro qua quieta clamatione dictæ moniales dederunt prædicto Ricardo Purchas & Ricardo filio ſuo ad valenciam tertiæ partis prædictæ terræ excepto meſuagio ad totam vitam ſuam, reddendo inde annuatim unum Denarium pro omni ſervitio. 29. a.

Robertus de la Lupegate dedit Monialibus de Lacock duas acras & dimidiam terræ arabilis cum pertinentiis in cultura quæ vocatur Kechelcroft juxta novum clauſum dictæ domus de Lacock. 30. a.

Henricus Crok dedit eiſdem Quarreram inter terram Domini Sampſonis de la Bore & Walteri Campedene, cum libero ingreſſu & egreſſu quamdiu ipſa durare poterit. 30. b.

Robertus Abbas de Stanlega in Wilteſire & Conventus ejuſdem loci dederunt eiſdem Monialibus unam partem quarrariæ ſuæ de Haſelbyria habentem in latitudine ſexaginta & ſexdecim pedes & in Latitudine quicquid eorum fuit, ad capiendam petram quantam inde capere poterant, in eſcambium illius quarrariæ quam moniales emerunt de Henrico Crok. Dat. anno gratiæ M°. CC°. quadrageſimo primo, die Sancti Johannis ante portam Latinam.

Matheus filius Johannis Carpentarii dedit dictis Monialibus 33. b.

Monialibus unum meſuagium in villa de Lacock, pro qua donatione dictæ Moniales dederunt ei unam marcam Eſterlingorum.

fol. 34. b. Robertus de Holta conceſſit quod eædem Moniales liberam habeant poteſtatem fodiendi & aquam ſuam ducendi per terram ſuam, & conductum ſuum reparandi.

NUM. CCCCXLI.

35. b. *Carta* Willelmi *Epiſcopi* Sarum, *compoſitionem initam inter* Nicholaum Longeſpee *Rectorem Eccleſiæ de* Lacock, *& Moniales de* Lacock, *recitans & confirmans.*

PATEAT Univerſis quod nos Willelmus dei permiſſione Epiſcopus Sarum inſpeximus quandam compoſitionem initam inter diſcretum virum dominum Nicholaum Longeſpee Theſaurarium Eccleſie noſtre Sarum Rectorem Eccleſie de Lacock vero ſigillo dicti Domini Nicholai ſignatum ex parte una; & religioſas dominas dominam Julianam dei gratia Abbatiſſam Monaſterii de Lacock & ejus conventum ex altera, ſub eo qui ſequitur tenore. Univerſis ſancte Matris Eccleſie filiis preſentes literas inſpecturis Nicholaus Longeſpee Rector Eccleſie de Lacok Sarum Dyoceſis ſalutem in Domino. Ad univerſitatis veſtre notitiam tenore preſentium volo pervenire quod cum ſuſcitata eſſet querela inter me & religioſas Dominas, Dominam Julianam dei gratia Abbatiſſam Monaſterii de Lacok & ejus Conventum ſuper tertia parte decimarum garbarum de dominico ſuo provenientium, videlicet de terris hiis que jacent in le Hinhoc in Weteleye, in le Langeley, Suthbiria in Aſſeleye, in le Inlonde ſuper Cockeleye & in Monleſham, quas infra limites Parrochie mee de Lacok percipiunt, & ſe percipere debere dicunt Abbatiſſa & Conventus ſupradicte de dono venerabilis Domine, Domine Ele Longeſpee Comitiſſe Sarum Matris mee predicti Monaſterii Fundatricis. Hec tandem ad perpetue pacis fundamentum compoſitio inter nos amicabilis interceſſit, viz. quod ego quam tenuis & exilis ſit earum porcio decimarum predictarum quas ſine gravi detrimento predicte Eccleſie de Lacok percipere poſſunt & habere, quamque jugis & intenta ſit earum devocio apud deum devote perpendens, de voluntate & aſſenſu expreſſo Reverendi Patris Domini Willelmi dei gratia—— Epiſcopi ac venerabilium Dominorum Symonis Decani & Capituli Sarum pro me & ſucceſſoribus meis ſponte, pure & abſolute concedo ut dictum Monaſterium de Lacok & Santimoniales ibidem deo ſervientes & futuris temporibus ſerviture habeant, percipiant & in perpetuum poſſideant integre, pacifice & inconcuſſe tertiam partem decimarum predictarum de ſupradicto dominico ſuo proveniencium, ſicut a tempore fundacionis ſuæ perceperunt & percipiunt in preſenti. Renuncians ſimpliciter pro me & ſucceſſoribus meis omni exactioni, proſecutioni & juri quod michi & eiſdem competunt in hac parte vel in futurum competere poſſunt quoquo modo. In cujus rei teſtimonium preſens ſcriptum ſigilli mei impreſſione munivi. Hujus rei ſunt teſtes Dominus Johannes de Schryvenham vicarius perpetuus de Lacok, Willelmus de Wolleſleye vicarius de Kalne, Johannes vicarius de Canyngg, Benedictus de Lincoln Clericus, Willielmus ſcriptor, Johannes de Herterigg, Lamberbus de Roſcumbe, Nicholaus de Rudham & plures alii. Datum apud Kalne tertio Nonas Septembris, Anno Domini M°. CC°. Nonageſimo. Quam compoſitionem ratam habentes & acceptam ipſam auctoritate pontificali ad peticionem dictarum parcium de conſenſu Decani & Capituli Eccleſie noſtre Sarum duximus confirmandam. In cujus rei teſtimonium preſentes litteras tam ſigilli noſtri quam——Decani & Capituli noſtri Sarum impreſſione fecimus communiri. Datum apud Sunnyngg tercio decimo Kal. Aprilis, anno domini Milleſimo Ducenteſimo Nonageſimo, & conſecrationis noſtre ſecundo.

NUM. CCCCXLII.

Carta Edwardi *primi Regis* Angliæ *licentiam concedens* Roberto de Bardeneye *quod ipſe poſſit dare Monialibus de* Lacock *quædam tenementa & terras.* fol. 40. b.

EDWARDUS dei gratia Rex Anglie Dominus Hibernie & Dux Aquitanie, omnibus ad quos preſentes littere pervenerint ſalutem. Licet de communi concilio regni noſtri ſtatuerimus quod non liceat viris religioſis ſeu aliis ingredi feodum alicujus ita quod ad manum mortuam deveniat, ſine licencia noſtra & capitalis domini de quo res illa immediate tenetur; per finem tamen quem dilecta nobis in Chriſto Abbatiſſa de Lacok fecit nobiſcum in Cancellaria noſtra conceſſimus & licenciam dedimus pro nobis & heredibus noſtris quantum in nobis eſt Roberto de Bardeneye quod ipſe duo meſuagia & duas virgatas terre & dimidiam cum pertinentiis in Natton juxta Lacok dare poſſit & aſſignare prefate Abbatiſſe & Monialibus ejuſdem loci, Habenda & tenenda eiſdem Abbatiſſe & Monialibus & earum ſucceſſoribus in perpetuum. Et eiſdem Abbatiſſe & Monialibus quod ipſæ predicta meſuagia & terram cum pertinentiis a prefato Roberto recipere poſſint & tenere ſicut predictum eſt, tenore preſentium ſimiliter licentiam dedimus ſpecialem. Nolentes quod predictus Robertus aut heredes ſui, prefate Abbatiſſa & Moniales vel eorum ſucceſſores ratione ſtatuti predicti per nos vel heredes noſtros inde occaſionentur, moleſtentur in aliquo vel graventur. In cujus rei teſtimonium has litteras noſtras ſibi fieri fecimus patentes. Teſte meipſo apud Dunfermelin viceſimo quinto die Novembris, anno regni noſtri triceſimo ſecundo.

NUM. CCCCXLIII.

FINALIS Concordia facta in Curia Regis Edwardi primi apud Eboracum anno triceſimo ſecundo dicti Regis inter Johannam Abbatiſſam & Conventum de Lacock ex una parte & Robertum de Bardeneye ex altera de duobus meſuagiis duabus virgatis terræ & dimidia cum pertinentiis in Natton fol. 41. b.

juxta Lacock. Dictus Robertus recognovit predicta cum pertinentiis esse jus ipsius Abbatissæ & Ecclesiæ suæ, & pro hac recognitione Abbatissa dedit ei quadraginta marcas argenti.

Idem Robertus de Bardeneye per cartam suam dedit dictis Monialibus duo mesuagia & unam virgatam terræ & dimidiam in Natton & Lacock.

fol. 41. b. Idem per aliam cartam dedit eisdem omnes terras & omnia tenementa sua in Natton.

42. a. Willielmus filius Thomæ de la Chambre de Natton quietum clamavit dictis Monialibus totum jus quod habuit in quinque solidatis septem denariatis & una libra cymini annui redditus provenientis de terris & tenementis in Natton, & totum clamium quod habuit in dictis terris.

43. a. Willelmus Longespeye dedit eisdem totam terram de Cettre, exceptis feodis militum cum eorum serviciis & una virgata terræ, & una dimidia acra prati, & tota terra Elæ Comitissæ de Warwick.

b. Henricus tertius Rex Angliæ confirmavit prædictam donationem per cartam suam, de anno Regni sui tricesimo secundo.

49. a. Alicia de Cettre quietum clamavit dictis Monialibus totum jus quod habuit in una virgata terræ in villa de Cettra & in una Domo & placea in Lacock ante Portam Cymiterii Abbathiæ.

52. a. Anno regni Regis Henrici tertii tricesimo tertio Nicholaus de Hedyngton coram justiciariis Regis recognovit tres carucatas terræ cum pertinentiis in Cettra esse jus Monialium de Lacock.

b. Anno ejusdem Regis quinquagesimo secundo Walterus Giffard, Priores & Conventus de Bromore & Ferheg, Willielmus le Droys, Symon de Brokebyria & Benedictus Silvester concesserunt quod prædictæ Moniales imperpetuum tenerent clausum suum apud Ciclet tam vetus quam novum.

53. b. Johanna filia Willelmi Larcher quietum clamavit dictis Monialibus totum jus & clamium quod habuit in aliqua terra & tenemento & custodia nemoris de Chicled.

54. b. Walterus le Fauconer remisit Monialibus unam annuam carectatam virgarum de Bosco ipsarum de Chicklad quam debebant ei ratione tenementi quod de eis tenebat in Cettra.

56. b. Ela Abbatissa de Lacock & Conventus ejusdem loci remiserunt Johanni Falconario servitium quod eis debebat pro tribus virgatis terræ in villa de Cettra, viz. mutationem unius espervarii & unius falconis, & pro hac remissione dictus Johannes obligavit se & heredes suos singulis annis reddere dictæ Abbatissæ & Conventui dimidiam marcam argenti.

57. a. Johannes Falconarius remisit Monialibus de Lacock totum jus suum in quinque acris terræ quas habebat in Campo de Cettra Orientali; pro qua remissione dictæ Moniales dederunt ei quatuor marcas & dimidiam argenti, quatuor quarteria frumenti, & quinque quarteria ordei.

57. b. Johannes Parcarius recognovit se debere eisdem Monialibus octo solidos redditus annuos.

Alicia de Cormailes remisit eisdem redditum Casei quod ei debebatur de Manerio de Cettra.

58 a. Willelmus de Horton remisit eisdem pro viginti solidis quos ei dictæ Moniales dederunt totum jus quod habebat in uno mesuagio & duabus carucatis terræ in Chitterne. Dat. anno regis Edwardi primi decimo septimo.

b. Margareta vidua Edmundi le Rous de Beremham remisit Julianæ Abbatissæ & Conventui de Lacock totum jus suum in uno mesuagio & duabus Carucatis terræ in Chytterne, pro qua remissione dictæ Moniales dederunt ei viginti solidos argenti.

59. a. Matildis vidua Johannis de Merweden remisit eisdem Monialibus totum jus quod habuit in uno mesuagio & duabus carucatis terræ in Chiterne, anno regni regis Edwardi primi decimo septimo, & pro hac remisione dictæ Moniales dederunt ei viginti solidos.

NUM. CCCCXLIV. A.

Carta Roberti *Episcopi* Sarum.

fol. 60. a.

ROBERTUS dei gratia Episcopus Sarum dilectis in Christo filiabus Ele eadem gratia Abbatisse & Conventui Monialium de Lacok salutem, gratiam & benedictionem. Cum juxta merita deceat premia dispensare; non est gerendum graviter aut indigne si clarioribus virtutum radiis choruscantes, suis hoc meritis quasi ex debito vendicantibus in optinendis graciis ceteris preferantur, ut dum bene meritos congruis premiis alii conspiciunt muneratos ad bene merendum emulacione laudabili forcius animentur. Cum igitur tu filia Abbatissa dum olim inter secli nobiles dignitate seculari fulgeres eo tibi qui ubi vult spiritu spirat desuper inspirante patrimonium tuum domino dedicans, illud quibusdam monasteriis que in eodem ut cultum divinum ampliares de novo fundasti, de salute propria cogitans provide duxeris applicandum; ac postmodum tua teque salubriter obnegans habitu religionis suscepto, ea que prius te gracia prosequente adeo virtutum profeceris incrementis, quod meritis tuis exigentibus auctoritate & assensu quorum interfuit in hac parte disponente domino in primam predicti Monasterii Abbatissam assumpta, gregis tui numerum ac hospitalitatis graciam tui regiminis tempore laudabiliter duxeris ampliandos; quare possessiones predicti monasterii que nunc sunt expensarum eidem incumbentium honera nequeunt sustinere; nos ob vite mundiciam & religionis fervorem que in novella monasterii vestri plantacione florere cognovimus ac meritorum tuorum optentu quo magis in vobis unitatis interioris federa sinceriori caritate solidentur ac hospitalitatis munera liberalius & libentius exhibeantur, capituli nostri Sarum accedente assensu, de ecclesia de Wynterborn Sirreveton vestri patronatus taliter duximus ordinandum; videlicet quod Hosberto nunc Rectore ejusdem cedente vel decedente decima garbarum tocius parrochie ejusdem, pratum dominicum & mansus capitalis Ecclesie predicte quem tamen vicarius ejusdem precario tenebit donec in alio manso competenti eidem provideritis, in usus vestros proprios & perpetuos cedere debeant in futurum. Residuo fructuum ecclesie memorate ad perpetuum ipsius vicarium pro tempore futurum qui extraordinariis oneribus inter vos & ipsum pro rata porcionum vestrarum parciendis, onera ordinaria eidem incumbentia sustinebit nomine perpetue vicarie spectaturo; in qua nobis & successoribus nostris de assensu vestro jus patronatus reservamus. Interim vero duas marcas annuas a prefato rectore in beati Michaelis & resurrectionis dominice festis pro equalibus porcionibus percipiendas de ejusdem Rectoris assensu ecclesie ipsius pensionis nomine vobis duximus constituendas. Ut autem hec donacio nostra perpetue firmitatis robur optineat, presens scriptum tam sigillo capituli

nostri

noſtri Sarum quam noſtro fecimus conſignari. Hiis teſtibus, Domino Roberto Decano Sarum, Magiſtro Rogero Precentore, Magiſtro Radulfo Cancellario, Domino Henrico Theſaurario Sarum, Magiſtris Egidio Archidiacono Berkſire & Stephano Archidiacono Sarum, Magiſtro Raddulfo de Eboraco, Thoma de la Wile, Waltero de la Wile, Petro de Cumbe, Galfrido de Bedeford Canonicis Sarum, Magiſtro Ricardo de Bienham, Petro de Wynborn Capellano, Magiſtro Rogero de la Grene, Roberto de Wychampton & aliis. Dat. 1 Kal. Januarii pontificatus noſtri anno terciodecimo.

NUM. CCCCXLIV. B.

fol. 60. b. HOSBERTUS Rector Eccleſiæ de Wynterbon Sireveton ſupranominatus per cartam ſuam confirmavit eiſdem Monialibus ſupradictas duas marcas annui redditus ſicut in carta Epiſcopi.

61. a. Ivo Mercator dedit eiſdem Monialibus tenementum ſuum in Manerio de Wynterborn Syreveton.

b. Hugo Burgonenſis dedit viginti ſolidos per annum in Manerio de Wynterborn Syreveton qui reddebantur ei pro duabus virgatis terræ, & totum jus ſuum in dictis duabus virgatis.

63. b. Matildis Eborardi dedit eiſdem totam terram ſuam in Manerio de Ambresburia, reddendo inde debitum dominis feodi.

Philippus de Depeford recognovit ſe teneri ſolvere dicto Conventui quadraginta ſolidos annuatim imperpetuum in villa de Weſtamberesbury pro terra que fuit Matildis uxoris dicti Philippi.

65. a. Anaſtaſia de Pavely dedit viginti ſolidos annui redditus in manerio de Weſtbyria percipiendos.

b. Walterus de Pavely confirmavit prædictam donationem filiæ ſuæ Anaſtaſiæ.

66. a. Willielmus Longeſpeye per tres cartas ſuas contulit dictis Monialibus totum manerium de Biſſopeſtre, terram de Hathrop & Advocationem Eccleſiæ parochialis de Lacock. Hæc conceſſio facta fuit Anno regni Henrici tertii viceſimo.

67. a. Adam Sweyn conceſſit eiſdem totam terram & medietatem molendini cum pertinentiis quæ habuit in manerio Abbatiſſæ de Lacock apud Biſſopeſtriam, pro qua donatione Beatrix Abbatiſſa dedit dicto Adæ ſex marcas & dimidiam argenti.

b. Anno 1259, Anaſtaſia relicta Helyæ de Byſſopeſtre remiſit eiſdem Monialibus totam partem ſuam Molendini de Biſſopeſtre cum pertinentiis.

68. a. Anno 1259, Willielmus de Smalebrok remiſit eiſdem totam partem ſuam Molendini de Biſſopeſtre, & prati.

b. Edwardus filius Adæ Serle dedit eiſdem duas acras terræ cum pertinentiis in villa de Biſſopeſtre.

Emma quæ fuit uxor Eliæ Burgeys de Weremeniſtre remiſit eiſdem totum clamium quod habuit in Molendino in villa de Biſſopeſtre, & in uno meſuagio in eadem villa, pro qua remiſſione dictæ Moniales dederunt dictæ Emmæ quadraginta ſolidos ſterlingorum in gerſumam.

69. b. Rogerus Capellanus renunciavit totum jus quod habuit in terra quæ fuit Patris ſui in Lacock.

71. a. Agnes Waſpayl conceſſit eidem Conventui meſuagium ſuum, cum gardinis, Croftis & pratis & tota terra ſua in Horſpol, & ſeptem acras terræ ſuper Croftam Jordani de Smalebroke, & duas acras terræ ſupra Mothull, & unam acram terræ ex auſtrali parte eccleſiæ Sancti Aldelmi de Biſſopeſtre, & duas acras terræ apud Rubge, & unam acram terræ in Keneſcumbe, & unam acram terræ ſuper caput de la Langeforburdeſende, & quatuor averia & unum affrum in mora de Smalebrok quieta de pannagio & herbagio, reddendo inde annuatim unam Roſam dictæ Agneti, & unum denarium domino feodi pro omni ſervicio, &c. ſalvo regali ſervitio.

Anno Regis Henrici tertii quadrageſimo quinto dicta Agnes finem fecit cum prædictis monialibus coram Juſticiariis Regis de ſupradicta donatione. b.

Anno ejuſdem Regis triceſimo tertio Willielmus Mandut conceſſit prædictis Monialibus communam paſturæ ad ducentas oves in Bruera ſua apud Wermeniſtre per totam Brueram & per totum annum paſcendis, excepto clauſo ſuo, reddendo inde duos ſolidos ſterlingorum pro omni ſervitio. 73. a.

Robertus Swotyng quietum clamavit eiſdem totum jus ſuum in una crofta apud Mamborn cum ſepibus & foſſatis ad dictam Croftam ſpectantibus deſuper Hullewode, pro qua quieta clamatione dictæ Moniales dederunt ei unam acram terræ arabilis cum pertinentiis in villa de Biſſopeſtre. b.

Willelmus Longeſpeye conceſſit quod mater ſua Ela conferret domui de Lacock medietatem manerii de Hedyngton, & ipſa relaxavit prædicto Willelmo excambium terræ Prioris & Canonicorum de Bradeneſtok in Hatherop dicto Priori & Canonicis faciendum, & decem libratas redditus Eſterlingorum de Villa de Seperige & de Heanton die Sancti Martini annuatim percipiendas. 76. a.

Johannes de Ripariis per Cartam ſuam notum facit hominibus ſuis de Hedinton tam liberis quam tenentibus in vilenagio ſe dediſſe monialibus de Lacock totam terram ſuam & redditum de Hedyngton pro ſuſtentatione duorum Capellanorum cantantium pro fidelibus defunctis uſque ad finem ſæculi.

Idem ſignificat per aliam cartam. b.

Michael de Cheldrinton dedit eiſdem Monialibus unam virgatam terræ cum pertinentiis in villa de Hedyngton, pro qua conceſſione Ela Abbatiſſa dedit ei viginti quatuor marcas argenti.

Johannes Pie dedit eiſdem Monialibus unam Marleram pro decem ſolidis argenti. 78. b.

Radulphus Angens conceſſit eiſdem totam terram quam habuit in manerio de Hedyngton. 79. a.

Katherina Luvel conceſſit eiſdem totam terram ſuam de Wycheſcote, abſque omni ſervitio, &c. 82. a.

Alia carta ejuſdem Katherinæ eandem conceſſionem recitat, ſed addit quod Moniales redderent inde Rogero Lof a quo terram illam emerat unam libram Cimini ad Feſtum ſancti Michaelis, & facerent nihilominus capitalibus dominis feodi illius ſervitium inde debitum.

Philippus Baſſet frater prædictæ Katherinæ, cartam ejus ſuperius memoratam recitat & confirmat. b.

Idem Philippus remiſit dictis monialibus ſectam curiæ quam ei debebant in manerio ſuo de Wotton pro prædicta terra de Wekeleſcote. 83. a.

Rogerus Lof remiſit dictis monialibus totum jus quod habuit in predicta terra de Wycleſcote, pro qua remiſſione dictæ moniales dederunt ei quinque marcas argenti. s.

Johannes Lof filius Rogeri idem confirmavit.

Willelmus

fol. 86. a. Willelmus Longeſpeye dedit eidem Conventui totam terram cum pertinentiis quæ quondam fuit Nicholai de Hamptun in Upeham.

b. Stephanus Longeſpeye dedit eiſdem duas acras prati ſui in Nineam.

87. a. Hunfridus de Boun Comes Herfordiæ & Eſſexiæ, Conſtabularius Angliæ, dedit eiſdem viginti ſolidos & quatuor denarios annui redditus, viz. de Waltero de la Frithe pro tenemento ſuo & medietate unius dimidiæ hidæ terræ in campis ibidem 5 *s.* annuatim; de Waltero de Okeborn pro tenemento ſuo & una virgata terræ apud Hofchote ſex ſolidos & octo denarios; de Petro Bonhome de Hofchote pro tenemento ſuo & una virgata terræ in campis de Hofchote 6 *s.* 8 *d.* & de Priore Hoſpitalis Sancti Johannis de Calne pro tenemento ſuo & una virgata terræ in campis de Hofchote 12 *d.* cum homagiis, &c. libere & quiete ab omnibus ſectis, &c. Præterea remiſit eis 12 *d.* de annuo redditu quos ei reddere conſueverunt pro tenemento quod de eo tenuerunt in villa de Hedyngton.

Idem Comes mandavit Waltero Mandut de la Frithe quod in omnibus ſervitiis quæ ei facere ſolebat pro tenemento in la Frithe intendens eſſet in futurum Abbatiſſæ & Conventui de Lacock. Datum apud Horſefend die Purificationis Beatæ Mariæ Virginis, anno Regni Regis Edwardi 2^do^.

88. a. Eodem modo mandavit Waltero de Okeburn pro una virgata terræ apud Hofcote & Petro Bonhome de Ofchote pro tenemento & una virgata terræ in campis de Ofchote; & Priori Hoſpitalis Sancti Johannis de Calne pro tenemento & una virgata terræ in campis de Ofchote.

b. Hunfridus de Boun &c. Nepos prædicti Hunfridi Comitis in carta ſua recitat & confirmat ſuperiorem donationem Avi ſui.

89. b. Magiſter Hoſpitalis Sancti Johannis de Calne recognovit, anno octavo Regis Edwardi primi ſe teneri Abbatiſſæ & Conventui de Lacock in 12 *d.* annui redditus pro quodam tenemento in Ofcote quod de eis tenebat in capite, & pro eodem tenemento ſectam ad Curiam de Lacock de tribus ſeptimanis in tres ſeptimanas cum ſcutagio. Abbatiſſa vero & Conventus divinæ charitatis intuitu duxerunt dictam ſectam bis per annum, cum ſolutione 12 *d.* pro ſcutagio.

94. a. Rogerus de Stodlegh dedit eiſdem Monialibus 8 *d.* redditus annuos quos Galiana relicta Herberti filii Petri ei reddere conſuevit de tenemento quod de eo tenuit in villa de Caln.

b. Galiena de Caln dedit dictis monialibus unum meſuagium in villa de Caln de feodo domini Regis, & unum meſuagium in Churcheſtrete, & unam acram terræ in Rixforlonge, & aliam acram ad Berneſtede cum quodam meſuagio, & ſex acras terræ quas emit de Nicholao Cynnoc, & duas acras terræ quas emit de Waltero filio Mathei le Bret; & totam terram quæ jacet inter Herneweſtrete & terras quas habuerunt Gille Piſtor & Hunfridus Bere; reddendo inde annuatim domino Regi ſex denarios, & Rectori Eccleſiæ de Caln 12 *d.* & quadrantem, & heredibus Nicholai Cynnoc 6 *d.* & regale Servitium quantum ad illos pertinet; & hæredibus Walteri filii Mathei le Bret 3 *d.* & hæredibus Alexandri de Stodele 8 *d.* pro omni ſervitio.

95. a. Eadem Galiena per aliam Cartam dedit eiſdem Monialibus totum meſuagium ſuum in villa de Caln.

96. b. Agnes de Roudon dedit totam terram quam Rogerus Soper aliquando tenuit cum ædificiis & omnibus Pertinentiis in villa de Chippeham, & unam placeam terræ.

97. a. Henricus de Bechampton dedit totam terram ſuam & tenementum in villa de Chipeham (nunc Chippenham)

98. a. Radulfus le Franceis dedit eidem Conventui Burgagium & totam terram quam habuit de dono Adæ Aurifabri in villa de Treubrige, reddendo inde annuatim dicto Adæ unum denarium & Capitali domino unam libram piperis, pro omni ſervitio.

99. a. Johanna de Oſevilla relicta Willelmi de Rugdon dedit eiſdem redditum quadraginta ſolidorum annuatim percipiendum de Tenemento quod Walterus de la Slad tenuit in Parrochia de Boxa, cum eodem Waltero, cum omni ſervitio debito ab eodem Waltero & hæredibus ſuis; hæc omnia libera ab omni ſervitio ſeculari.

b. Walterus de Pavely dictæ Johannæ cartam recitat & donationem confirmat.

100. a. Walterus de Godarvilla relaxavit eiſdem Monialibus ſectam quam ſupradictus Walterus de la Slade facere ei ſolebant in Hundredo ſuo de Chippeham de tribus ſeptimanis in tres ſeptimanas.

101. a. Ela Comitiſſa Sarum dedit totum manerium ſuum de Hatherop cum pertinentiis.

Willelmus Longeſpeye dictæ Elæ filius confirvit Donationem matris ſuæ.

NUM. CCCCXLV.

101. b. *Conventio inter* Hugonem *Abbatem* Cyrenceſtriæ, *& ejuſdem loci Conventum ex una parte &* Wimarcam *Prioriſſam & Conventum de* Lacock *ex altera.*

HÆC eſt Conventio facta inter Hugonem Abbatem Cyrenceſtrie & ejuſdem loci Conventum & Wymarcam Prioriſſam de Lacock & ejuſdem loci Conventum, videlicet quod predicti Abbas & Conventus Cyrenceſtrie conceſſerunt pro ſe & ſucceſſoribus ſuis imperpetuum quod eorum Baillivi tantummodo bis in anno venient apud Hetherop ad viſum franchi plegii faciendum in Curia predicte Prioriſſe & Conventus de Lacok, ſcilicet de loquelis ad coronam domini Regis ſpectantibus, & omnibus aliis ad viſum franchi plegii pertinentibus, videlicet, circiter feſtum ſancti Martini, & circiter Hockeday, quando Baillivi predictorum Abbatis & Conventus curiam predictam facient ſummoniri; ita quod omnes homines infra libertatem predictæ Prioriſſe & Conventus de Lacok manentes, niſi qui rationabilem cauſam habeant quare venire non poſſint, ad predictos duos dies venient ubi omnes loquelas ad viſum franchi plegii Baillivis prædictorum Abbatis & Conventus monſtrabunt que ad dictos duos dies per viſum Baillivorum Abbatis & Conventus terminabuntur; & homines infra libertatem predicte Prioriſſe & Conventus de Lacok manentes ad ſingulos duorum dierum dabunt predictis Abbati & Conventui Triginta Denarios ſive Curia amerciata fuerit ſive non, pro omnibus occaſionibus & amerciamentis ad predictum viſum pertinentibus, & amerciamenta ſi que ibi evenerint, predicte Prioriſſe & ejus Conventui remaneant; ita quod ſi latro & latrocinium

capta fuerint in libertate predicte Prioriſſe & Conventus de Lacok, ducentur ſine dilatione ad priſonam Abbatis & Conventus Cyrenceſtrie & ibidem recipientur & judicabuntur. Similiter ſi clamor levatus fuerit in libertate predicte Prioriſſe & Conventus de Lacok & per ſtultitiam conquerentis vel per fortiam Vicecomitis, vel per Baillivos ſuos trahatur illa predicta loquela ad Comitatum Glouceſtrie, & per Abbatem & Conventum vel per eorum Baillivos extrahatur eadem loquela, vel ſi aliquis alius clamor in libertate prædicte Prioriſſe & Conventus de Lacok levatus fuerit & per Baillivos earum vel per Baillivos Abbatis & Conventus Cyrenceſtrie attachiatus, Abbas & Conventus Cyrenceſtrie de omnibus extraneis extra libertatem predicte Prioriſſe & Conventus de Lacok manentibus occaſione predictorum clamorum attachiatis, amerciamenta habebunt. Similiter predicta Prioriſſa & ejus Conventus de omnibus hominibus in libertate ſua manentibus & occaſione predictorum clamorum attachiatis habebunt amerciamenta. Similiter ſi aliqua querimonia facta fuerit per aliquem de averiis captis & retentis contra vadium & plegium de predicta Prioriſſa & Conventu de Lacok, vel aliquo alio in eorum libertate manente, Abbas & Conventus Cyrenceſtrie loquelas illas & amerciamenta inde provenientia habebunt. Similiter ſi quis inventus fuerit in libertate predicte Prioriſſe & Conventus ſui de Lacok qui ſit extra affiſam domini Regis & ibidem ultra unum annum & unum diem moratus fuerit ſine licentia Baillivorum Abbatis & Conventus, Abbas & Conventus Cyrenceſtrie amerciamenta ſi que inde inciderint, habebunt. Et omnis quicumque fuerint qui in Tethyngam intrare debebunt coram Baillivis Abbatis & Conventus Cyrenceſtrie in Tethingham intrabunt; Salvo denario de ingreſſu Tethynge Tethingmanno predicte Prioriſſe & Conventus de Lacok. Et omnis alie loquele & querele prædicte Prioriſſe & ejus conventui remanebunt. Et ut hæc conventio rata & ſtabilis imperpetuum permaneat, preſens ſcriptum inter predictum Abbatem & Conventum Cyrenceſtrie & Prioriſſam ſepe dictam & Conventum ſuum de Lacok eſt ad modum Cyrographi confectum, & parti predictorum Abbatis & Conventus ſigillum dicte Prioriſſe & Conventus de Lacok eſt appenſum; & ſimiliter parti Prioriſſe & ſui Conventus ſigillum predictorum Abbatis & Conventus eſt appoſitum.

NUM. CCCCXLVI.

103. a. HUGELINA relicta Randulfi de Landebroil quietum clamavit eiſdem Monialibus tertiam partem unius hyde terre in villa de Hetherop, anno Regni Regis Henrici filii Regis Johannis xx^mo. pro qua quieta clamatione dicte Moniales ei dederunt quinquaginta ſolidos.

b. Ela Longeſpeye Comitiſſa Warriwici quietum clamavit eiſdem totum jus quod habuit in Manerio de Hatherop, pro qua quieta clamatione dicte Moniales obligaverunt ſe reddere dicte Comitiſſe 20 *l.* ſterlingorum annuatim ad vitam ſuam; ſub pena 10 *l.* argenti in ſubſidium terre ſancte ſolvendarum pro ſingulis terminis & loco non obſervatis una cum dampnis & expenſis, &c. Dat. apud Lacok die ſabbati proximo poſt feſtum ſancti Edmundi Regis & Martyris, anno Regni Regis Edwardi filii Regis Henrici ſextodecimo.

Eadem Ela Comitiſſa per aliam Cartam dedit eiſdem totam terram quam emit de domino Ingeramo le Waleys in villa de Hatherop, cum omnibus villanis & ſequelis eorum, pratis, paſcuis, paſturis, viis, ſemitis, &c. 104. b.

NUM. CCCCXLVII.

Licentia Regis Edwardi *primi* Elæ *Comitiſſæ de* Warwick *conceſſa de ponendo terras in* Hatherop *ad manum mortuam.* 105. a.

EDWARDUS dei gratia Rex Anglie, Dominus Hibernie & dux Aquitanie, omnibus ad quos preſentes littere pervenerint ſalutem. Licet de communi conſilio regni noſtri providerimus quod non liceat viris Religioſis ſeu aliis ingredi feodum alicujus ita quod ad mortuam manum deveniat ſine licentia noſtra & capitalis domini de quo res illa immediate tenetur, volentes tamen dilecte nobis Ele Comitiſſe Warwyk gratiam facere ſpecialem dedimus ei licentiam quantum in nobis eſt, quod unum meſuagium & duodecim virgatas terre cum pertinentiis in Etherop dare poſſit & aſſignare dilectis nobis in Chriſto Abbatiſſe & Monialibus de Lacok. Tenenda & habenda ſibi & ſucceſſoribus ſuis inperpetuum, & eiſdem Abbatiſſe & Monialibus quod meſuagium illud & terram ab eadem Abbatiſſa recipere poſſint, tenore preſentium ſimiliter licenciam concedimus ſpecialem. Nolentes quod prefata Comitiſſa, ſeu predictæ Abbatiſſa & Moniales ratione predicti ſtatuti per nos vel heredes noſtros inde occaſionentur in aliquo vel graventur. Salvis tamen capitalibus dominis feodi illius ſerviciis inde debitis & conſuetis. In cujus rei teſtimonium has litteras noſtras fieri fecimus patentes. Teſte meipſo apud Karnarvan iv^to die Maii, anno regni noſtri duodecimo.

NUM. CCCCXLVIII.

ELA Comitiſſa Warwick coram Juſticiariis Domini Regis apud Walton, anno triceſimo Regis Henrici filii Regis Johannis, recognovit manerium de Heythrop cum pertinentiis eſſe jus Abbatiſſe & Conventus de Lacok; & pro hac recognitione predicta Abbatiſſa conceſſit predicte Comitiſſe predictum manerium tenendum tota vita ſua de predicta Abbatiſſa & ſucceſſoribus ſuis reddendo inde per annum centum ſolidos ſterlingorum. Et poſt mortem ipſius Comitiſſe predictum manerium redire debebat ad dictas Abbatiſſas. Pro hac conceſſione & remiſſione ipſa Comitiſſa remiſit & quietum clamavit de ſe & heredibus ſuis predicte Abbatiſſe &c. totum jus & clamium quod habuit in viginti libris terre quas predicta Comitiſſa prius tenuit de Willelmo Longeſpeye in Cettre imperpetuum. 105. b.

Conſtancia de Lega vidua dedit eiſdem Monialibus redditum ſuum de Calemundeſden, ſcilicet 35 *s.* per annum quos ei ſolebant reddere Hoſpitalarii Jeroſolimitani. 106. b.

167. a. Willelmus de Marre de Ryndecumbe remisit eidem Conventui pro septemdecim marcis sterlingorum, homagium, fidelitatem, Relevium, Herietum, Fallagia ad eum pertinentia, auxilia arandi, seminandi, herciandi, serculandi, metendi & cariandi, & omnimodas escaetas & sectas omnium curiarum ad se & ad heredes suos spectancium. Excepta secta ad visum franci plegii domini Comitis Glouceſtrie bis per annum apud Rindecumbe facienda. Remisit etiam eisdem omnes districtiones factas & faciendas, Auxilium ad faciendum militem filium suum primogenitum, & ad filiam suam primogenitam maritandam; omne Scutagium & servicium militare, & redditum annuum sex denariorum, & omnimodas demandas que aliquo casu fieri possent de manerio de Wodemancote; & idem tenentibus Abbatisse & Villanis in dicto manerio.

b. Constancia de Lega dedit Deo & Beate Marie totum manerium de Wudemanecote, ad faciendam in villa de Lacok Abbathiam Monialium, quam voluit nominari locum Beate Marie.

Nicholaus de Mara Rector Ecclesie de Thodesthorn remisit Monialibus de Lacok totum jus quod habuit de duabus Carucatis terre & 21 solidis redditus in Woudemanecote.

111. a. Walterus dictus filius Capellani de Egeswurth remisit eisdem monialibus totam terram suam quam habuit in Wudemanecote.

b. Radulphus de Maurathin dedit eisdem Monialibus pratum quod habuit in manerio de Wodemancote juxta Pontem de Beroford, quod vocabatur Malewardesham.

112. a. Agnes relicta Radulfi de Mauerdin dedit eisdem tertiam partem cujusdam prati quod vocatur Malewardesham.

112. a. Gilbertus de Henleie dedit duas acras terræ arabiles in campis de Wodemancote, pro qua donatione monjales dederunt ei undecim solidos & decem denarios in Garsuma.

b. Idem Gilbertus per aliam Cartam dedit quatuor acras terræ & dimidiam in eisdem campis de Wodemancote, pro viginti solidis argenti.

113. a. Alia Carta ejusdem remittit eisdem Monialibus easdem quatuor acras & dimidiam.

b. Idem Gilbertus per aliam cartam conceſſit eisdem decem acras terræ in Wodemancote, pro qua conceſſione dictæ moniales dederunt ei quadraginta & tres solidos & sex denarios sterlingorum.

114. a. Idem conceſſit alias duas acras terræ arabilis in eadem villa, pro qua donatione recepit a monialibus octo solidos sterlingorum.

b. Duas alias acras conceſſit, pro quibus dederunt ei moniales decem solidos.

115. b. Gilbertus de Henlega conceſſit conventui de Lacock quod ipse non venderet ad terminum nec in perpetuum aliquam terram vel aliquid de tenemento suo sine licentia conventus; & si faceret quod liberum possent habere ingressum dictæ moniales in omnibus tenementis suis & ea habere in perpetuum.

117. a. Henricus Peverel de Wodemancote conceſſit eisdem Monialibus duodecim acras terræ arabilis in Wodemancote, jacentes in campo qui vocatur Morecumbe, reddendo inde ad Pascha Johanni Gerard unum par Cyrothecarum de pretio unius oboli cum eas querat ad domum suam in Wodemancote pro omni servitio, salvo Regali servicio.

117 a. Henricus Peverel de Wodemancote remisit eisdem totum tenementum cum pertinentiis quod de eis tenebat in Wodemancote, reddendo inde annuatim Galfrido Peverel & hæredibus suis sex denarios annuatim pro omnibus serviciis.

Anno regni Regis Henrici filii Regis Johannis, Constantia de Lega coram Justiciariis Domini Regis recognovit duas Carucatas terræ cum pertinentiis in Wodemancote unde placitum warantiæ fuerat inter eas, esse jus Conventus de Lacok.

119. b. Petronilla filia Roberti de Damenevilla conceſſit eisdem monialibus viginti duas acras terræ arabilis de dominica terra sua in manerio de Button, videlicet in Northfelde, &c.

120. a. Robertus Marmium remisit eisdem totum jus quod habuit in terris & tenementis quæ Robertus Perpunt tenuit apud Hanum, pro qua remissione dictæ moniales dederunt ei 40 s.

Petronilla de Damenvilla dedit eisdem totam terram quam habuit in manerio de Button, faciendo inde Regi debitum servitium.

123. a. Agnes relicta Athelmi Germund dedit eisdem duo Stalla in villa de Bristoll, reddendo inde annuatim domino Regi duodecim denarios annuatim pro omni servitio.

Matildis filia Athelelmi Germund dedit eisdem duos solidos annui redditus de domo sua quæ erat sita inter domum Gerardi le Franceis & Ecclesiam Sancti Laurentii, solutos ab omni seculari servitio.

123. b. Johannes Tyke de Bristoll dedit domum quam tenuit versus Monekebrige cum terra vacua ad eandem domum pertinente, solutam ab omni seculari servitio.

128. a. Walterus filius & heres Radulfi Godwyne de Rubrigge dedit & quietum clamavit eisdem Monialibus unum messuagium & totam terram & tenementum cum communi pastura & omnibus aisiamentis & pertinentiis suis quæ habuit de hereditate sua in Ruthrugge, tenendum ab eisdem tanquam jus earum pertinens ad liberum manerium earum de North Schorell libere, quiete, &c. ab omni exactione. Pro hac conceſſione dictæ Moniales dederunt ei centum solidos argenti in Gersumam.

128. b. Beatrix relicta Egidii de Sancto Stephano reddidit & quietum clamavit totum jus & clamium quod habuit in terra quæ vocatur Sydewynesfurlang in Northscorewell.

Amicia Comitissa Devoniæ & Domina Insulæ, in viduitate sua, pro animabus mariti sui & omnium parentum suorum, dedit Monialibus de Lacok cum corde suo totum manerium suum de Schorewell cum omnibus pertinentiis suis & cum omnibus hominibus in predicta terra degentibus & eorum sequelis, & omnibus aliis pertinentiis. Preterea conceſſit eisdem prædictum manerium cum omnibus pertinentiis suis desaforestatum, ita quod nihil occasione forestæ vel warennæ ab eis aliquo tempore exigatur.

129. b. Isabella de Fortibus Comitissa Albemarlæ & Devoniæ & Domina Insulæ filia Amiciæ Comitissæ prædictæ confirmavit donationem matris suæ.

Eadem Isabella remisit eisdem monialibus sectam Curiarum, Wardam & Relevium quæ ei debebant de manerio de Schorewell supradicto.

Eadem Isabella per aliam cartam suam conceſſit quod dictæ moniales habeant omnia amerciamenta hominum suorum manerii de Schorwell supradicti in Insula de Wycht quotiescunque dictos homines in Curia sua de Neuport amerciari contigerit; salvis tamen eidem Isabellæ Comitissæ & heredibus suis americamentis de transgressionibus sibi, heredibus, Ballivis & ministris suis per predictam Abbatissam seu homines suos qualitercumque illatis. Ita etiam quod omnis homines dictæ Abbatissæ dicti manerii sui de Schorewell veniant ad visum franchi plegii, vel Lagheday, sive Hundredum de Westmedeme

Weſtmedeme apud Caresbrok bis per annum coram Ballivis prædictæ Iſabellæ Comitiſſæ & heredum ſuorum ad pacem domini regis attingendam, & ibidem faciant preſentationes & reſponſiones ſicut alii de predicto Hundredo ibidem faciunt de omnibus articulis qui ad viſum franchi plegii ſive Lagheday ſpectant ſecundum conſuetudinem in partibus illis uſitatam. Et ſi aliquis vel aliqui hominum ſeu tenentium dictarum Abbatiſſæ & Conventus dicti manerii ſui de Schorewell pro aſſiſa panis & Cerviſie fracta, vel pro aliquo alio delicto pro quo judicium meruerint corporale puniri debeant per Ballivos & conſiderationem curie predicte Iſabelle & heredum ſuorum fiat de eis Judicium ſecundum legem & conſuetudinem Regni. Et predicta Abbatiſſa & Conventus concedunt pro ſe & ſucceſſoribus ſuis quod ſi aliquod ſcriptum in manibus ſuis vel ſucceſſorum ſuorum de cetero inveniatur per quod homines & tenentes ſui quieti eſſe debeant vel eſſe conſueverunt de veniendo ad Hundredum predicte Iſabelle Comitiſſe vel heredum ſuorum quod appellatur Lagheday ſive viſus franci plegii, vel per quod dicta Abbatiſſa & Conventus vel earum ſucceſſores viſum franci plegii ſive Lagheday de hominibus & tenentibus ſuis tenere poterant vel conſueverant quod idem ſcriptum quoad articulum illum, ſcilicet franci plegii ſive Lagheday Hundredi pro nullo habeatur quia quicquid juris vel clamii habuerunt in predicto viſu habendo ſeu tenendo tenore preſentis ſcripti remiſerunt predictæ Comitiſſæ.

131. a. Willelmus de Poldon remiſit monialibus de Lacock totum jus quod habuit in Manerio de Northſchorewell in Inſula de Wyght, anno Regis Edwardi *(primi)* terciodecimo, pro qua remiſſione Moniales ei dederunt triginta marcas argenti.

b. Willelmus Huſe de Poledon, anno quartodecimo Regis Edwardi filii regis Henrici, coram Juſticiariis dicti regis, recognovit unum meſuagium & duas carucatas terræ cum pertinentiis in North Schorewell eſſe jus monialium de Lacock, & pro hac recognitione dictæ Moniales dederunt ei triginta marcas argenti.

132. a. Jordanus de Kynggeſton quietum clamavit eiſdem unam virgatam terræ cum pertinentiis in Schorewell, exceptis duabns carectatis ſpinarum & una carectata virgarum quas annuatim recipiebat in Boſcis dictarum monialium; ita tamen quod predictus Conventus haberet annuatim de predicta virgata terræ unam marcam argenti in die Purificationis beatæ Mariæ ad Pitanciam.

NUM. CCCCXLIX.

136. b. PLACITA coram domino Rege apud Weſtmonaſterium de Termino Sanctæ Trinitatis, anno regni Regis Henrici viii^vi. viii^no. Rot. xiii. inter placita Regis. Memorandum quod Reverendiſſimus in Chriſto Pater Thomas permiſſione divina Cardinalis Archiepiſcopus Eboracenſis, Domini Regis Cancellarius, die Veneris proxima poſt Octabas Sancti Johannis Baptiſtæ iſto eodem termino coram domino Rege apud Weſtmonaſterium per manus ſuas proprias deliberavit hic in Curia quoddam Recordum coram domino Rege in Cancellaria ſua apud Weſtmonaſterium ſecundo die Junii, anno regni Regis Henrici viii^vi poſt Conqueſtum Angliæ viii^vo. Suth.

Compertum eſt per quandam Inquiſitionem captam apud Caſtrum de Carsbroke in Inſula Vecta in Comitatu Suthampton tertio die Novembris anno regni Regis Henrici ſeptimi viceſimo quarto coram Abbate de Quarre, Amicio Paulet Milite, Nicholao Wadham Milite, Thoma Wodſhawe, & Thoma Thomas Armigeris necnon Johanne Grenge Juriſperitis Commiſſionariis dicti domini Regis in Inſula prædicta virtute commiſſionis dicti domini Regis eiſdem commiſſionariis directæ & huic Inquiſitioni conſignatis per ſacramentum xii^cim. &c. Qui inter alia dicunt ſuper ſacramentum ſuum quod Abbatiſſa domus & eccleſiæ de Laycock in Comitatu Wiltes ex fundacione dicti domini Regis fuit ſeiſita de manerio de Schorewell cum pertinentiis in Inſula prædicta in dominico ſuo & de feodo & tenuit manerium prædictum cum pertinentiis de Edwardo quarto nuper Rege Angliæ in capite per ſervitium militare, & quod manerium predictum cum pertinentiis valet per annum in omnibus exitibus ultra repriſas ſexdecim libras, & quod prædicta Abbatiſſa obiit ſexto die Februarii, Anno regni Edwardi quarti nuper Regis Angliæ viceſimo ſecundo; & quod Margeria Glouceſtriæ Abbatiſſa immediate poſt mortem prædictæ Abbatiſſæ intravit & intruſit in manerium prædictum cum pertinentiis, & manerium prædictum cum pertinentiis a tempore mortis prædictæ Abbatiſſæ prædeceſſoris ſuæ tenuit & occupavit & omnia exitus & proficua inde per totum idem tempus & deinceps uſque tempus captionis Inquiſitionis prædictæ habuit & percepit abſque aliqua reſtitutione inde habita extra manus regias prout per Inquiſitionem illam in Cancellariam domini regis retornatam & in filaciis ejuſdem Cancellariæ remanente plenius apparet. Et modo hic Terminus Sanctæ Trinitatis, videlicet ſecundo die menſis Junii anno regni regis Henrici octavi viii^vo venit hic in curiam Cancellariæ ejuſdem Domini Regis coram eodem domino Rege Johanna Temys Abbatiſſa de Laycock per Ricardum Wellys Attornatum ſuum, & queritur predictam Margeriam nuper Abbatiſſam de Laycock predicta in dicta Inquiſitione nominatam predeceſſorem ipſius Johanne nunc Abbatiſſe a poſſeſſione manerii predicti colore Inquiſitionis predicte ammotam fore & expulſam. Et hoc minus juſte quia proteſtando quod predicta Inquiſitio minus ſufficiens eſt in lege ad quam ipſa nunc Abbatiſſa neceſſe non habet nec per legem terre tenetur reſpondere pro placito die quod predicte domus & Eccleſia de Laycoke in Inquiſitione predicta ſpecificate ſunt ac toto tempore dictorum nuper regis Henrici vii^mi & Edwardi iv^ti & diu antea fuerunt ex fundatione domini Regis ratione ducatus ſui Lancaſtrie, ac quod predicta nuper Abbatiſſa in dicta Inquiſitione primo nominata predeceſſor ipſius nunc Abbatiſſe fuit ſeiſita in dicto manerio de Shorewell cum pertinentiis in dominico ſuo ut de feodo in jure domus & eccleſie ſuarum predictarum, & illud tenuit de heredibus Amicie quondam Comitiſſe Devonie & Domine de Inſula predicta in liberam, puram & perpetuam elemoſinam & obiit de tali ſtatu inde ſeiſita poſt cujus mortem predicta Margeria nuper Abbatiſſa in Abbatiſſam domus & eccleſie predictarum debite electa & prefecta fuit per quod eadem Margeria nuper Abbatiſſa &c. in manerium predictum cum pertinentiis intravit & inde fuit ſeiſita in dominico ſuo ut de feodo in jure domus & eccleſie ſuarum predictarum ac exitus & proficua inde per tempus predictum habuit & percepit prout ei bene licuit quouſque ipſa a poſſeſſione manerii predicti colore Inquiſitionis predicte

predicte minus juſte ammota fuit & expulſa dictaque Margeria nuper Abbatiſſa poſtea obiit, poſt cujus mortem eadem Johanna nunc Abbatiſſa in Abbatiſſam domus & eccleſie predicte debite electa & prefecta fuit abſque hoc quod predicte domus & eccleſia ſunt aut unquam fuere ex fundatione dicti nuper Regis Henrici ſeptimi aut aliquorum progenitorum ſuorum Regum Anglie ut de jure corone ſue Anglie prout per inquiſitionem predictam compertum exiſtit. Et abſque hoc quod predicta nuper Abbatiſſa in dicta Inquiſitione primo nominata tenuit predictum manerium cum pertinentiis ſeu aliquam inde parcellam de dicto nuper Rege E. quarto in capite per ſervitium militare aut aliter vel aliquo alio modo quam per eandem tranſactionem allegatur aut quod habeat ſeu unquam habeatur aliquod recordum preter recordum inquiſitionis predicte per quod liquere poteſt quod predictum manerium ſeu aliqua inde parcella unquam tenebatur de predicto nuper Rege Edwardo quarto aut aliquo alio Rege Anglie in capite aut per ſervitium militare prout per Inquiſitionem predictam ſimiliter compertum exiſtit. Que omnia & ſingula eadem nunc Abbatiſſa parata eſt verificare prout Curie conſtabit, &c. unde petit judicium & quod manus domini regis inde ammoveatur, &c.

Et Johannes Erneley qui pro domino Rege ſequitur in hac parte inde allocutus dicit proteſtando quod predicte domus & eccleſia ſunt & a tempore quo non extat memoria fuerunt ex fundatione predicti nuper Regis Henrici vii^{mi} & progenitorum ſuorum Regum Anglie prout per Inquiſitionem predictam ſuperius compertum exiſtit. Pro placito dicit quod predicta nuper Abbatiſſa in inquiſitione predicta primo nominata tenuit predictum manerium cum pertinentiis de predicto nuper Rege E. quarto in capite per ſervitium militare prout per inquiſitionem predictam ſuperius ſimiliter compertum exiſtit. Et hoc pro eodem domino Rege petit quod inquiratur per prieram. Et predicta nunc Abbatiſſa ſimiliter. Igitur dies data eſt eidem nunc Abbatiſſe coram domino rege in octava Sancti Johannis Baptiſte ubicumque tunc fuerit in Anglia ad faciendum & recipiendum quod juſtum fuerit in premiſſis. Et preceptum eſt Vicecomiti Suthampton quod venire faciat coram eodem domino Rege ad diem illum xxiv^{or}. tam milites quam alios probos & legales homines de viſneto manerii de Shorwell qui prefatam nunc Abbatiſſam nulla affinitate attingant ad recognoſſendum per eorum ſacramentum ſuper premiſſis plenius veritatem. Ad quas quidem octavas Sancti Johannis Baptiſte iſto eodem Termino coram domino Rege apud Weſtmonaſterium venit predicta Johanna Temys nunc Abbatiſſa de Lacok per Willelmum Inſſard attornatum ſuum. Et Vicecomes retornavit xxiv^{or} Juratores quorum nullus, &c. Igitur preceptum eſt Vicecomiti quod non omittat, &c. quin diſcretos per omnia terre, &c. Et quod de Exit. Et quod habeat corpora eorum coram Rege in Octavis Sancti Michaelis ubicunque, &c. vel coram Juſticiariis domini Regis ad Aſſiſas in Comitatu predicto capiendas aſſignatos die Lune proximo ante feſtum Sancte Marie Magdalene apud Wynton per formam ſtatuti, &c. Venerunt ad faciendum jure predicto, &c. Idem dies datus eſt tam prefato Johanni Erneley qui ſequitur, &c. quam prefate nunc Abbatiſſe &c. ad quas quidem Octavas Sancti Michaelis coram domino Rege apud Weſtmonaſterium venit dicta Abbatiſſa per Attornatum ſuum predictum & prefatos Juſticiarios domini Regis ad aſſiſas coram quibus, &c. miſſum hic recordum ſuum coram eis habitum in hec verba. Poſtea die & loco infra contento coram Ricardo Elyot & Lodowico Pollard Juſticiariis domini Regis ad aſſiſas in Comitatu Suthampton capiendas aſſignatos per formam ſtatuti, &c. Venit infra nominata Johanna Temys Abbatiſſa domus & eccleſie de Laycok per Ricardum Mathewe attornatum ſuum. Et Jurati juramentis unde fit menſio exactis ſimiliter venerunt & ſuper hoc proclamacio pro domino Rege ſolempniter facta ſi quis pro ipſo domino Rege Juſticiariis predictis, ſervientes & attornatos ipſius domini Regis & juratos predictos informare vellet veniret & audiretur. Et Thomas Ellyot pro domino Rege ad faciendum ſe optulit per quod procedatur ad captionem Inquiſitionis predicte Jurati predicti ad hoc electi, triati & jurati dicunt ſuper ſacramentum ſuum quod infraſcripte domus & eccleſia de Laycok non ſunt nec unquam fuere ex fundacione infra nominati nuper Regis Henrici vii^{mi} aut aliquorum progenitorum ſuorum Regum Anglie ut de jure corone ſue Anglie. Set dicunt ſuper ſacramentum ſuum quod predicte domus & eccleſia de Laycok infra ſcripte in Inquiſitione ſpecificate ſunt & unquam fuerunt ex fundatione domini Regis ratione Ducatus ſui Lancaſtrie. Et ulterius dicunt ſuper ſacramentum ſuum quod infra nominata Abbatiſſa in infra ſcripta Inquiſitione prius nominata nunquam tenuit manerium infraſcriptum de Shorewell ſeu aliquam inde parcellam de infra nominato Rege E. quarto per ſervitium militare, vel immediate aliquo alio modo. Set iidem Jurati dicunt quod predicta Abbatiſſa in Inquiſitione predicta primo nominata tenuit manerium predictum cum pertinentiis de heredibus infra nominate Amicie quondam Comitiſſe Devonie & Domine de Inſula Vecte in liberam puram & perpetuam elemoſinam modo & forma prout predicta Johanna Temys inferius allegavit. Super quo viſis premiſſis & per Curiam hic intellectis omnibus & ſingulis premiſſis ſervientes domini Regis ad Leges ac ipſius Regis Attornatus ad hoc convocatis & preſentibus conceſſum eſt quod manus domini Regis a poſſeſſione ipſius Regis predicti manerii de Shorewell cum pertinentiis in Inſula predicta amoveatur, &c. Et quod predicta Abbatiſſa domus & eccleſie de Laycok in Comitatu Wiltes ad poſſeſſionem ejuſdem manerii de Shorewell cum pertinentiis in Inſula predicta una cum exitibus & proficuis inde a tempore captionis Inquiſicionis predicte hucuſque perceptis reſtituatur. Salvo ſemper jure Regis ſi quod, &c.

Sequitur in hoc regiſtro de Lacock *Petitio* Willelmi Sands *Militis*, *Vicecomitis* Suthamptoniæ *petens exonerari de* 16 *l. de exitu manerii de* Shorwel *ſupradicti*, *de qua ſumma Barones Scaccarii eum exoneraverunt*, *quæ petitio*, *ut non pertinens directe ad Monaſterium hic omittitur.*

Notandum quod Chartæ in hoc regiſtro non ſunt diſpoſitæ ſecundum ordinem temporis, & quod maxima ex parte deeſt data, ſicut videre eſt in his excerptis.

NUM. CCCCL.

Fœd. & Convent. Vol. 5. p. 729. A.D. 1351. A. 25. E. 3. Clauſ. 25. E. 3. m. 5.

Charta Regis Edwardi *tertii, pro Abbate Abbatiæ de* Croxton, *per Peſtilentiam deſolatæ, de eo & Conventu ejus a Collectione Decimæ, exonerandis.*

Rex, Venerabili in Chriſto Patri, G. eadem gratia, Epiſcopo Londonienſi, Salutem.

QUIA ex Teſtimonio quorundam, quibus fidem adhibemus, accepimus quod Abbatia de Croxton, Ordinis Præmonſtratenſis, a Juriſdictione Epiſcopali exempta, nuper per Incendium Eccleſiæ, & aliarum Domorum ejuſdem Abbathiæ, in non modica parte deſtructa fuit, & per Peſtilentiam poſtmodum de Hiis, quorum Scientia & Abilitate illa tunc gubernabatur (Abbate & Priore loci illius duntaxat exceptis) eadem Abbatia totaliter extitit deſolata.

Quodque dictus Abbas, jam nimia Infirmitate Corporis ſui detentus exiſtit, &, quatenus poterit, circa Agenda ſua dictæ Abbatiæ dirigenda, dictuſque Prior, circa Regimen Cultus divini & Novitiorum, ibidem poſt dictam Peſtilentiam, in Conventum ibidem receptorum, in tantum ſunt occupati, quod idem Abbas (quem Collectorem Decimæ, jam nobis conceſſæ, in Comitatibus Leyceſtriæ, Northamptoniæ & Bedfordiæ, conſtituiſtis) ad decimam illam colligendum, abſque Subverſione dictæ Domus, intendere non poteſt quoviſmodo.

Quo prætextu, ac pro eo quod dicta Abbatia ita Ruricalis eſt, & quaſi in Deſerto ſita, quod de ſalva Cuſtodia Denariorum, dictam Decimam concernentium, facienda timendum eſſet in Eventu,

Ipſos Abbatem & Conventum, tam pro Indemnitate noſtra, quam ſua, ac aliis quibuſdam de cauſis, de Collectione hujuſmodi ad præſens volumus exonerari,

Et ideo vobis mandamus quod Alium, idoneum & ſufficientem, ad dictam Decimam, ad opus noſtrum, colligendum aſſignetis; nos de Nomine ſic per vos aſſignandi certificantes indilate;

Et hoc, ſub periculo quod incumbit, nullatenus omittatis.

Teſte Rege apud Weſtmonaſterium decimo ſexto die Novembris.

NUM. CCCCLI.

Penes Rad. Thoresby Armig.

Carta Roberti de Acaſtris *de duabus acris terræ conceſſis Monaſterio de* Nebo, *vel* Neubo, *in agro* Lincolnienſi.

OMNIBUS ſanctæ matris eccleſiæ filiis ad quos præſens ſcriptum pervenerit, Robertus de Acaſtra ſalutem in domino. Noverit univerſitatis veſtra, me pro ſalute animæ meæ & Hauwiſe ſponſæ meæ, & omnium anteceſſorum & ſucceſſorum meorum, dediſſe, conceſſiſſe, & hac preſenti carta mea confirmaſſe deo & eccleſiæ ſanctæ Mariæ de Nebo, & canonicis Premonſtratenſis Ordinis ibidem deo ſervientibus duas acras terræ arabilis in campis de Kniveton, cum pertinentiis ſuis, jacentes in his locis, ſcilicet, tres ſelliones ſuper Fuelſithe juxta terram Willielmi filii Swani, & tres rodas ſuper Foſſefurlang jacentes juxta terram ejuſdem Willielmi filii Swani, tenendas & habendas dictas duas acras plenarie & integre in liberam, & puram, & perpetuam elemoſinam. Et ego prædictus *Robertus*, & heredes mei totam dictam terram, cum pertinentiis dictis Eccleſiæ & canonicis de Neubo contra omnes homines warantizabimus & defendemus in perpetuum, & ut hæc mea donatio, conceſſio, warantizatio rata & ſtabilis permaneat præſens ſcriptum ſigilli mei munimine roboravi. Hiis teſtibus, Nicholao de Knivetun, Henrico fratre ſuo, Nicholao de Flintham, Roberto de Friſebi, Willielmo Pedelere, Willielmo filio Radulphi, Willielmo filio ejus, Hugone fratre ſuo, Radulpho filio Roiſe, Roberto Hode, Henrico de Hoſtingham, & multis aliis.

NUM. CCCCLII.

Fœd & Convent. Vol. 3. p. 276. An. 1311. 5. Ed. 2.

Litera Regis Edwardi 2di *ad Papam pro Fratribus Ordinis Beatæ* Mariæ *de Monte* Carmeli.

Papæ Rex devota pedum oſcula beatorum.

ETSI cunctos Religioſos, ſub noſtra Protectione & Dominio degentes, favore benevolo proſequamur, ad Fratres tamen Ordinis Beatæ Mariæ de Monte Carmeli noſter affectus eo ſpecialius eſt directus, ipſoſque & eorum Ordinem Apoſtolicæ manſuetudinis favore & gratia obnixius cupimus communiri, quo idem Ordo in honore memoratæ glorioſæ Virginis eſt fundatus, & prædicti Fratres in Poteſtate & Dominio noſtro prædictis degentes, ſub debitæ Religionis honeſtate hactenus ſe geſſerunt, & adhuc gerunt in præſenti.

Veſtræ igitur ſanctitati devotis præcibus ſupplicamus, quatinus prænominatos Fratres, & eorum Ordinem ac ejuſdem Ordinis Antiquitatem, intuitu prænotatæ Virginis glorioſæ, noſtrorumque rogaminum interventu, peculiari favore commendatos habere; & eundem Ordinem, in inſtanti Concilio Generali, per vos, divina ſuffragante Clementia, celebrando, de Apoſtolatus veſtri liberalitate munifica, confirmare ac perpetuare; ut, ſicut ipſa glorioſa, a Domino præelecta, eſt in cælis præ cæteris collocata, ſic præfati Fratres, qui obſequiis ejuſdem in terris ſunt aſtricti, Apoſtolicæ benignitatis gratia ſuffulti, quietius & devotius Deo poterunt famulari.

Conſervet &c.

Dat. London. viceſimo quarto die Auguſti.

Num. CCCCLIII. A.

Fæd. & Convent. Vol. 3. p. 610. An. 1317. 10. Ed. 2.

Littera Regis Edwardi 2di *ad Papam, pro Fratribus de* Monte Carmeli.

Papæ Rex &c. devota pedum &c.

INTER cætera devotionis & pietatis opera fructuosa, illud altissimo gratum fore speramus non immerito & acceptum, per quod, ad honorem Dei, Divini cultus procuratur augmentum & Religiosorum, circa divinæ laudis exercitium in domo Domini assidue laborantium, numerus feliciter ampliatur.

Nos itaque ad Ordinem Fratrum Beatæ Mariæ de Monte Carmeli in regno nostro,

Quem ob sanctitatem vitæ, ac conversationis honestatem Fratrum eorundem, fructusque uberes, quos iidem Fratres, verbi Dei semine, ac aliis bonis operibus & exemplis, indies producunt in Ecclesia Anglicana, intimis affectibus, favore prosequimur gratioso,

Nostræ mentis intuitum dirigentes; ac sperantes, per Missarum, & aliarum devotarum orationum suffragia eorundem, nos posse tam in expiatione delictorum, quam etiam in regimine, nostris humeris regiis incumbente, efficacius prosequendo, felicius & uberius adjuvari;

Vestram clementiam affectuosis precibus requirimus & rogamus quatinus,

Dilectos nobis in Christo Fratres, Johannem Priorem Provincialem Ordinis prædicti in Anglia, Sacræ Theologie Professorem, & Willielmum, Fratrum ejusdem Ordinis Oxoniæ commorantium Priorem, ad vestræ sanctitatis præsentiam pro negotiis dicti Ordinis accedentes, habentes, si placet, favore propitio commendatos,

Eisdem, ut ipsi, & alii Fratres Ordinis illius, in Regno nostro commorantes, duodecim loca, infra idem regnum, in diversis Diocesibus constituta, pro divini cultus augmento, Fratrumque dicti Ordinis numero ampliando, de novo recipere; & in locis illis Ecclesias & Domos construere, ibique Priores & Fratres,

Ad divina ibidem, ad honorem Dei, & pro nobis, Hæredibus & Successoribus nostris, Regnique nostri tranquilitate & quiete, ac animarum omnium salute fidelium, imperpetuum celebranda,

Valeant collocare, divinæ caritatis intuitu, nostrique rogaminis interventu, liberam concedere dignemini facultatem, prout in petitione Fratrum eorundem, quam vestræ porrigent Beatitudini, in præmissis, & quam coram vobis benigne admitti, & gratiose cupimus exaudiri, plenius continetur.

Conservet, &c.

Dat. apud Claryndon, 12 die Martii.

Num. CCCCLIII. B.

Ibid.

Littera ejusdem Regis ad Cardinales pro iisdem Fratribus.

VENERABILI in Christo Patri, Domino A. Dei Gratia, Albanensi Episcopo, amico suo cariſſimo, Edwardus ejusdem gratia &c. salutem & sinceræ dilectionis affectum.

Ad vitæ sanctitatem, morum & conversationis honestatem, ac alia virtutum merita, quibus Fratres de Ordine Beatæ Mariæ de Monte Carmeli, in regno nostro degentes, insigniri noscuntur; necnon ad alia ipsorum opera fructuosa, tam verbi Dei semine, quam exemplis etiam salutiferis, fructus uberes producentia, in Ecclesia Anglicana, nostræ mentis oculos convertentes, & Ordinem prædictum, ex causis prædictis, favore propitio prosequi cupientes;

Dilectos nobis in Christo Fratres, Johannem Priorem Provincialem Ordinis prædicti in Anglia Sacræ Theologiæ Professorem, & Willielmum, Fratrem ejusdem Ordinis Oxoniæ commorantium Priorem, ad Domini Summi Pontificis, & vestram præsentiam pro negotiis dicti Ordinis accedentes, vestræ amicitiæ affectione, qua possumus, duximus commendandos.

Rogantes attente quatinus erga dictum Dominum Summum Pontificem, ut Fratribus Ordinis prædicti, in regno nostro commorantibus, duodecim loca, infra idem regnum, &c. *prout supra mutatis competenter mutandis.*

Eodem modo scribitur Domino G. tituli sancti Ciriaci Presbitero Cardinali.

Num. CCCCLIV.

Fundatio Domus Fratrum de Blakeney alias Sniterley in Com. Norff.

Bibl. Bodl. MS. Dodsw. Vol. 85. fol. 38. a.

SCIENDUM est quod anno regni Regis Edwardi filii Regis Henrici xxiv^to^ Johannes Thobur, Ricardus Storm. Johannes —— junior, Johannes Storm, & Thomas Thobur nativi Domini Willielmi de Roos Militis & Matilde consortis sue, filie & unice heredis Johannis de Vallibus fecerunt fidelitatem suam servilem pro omnibus terris & tenementis suis quæ tenent de prædicto Domino in Snyterle & Cley in com. Norff. Et postea prefati Nativi dederunt seperatim parcellam dictarum terrarum suarum continentem xiii acras & Dimidiam de feodo dicti Domini de Roos olim Johannis de Vallibus Deo & glorioſæ virgini Mariæ Matri ejus, & omnibus Sanctis suis ad effectum, ut fratres ordinis dicti dei Genetricis Marie de Monte Carmeli, dictam terram licentia Regia ac dicti Domini Willielmi obtentam inhabitare possent in perpetuum. Et Capellam sive Ecclesiam, & alia domos & edificia necessaria super eandem terram construere, levare, & edificare, que ad laudem & Honorem Dei, ac dicte glorioſiſſime virginis Marie Matris sue necnon dictorum fratrum & successorum suorum magis commodum & placabile facere, ac gaudere & in perpetuum in puram & perpetuam elemosinam pacifice tenere, & inhabitare liceret. Super quibus donis & concessionibus, sic ut profertur, dictis fratribus concessis, Quamdiu Rogerus le Groos Miles ad tunc Senescallus terrarum & dominiorum que nuper fuerunt dicti Johannis de Vallibus in com. predicto seisivit dictas terras in manus Willhelmi de Roos, tam pro redditibus & servitiis eidem Domino inde adtunc ibidem debitis licentia sua inde minime prosecuta sive obtenta. Et sic in manibus dicti Domini fuerunt causis predictis per unum annum & dimidium,

dimidium, & amplius, quouſque quidam Rogerus ordinis Carmelitarum in Boſton, eaſdem terras cum
ſic in MS. pertinentiis ex Manus dicti Domini ſub certis condicionibus ſubſequent. viz. quod omnes fratres ibidem in poſterum inhabitantes, & eorum ſucceſſores ſpecialiter & nominatim predictos dominum Willielmum de Roos & Matildam ſuam uxorem & heredes ſuos in omnibus oracionibus, Miſſis matutinis, & ceteris divinis officiis in predicta eccleſia ſive capella in perpetuum miniſtrandis ſive celebrandis de die in diem nocteque in noctem, ac de hora in horam haberent, & quilibet eorum haberet ſingular' —— recommendacionem ſub juramento & ſub pena excommunicationis majoris ſuper eos & eorum quemlibet totiens quotiens defecerint, ſeu eorum aliquis defecerit in poſterum incurſura. Et inſuper predicti fratres ibidem inhabitantes, ſub juramento predicta lege pro ſe & ſucceſſoribus ſuis promiſerunt quod, predictum Dominum Willielmum de Roos & Matildem uxorem ſuam & heredes ſuos recipient, habebunt & in perpetuum tenebunt ut eorum principales & ſpeciales fundatores & protectores Capelle, ſive eccleſiæ aut Domus ſupradicte. Super quibus Motionibus & ob cauſis ſupradictis predictus Dominus Willielmus de Roos prefatis fratribus ibidem adtunc inhabitantibus Contulit centum Marcas Cunie Anglicane ad fabricam conſummacionem ſive edificationem Capelle ſive eccleſie ac domorum antedictorum ibidem neceſſariorum, pro quibus prefati fratres promiſerunt, & conceſſerunt, pro ſe & ſucceſſoribus ſuis in perpetuum quod predictus Dominus Willielmus de Roos, & Matilda uxor ejus & heredes ſui, ut eorum veri, & principales fundatores Domus predicte ſunt & erunt in perpetuum & cum Domus ipſe plenarie edificate fuerint, ordinabunt & edificabunt pro eodem Domino & heredibus ſuis unam Aulam cum coquina, ac Cameris competentibus pro eodem fundatore & heredibus ſuis infra Locum predictum ſituata in perpetuum deſervitura cum liberis introitu & exitu ad eaſdem quotieſcunque & quandocunque ibidem commorare voluerint, ſine interruptione alicujus fratrum Domus predicte vel ſucceſſorum ſuorum in perpetuum ad Cuſtas & expenſas eorundem fratrum, & ſucceſſorum ſuorum omnia in omnibus reparanda & ſuſtentanda futuris temporibus inperpetuum, totiens, quotiens neceſſe fuerit, preter temporibus illis, quibus dictus Willielmis de Roos, vel heredes ſui ibidem moram trahere voluerint, in quibus cuſtus ejuſdem Willhelmi & heredum ſuorum omnes hujuſmodi Domus ibidem per eum vel eos, ſic occupate debent reparari & ſuſtentari. Sigillum dicti Domini Willielmi de Roos & Matilde preſentibus eſt appenſum, eo quod prefati fratres, die conceſſionis & confectionis earundem, nullum ſigillum commune aut autenticum dixerunt ſuper Sacramenta ſua habere, ſuæ domui predicte pertinere &c.

NUM. CCCCLV.

Fœd. & Convent. Vol. 7. p. 690. A. D. 1390. A. 14. R. 2. Pat. 14. R. 2. p. 1. m. 6.

Litteræ Regis Ricardi *ſecundi de Fratribus Apoſtatis de Ordine Prædicatorum ad Gradum Magiſterii non promovendis.*

Rex omnibus ad quos &c. Salutem.

SUPPLICARUNT nobis Fratres Ordinis Prædicatorum, in Regno noſtro Angliæ, ut,

Cum prædictus Ordo inſtitutus fuerit in Subſidium Eccleſiæ, & ad expugnandum Hæreſes & Errores, & ad prædicandum Populo Verbum Dei, ad quæ Scientia & bona Vita maxime requiruntur,

In quibus Doctores dicti Ordinis, in Univerſitatibus *Oxoniæ* & *Canterbruggiæ*, per Præſentationem dicti Ordinis conſueverunt examinari, & ſic ad Gradum Magiſterii promoveri,

Et nunc quidam Fratres, dictorum Regni & Ordinis, notabiliter vitioſi, utputa Apoſtatæ, & propter ſua Scelera Carceribus in Ordine condempnati, Mare tranſeuntes, ſubdole & fraudulenter procurant ſibi Gradum Magiſterii, & alias Exemptiones, in Detrimentum Eccleſiæ, Læſionem Fidei Catholicæ, Præjudicium & Scandalum noſtrum & Regni noſtri, ac Verecundiam Ordinis antedicti,

Velimus, ob Zelum Dei & Fidei, quem habemus ad Eccleſiam & Ordinem antedictum, ſuper præmiſſis de Remedio congruo providere,

Nos igitur,

Ordinem antedictum & Statum ejuſdem cordi ſpecialiter habentes,

Damus univerſis & ſingulis Fratribus Regni noſtri, Ordinis antedicti, Tenore præſentium, firmiter in Mandatis quatinus ipſi, ſub Forisfactura omnium quæ nobis forisfacere poterunt, nullum Fratrem Apoſtatam ejuſdem Ordinis, ſeu in Ordine antedicto Carceri condempnatum, ſeu notabiliter vitioſum, qui ſibi Gradum Magiſterii, ſeu Gratias exemptorias procuravit, admittant ad Libertates, Honores, ſeu Favores, Doctoribus in Theologia in Ordine prædicto conſuetos, nec alicui tali Fratri faveant in aliquo præmiſſorum, ſet omnem talem Fratrem ſolummodo ſecundum Converſationem ſuam, & Demerita, & Statuta dicti Ordinis, pertractent, & etiam quantum poterunt, nullum talem Apoſtatam, ſeu Notabiliter vitioſum tolerent, ſeu permittant Gratiis, ſeu hujuſmodi Privilegiis exemptoriis gaudere, ſet Procurantem tales Gratias exemptorias, ſeu eiſdem utentem, ſub pæna præmiſſa, ſecundum Regulam dicti Ordinis & Statuta, tanquam ſuis Profeſſioni & Ordini contrarium, tractent in omnibus ſecundum ſui Ordinis Diſciplinam.

In cujus &c.

Teſte Rege apud *Weſtmonaſterium* primo die Decembris.

Per Breve de Privato Sigillo.

NUM. CCCCLVI.

Ib. Vol. 8. p. 8. A. D. 1397. A. 21. R. 2. Clauſ. 21. R. 2. p. 1. m. 26.

Aliæ Litteræ ejuſdem Regis contra eoſdem Fratres Apoſtatas.

REX Vicario & Diffinitoribus Capituli Provincialis, Fratrum Ordinis Prædicatorum Regni noſtri Angliæ, apud *Novum Caſtrum ſuper Tynam*, in proximo celebrandi, ſalutem.

Quia, Jura condere, & ea Executioni debitæ minime demandare Caſſum redditur & Inane,

Vobis, & cuilibet veſtrum præcipimus, & diſtrictius quo poſſumus injungimus, & Mandamus, quod Ordinationem noſtram, in ultimo Parliamento noſtro, apud *Weſtmonaſterium* tento, pro Conſervatione Ordinum Quatuor Mendicantium

editam, quam vobis ſub Magno Sigillo noſtro, in forma Patenti mittimus exemplificatam, in dicto Capitulo veſtro Provinciali manifeſte publicetis, & Executioni debitæ demandare curetis, ſub Periculo quod incumbit,

Et ſi aliquis Frater dicti Ordinis infra Regnum noſtrum, Gradum vel Gratiam contra Ordinationem noſtram prædictam, impetravit clam vel palam, & Gradum vel Gratiam hujuſmodi reſignare noluerit, juxta formam in dicta Ordinatione Expreſſatam, & ſic extra Protectionem noſtram, in noſtri Contemptum manere præſumpſerit;

Vobis ac omnibus & ſingulis Prioribus & Conventibus dicti Ordinis, ſub Forisfactura omnium quæ nobis Forisfacere poteritis vel poterunt, Inhibemus, ne aliquem hujuſinodi Fratrem in Socium vel in Conventum veſtrum recipiatis, vel recipiant, ſet omnes & ſinguli hujuſmodi Fratres rebelles, Ordinationem noſtram prædictam contempnentes, in ſtricto Carcere, ſub arta Cuſtodia, ſub Foriſfactura hujuſmodi detineatis, ſive detineant, donec de eorum Punitione & Caſtigatione, pro Rebellione & Contemptu hujuſinodi, aliter duxerimus ordinandum, & vobis expreſſius demandandum.

Teſte Rege apud *Weſtmonaſterium* viceſimo ſeptimo die Julii.

Et erat Patens.

NUM. CCCCLVII.

Ib. Vol. 8. p. 87. A. D. 1399. A. 23. R. 2. Clauſ. 23. R. 2. m. 2. d.

Literæ Regis Ricardi *ſecundi de Nephariis Opinionibus contra Fratres* Mendicantes *non Manutenendis.*

Rex Vicecomiti Norffolciæ & Suffolciæ, qui nunc eſt, vel qui pro tempore fuerit, Salutem.

QUIA, ex inſinuatione credibili, certidunaliter informamur, quod quidam Malevoli diverſas Opiniones Nepharias, & Concluſiones deteſtabiles, Sacræ Doctrinæ multipliciter contrariantes, ac Canonicis Determinationibus & Sanctionibus Sanctæ Matris Eccleſiæ repugnantes, necnon in Gradus & Ordinis Fratrum Mendicantium Scandalum & Opprobrium redundantes, in Eccleſiis & aliis locis Clandeſtinis & Privatis Prædicant & Exponunt, per quod Vota Fidelium, Eleemoſinæque Deo devotorum ab eiſdem Fratribus Mendicantibus maxime ſubtrahuntur, in ipſorum Fratrum Mendicantium Derogationem & Depauperationem manifeſtam,

Nos,

Malitiæ ipſorum Malivolorum, in eorum Opinionibus pravis & nephariis, reſiſtere, ac hujuſmodi Ordinem Fratrum Mendicantium, ut & ipſi Deo & Eccleſiæ Sanctæ quietius & beatius, in ipſorum Suffragiis & Orationibus deſervire valeant & placere, confovere volentes,

Tibi,

De Aſſenſu, Venerabilis Patris, *Thomæ Archiepiſcopi Cantuarienſis*, & cariſſimi Conſanguinei noſtri *Henrici Ducis Lancaſtriæ*, cæterorumque Procerum & Magnatum,

Præcipimus, firmiter injungentes, quod in ſingulis Civitatibus, Burgis & Villis Mercatoriis, ac alibi infra Ballivam tuam, ubi melius expedire videris, prout ex parte prædictorum Fratrum Prædicantium fueris præmunitus, publice proclamari facias, ne quis, cujuſcumque Status, Gradus, ſeu Conditionis fuerit, ſub Pæna Impriſonamenti Corporis ſui ad Voluntatem noſtram, aliquas hujuſmodi pravas & nepharias Opiniones exercere, manutenere, docere, pertinaciterque defendere, clam vel palam, præſumat quovis modo.

Teſte Rege apud *Weſtmonaſterium* viceſimo die Septembris.

Per Concilium.

Et erat Patens.

NUM. CCCCLVIII.

Fœd. & Convent. &c. p. 137. A. D. 1204. A. 6. Joh. Ex Orig.

Innocentius Papa Fratribus Prædicatoribus & Minoribus, cum Rege tranſfretantibus equitandi facultatem concedit.

INNOCENCIUS Epiſcopus ſervus ſervorum Dei, chariſſimo in Chriſto Filio Johanni Regi Angliæ illuſtri Salutem & Benedictionem Apoſtolicam.

Celſitudinis tuæ precibus benignum impertientes aſſenſum, Fratribus Prædicatoribus & Minoribus, qnos tecum duxeris ultra mare, equitandi, quotiens a te requiſiti fuerint, non obſtante contrario ſtatuto ſuorum ordinum, liberam concedimus facultatem.

Dat. Lugdun. 2. Kal. Maii, Pontificatus noſtri anno 7.

Sub filo canabeo.

NUM. CCCCLIX.

Autogr. Penes Franc. Canning de Foxcote in Com. Warw. Armig.

Fratres Prædicatores Warwici *admittunt* Thomam Cannings *& uxorem ejus Agnetem ad participationem omnium bonorum operum Conventus ejuſdem.*

DEVOTIS & in Chriſto ſibi dilectis *Thomæ Cannys* & *Agnete* uxori ſue frater *Willielmus Savage*, Prior Conventus fratrum Predicatorum Warwici indignus ſalutem & augmentum continuum celeſtium gratiarum. Exigente veſtre devotionis affectu quem ad noſtrum habetis ordinem vobis omnium Miſſarum, Orationum, Predicationum, Jejuniorum, Abſtinentiarum, Vigiliarum, Laborum, ceterorumque bonorum que per fratres noſtri Conventus dominus fieri dederit univerſos participationem concedo tenore preſentium ſpecialem in vita pariter & in morte. Volo inſuper & ordino ut poſt deceſſus veſtros anime veſtre fratrum totius conventus orationibus recommendentur in conventuali Capitulo, ſi veſtri ibidem obitus fuerint nunciati & injungantur pro ipſis Miſſe & oraciones ſicut pro fratribus noſtris defunctis conſuevit. In

cujus conceſſionis teſtimonium ſigillum officii mei preſentibus eſt appenſum.

Data *Warwici* iv^to. Non. Octob. Anno Domini. M.C.C.C. XL. VII^o.

Sigillam periit.

NUM. CCCCLX.

Fœd. & Convent. Vol. 3. p. 345. An. 1312. 6. Ed. 2.

Littera Regis Edwardi 2^di *ad Papam, pro Ordine Fratrum* Prædicatorum, *contra* Oxonienſes.

Papæ Rex devota pedum oſcula beatorum,

SPECIALIS devotio, quam ad ſtatum Ordinis Fratrum Prædicatorum gerimus, ac evidens utilitas quæ, ex eis proveniens, ipſos reddit multipliciter commendatos, nos excitant & inducunt ut ſuper hiis, quæ ipſorum commodum & honorem concernunt, veſtram interpellemus Clementiam ſæpius prece pia.

De veſtræ igitur exhuberantis gratiæ affluentia confiſi, veſtræ Sanctitati ſupplicamus humiliter & devote, quatenus Fratribus dicti Ordinis, in villa noſtra Oxonienſi commorantibus, in cauſa quæ vertitur inter ipſos, & Cancellarium, ac Magiſtros Univerſitatis dictæ Villæ, paterni favoris gratiam dignemini, noſtri intuitu impertiri; ſic, ſi placeat, ut iidem Fratres conſuetudinibus, quibus hactenus in dicta Univerſitate uſi ſunt, ſubductis novitatibus, libere uti valeant & gaudere.

Conſervet &c.

Dat. apud Weſtm. 6 die Septemb.

NUM. CCCCLXI.

Ib p. 380. An. 1313. 6. Ed. 2.

Littera ejuſdem Regis ad Cardinales pro eiſdem Fratribus Prædicatoribus.

VENERABILI in Chriſto Patri, Domino A. Dei gratia, in Porticu Diacono Cardinali, amico ſuo kariſſimo, Edwardus ejuſdem gratia &c. ſalutem, & ſinceræ dilectionis affectum.

Negotia quæ dilecti nobis in Chriſto, Fratres Prædicatores, in univerſitate Oxonienſi degentes, verſus Cancellarium & Magiſtros univerſitatis illius jam habent in Romana Curia expedire, cupientes ex animo feliciter proſperari;

Veſtram amicitiam attente requirimus & rogamus, quatinus negotia prædicta affectualiter promovere velitis noſtri rogaminis interventu, ita ſi placet, quod negotia illa, veſtro mediante ſubſidio, felicem & optatum, pro dictis Fratribus, exitum fortiantur.

Dat. apud Weſtmonaſterium, primo die Februarii.

Eodem modo mandatum eſt Domino R. Sanctæ Mariæ Novæ, Diacono Cardinali.

Eodem modo mandatum eſt Fratri Vitali, Diacono Cardinali.

Eodem modo mandatum eſt Fratri Guillielmo Petri, Presbitero Cardinali.

NUM. CCCCLXII.

Litteræ ejuſdem Regis ad Papam, de Concordia inter Magiſtros & Scolares Oxonienſes *& ſupradictos* Fratres Prædicatores *reformanda.*

Ib. p. 588. An. 1316. 10. Ed. 2.

Papæ Rex devota pedum oſcula beatorum.

ILLOS quos altiſſimus in terris ſupernæ gratiæ virtutibus dignatus eſt multipliciter illuſtrare, Regiam decet benevolentiam attolere favoribus, & Apoſtolicis munificentiis procurare pro viribus communiri.

Deſiderantes itaque, Pater Sancte, Ordinis Fratrum Prædicatorum Oxonii,

Ubi Religionis devotio, & honeſtatis laudabilis decor viget, per quem etiam honor Univerſitatis Oxonienſis, & utilitas ibidem ſtudentium; necnon & per totum Regnum noſtrum Fides Catholica, per verbi divini prædicationem, benedicto altiſſimo, augmentantur, quemque Ordinem Progenitores noſtri, præ cæteris Ordinibus in Regno noſtro, favoribus propitiis proſecuti fuerunt, & nos affectibus Regiis ſpecialiter conjunximus,

Per veſtræ Sanctitatis providentiam tranquilitati conſuli & quieti;

Clementiæ veſtræ devotis precibus ſupplicamus, quatinus ſuper quadam diſſentione, inter dictos Fratres & Magiſtros & Scolares Univerſitatis prædictæ, nuper mota, & in veſtra ſacra curia jam ventilata, de quibuſdam impedimentis, quæ prædicti Magiſtri & Scolares præfatis Fratribus, in Univerſitate prædicta voluntarie, ut intelleximus, irrogarunt, dignemini concordiam taliter reformare, quod privilegia dictorum Fratrum, quibus ipſi, temporibus Progenitorum noſtrorum, & noſtro uſque ad Tempus impedimentorum prædictorum, in dicta Univerſitate uti conſueverunt & gaudere, ſibi, de veſtræ benignitatis manſuetudine confirmentur.

Ad hæc, Pater Sancte, Religioſum Virum, & nobis in Chriſto dilectum Fratrem Thomam Everard, de Ordine prædicto (quem pro negotiis prædictis erga veſtram Sanctitatem proſequendis ad vos deſtinamus) veſtræ benignitati plenis affectibus commendamus; ſupplicantes quatinus præfato Thomæ, in proſecutione negotiorum prædictorum, ſinum liberalis gratiæ aperire dignetur veſtra Paternitas Sacroſancta.

Conſervet &c.

Dat. apud Notinghamiam viceſimo ſexto die Decembris.

NUM. CCCCLXIII.

Litteræ ejuſdem Regis ad Cardinales, de antedictis Diſſenſionibus concordandis. Ibid.

VENERABILI in Chriſto Patri, Domino A. Dei Gratia, Sanctæ Mariæ in Porticu Diacono Cardinali, amico ſuo cariſſimo, Edwardus &c. Salutem & ſinceræ dilectionis affectum.

Ordinem Fratrum Prædicatorum Oxonii, *prout ſupra, mutatis mutandis, uſque ibi, viz.*

Paternitatem veſtram Affectuoſis Precibus requirimus & rogamus, quatinus ut ſuper diſſenſione prædicta, per Dominum Summum Pontificem (cui ſuper hoc ſcribimus) inter partes prædictas Concordia taliter reformetur, quod Privilegia dictorum Fratrum, quibus ipſi temporibus Progenitorum noſtrorum, & noſtro, uſque ad tempus impedimentorum prædictorum in dicta Univerſitate uti & gaudere conſueverunt, apud dictum Summum Pontificem, velitis, noſtris precibus, cum efficacia, interponere partes veſtras, & dilecto nobis in Chriſto Fratri Thomæ Everard (quem ad dictam Curiam pro prædictis negotiis proſequendis deſtinamus) in hac parte impertiri oportunum conſilium & favorem.

Dat. apud Notinghamiam viceſimo ſexto die Decembris.

Sub iſta forma ſcribitur ſingulis Cardinalibus, in Curia Romana exiſtentibus.

NUM. CCCCLXIV.

Hiſt. Abb. per B. Willis, Arm. Vol. 2. p. 304.

Charta Regis Henrici *Octavi de tranſferendo Collegio de* Abergwilly *ad Domum* Fratrum Prædicatorum *juxta Oppidum* Brecknock *in* Wallia.

Rex omnibus ad quos præſentes literæ pervenerint ſalutem,

CUM Collegium de *Abergwilly* in loco inidoneo exiſtit, ubi nulla Occaſio Hoſpitalitatis aliis per viros dicti Collegii adminiſtrandæ datur ad commodum & utilitatem ſubditorum noſtrorum, in locis dicto Collegio adjacentibus ad grave dampnum dictorum ligiorum noſtrorum, cumque etiam Domus ſive Prioratus *Fratrum Prædicatorum* in Oppido noſtro de *Brecknock* in auſtralibus partibus *Walliæ*, cum omnibus & omnimodis meſuagiis, Terris & Tenementis, bonis, rebus neceſſariis & implementis ad dictum nuper Prioratum ſpectantibus, in manibus & poſſeſſione noſtra jam exiſtant & exiſtere deberent, prætextu Doni, Conceſſionis ac ſurſum Redditionis *Ricardi David* nuper Prioris, & Conventus ejuſdem nuper Prioratus nobis inde factæ; Virtute cujus Nos, in Jure Coronæ noſtræ *Angliæ* de dicto nuper Prioratu, Meſuagiis, Terris & Tenementis, ac cæteris omnibus & ſingulis præmiſſis ſeiſiti ſumus in Dominico ut in Feodo,

Cumque etiam Subditi & Ligei noſtri in dictis partibus Auſtralibus *Walliæ* commorantes, ſumma egeſtate oppreſſi, filios ſuos in bonis literis educare non poſſunt; & in dictis partibus Auſtralibus *Walliæ* nullus ludus literarius habetur, per quod non ſolum & Clerici & Laici omnis Ætatis & Conditionis rudes & ignari reddentur, tum ſui Officii erga Deum, quam debitæ ſuæ Obedientiæ erga Nos; ſed etiam linguæ vulgaris *Angliæ* minime periti, ſic quod Statuta noſtra in hujuſmodi caſu edita & proviſa obſervare nequeunt; & quod debuerunt & tenentur facere ſecundum formam & effectum dictorum ſtatutorum, intelligere non poſſunt propter ignorantiam dictæ linguæ *Anglicanæ*.

Cumque etiam in dicto Collegio de *Abergwilli* pro Cantatoribus in eodem Collegio ſtipendia atque ſallaria ad ſummam quinquaginta trium librarum ſterlingorum annuatim attingentia providentur. Quæ quidem ſumma quinquaginta trium librarum in meliores uſus poteſt diſponi, utpote in Adoleſcentibus & aliis Juvenibus in bonis literis inſtruendis, & quotidiana lectura per aliquem virum pium & eruditum dictanda, unde poſſint veritatem callere, & quid Deo & Regi faciendum foret ſatis poſſint intelligere, in maximum commodum totius populi noſtri ibidem commoraturi, ſicut per relationem dilecti nobis in Chriſto *Willielmi* Epiſcopi *Menevenſis* plenius & planius accepimus.

Nos igitur volentes ex intima Charitate noſtra, quam erga Deum & totum Populum noſtrum gerimus, congruum Remedium in hac parte providere, & in multo meliores uſus quam nunc diſponuntur convertere, clare percipientes quod præmiſſa omnia & ſingula melius diſponi poſſunt; Volenteſque multum Statum Subditorum noſtrorum melius conſulere, de gratia noſtra ſpeciali, ac ex certa ſcientia & mero motu noſtris, dedimus, conceſſimus & confirmavimus, ac per præſentes damus, concedimus & confirmamus præfato *Willielmo* nunc Epiſcopo totam illam Domum ſive Prioratum *Fratrum Prædicatorum*, ac totum ſolum & fundum, præcinctum & ambitum, dicti nuper Prioratus, ac omnia ædificia, terras & tenementa, redditus, reverſiones & ſervitia, meſſuagia, ſola, funda, proficua, commoditates, advantagia & hæreditamenta quæcumque dicto nuper Prioratui quoquo modo ſpectantia ſive pertinentia, ac etiam omnia Catalla, Res, Hoſtilmenta neceſſaria & implementa in dicto nuper Prioratu, tempore diſſolutionis ejuſdem, vel unquam poſtea exiſtentia, vel ab eundem nuper Prioratum aliqualiter ſpectantia vel pertinentia, cujuſcunque generis vel ſpeciei fuerint, ac in tam amplis modo & forma, prout dictus *Ricardus David* ultimus Prior dictæ nuper Domus *Fratrum Prædicatorum*, vel aliquis Prædeceſſorum prædicti *Ricardi David* nuper Prioris ejuſdem nuper Domus ſive Prioratus, terras & tenementa, ſolum, fundum, ædificia, ac cætera hæreditamenta quæcumque, bona, catalla, res, hoſtilmenta, implementa neceſſaria, dicto nuper Prioratui ſpectantia, vel aliquo modo pertinentia, ad reverſionem dicti nuper Prioratus, & cæterorum præmiſſorum quorumcunque.

Ac etiam dedimus & conceſſimus, & de gratia noſtra ſpeciali, certa ſcientia, & mero motu noſtris, damus & concedimus eidem nunc Epiſcopo & Succeſſoribus ſuis, totum jus noſtrum, ſtatum, titulum, clameum, poſſeſſionem, intereſſe & demandum quæ nos in prædicto nuper Prioratu ſive Domo *Fratrum Prædicatorum*, ac cæteris præmiſſis cum pertinentiis, ac in reverſione dicti nuper Prioratus ſive Domus *Fratrum Prædicatorum* ac cæterorum præmiſſorum cum omnibus & ſingulis ſuis pertinentiis univerſis, ac in manibus & poſſeſſione noſtris jam exiſtentibus habemus, ſeu quoviſmodo in futurum habere poterimus, aut hæredes vel ſucceſſores noſtri habere ſeu clamare debent, aut poterunt quovis modo in futurum, jure, titulo, materia vel cauſa quibuſcunque juxta omnem juris effectum, ac omnia & omnimodas libertates & franchefias, jura & juriſdictiones quæcunque dicto nuper Prioratui, terris, vel tenementis, vel cæteris hæreditamentis quibuſcunque, ſive alicui inde parcellæ quoquo modo ſpectantia, vel pertinentia, adeo plene & integre prout antedictus *Ricardus David* nuper Prior Prioratus prædicti, aut aliquis Prædeceſſorum ſuorum nuper Priorum dicti nuper Prioratus ſive Domus *Prædicatorum* in jure illius Prioratus dictam nuper Domum ſive Prioratum *Fratrum Prædicatorum*, ac prædicta Bona & Catalla, res,

res, neceſſaria vel implementa prædicta, vel aliquam partem inde unquam habuerunt, tenuerunt, vel gaviſi fuerunt, habuit tenuit vel gaviſus fuit, aut habere, tenere ſeu gaudere debu[illegible] vel deberent, debuit ſive deberet, aut adeo p[illegible] & integre prout ea omnia & ſingula ad manus noſtras ratione & prætextu diſſolutionis dicti nuper Prioratus ſive Domus devenerunt, ſeu devenire debuerunt vel deberent, aut alio modo quocunque in manibus noſtris jam exiſtunt vel exiſtere debent ſeu deberent.

Habendum, tenendum & gaudendum prædictam Domum ſive prædictum nuper Prioratum, ſolum, fundum & præcinctum ejuſdem, ac omnia & ſingula ædificia dicti nuper Prioratus, ac omnia meſſuagia, terras & tenementa, redditus, reverſiones & ſervitia, commoditates & proficua, ac cætera hæreditamenta quæcunque, bona, catalla, res, huſtilmenta, implementa & neceſſaria quæcunque, ac cætera omnia & ſingula præmiſſa ſuperius expreſſa & ſpecificata, cum ſuis juribus & pertinentiis univerſis, una cum omnibus & omnimodis proficuis, emolumentis & commoditatibus quibuſcunque, ad dictum nuper Prioratum ſpectantibus vel pertinentibus præfato *Wilhelmo* nunc Epiſcopo *Menevenſi*, & ſucceſſoribus ſuis in perpetuum tenendum de Nobis, Hæredibus & Succeſſoribus noſtris per Fidelitatem tantum pro omni ſervitio & exactione quacunque.

Et ulterius ex ſpeciali gratia noſtra, certa ſcientia, & mero motu noſtris, damus & per præſentes concedimus præfato nunc Epiſcopo *Menevenſi* & Succeſſoribus ſuis omnes & omnimodos exitus, reventiones & proficua dicti nuper Prioratus ſive Domus *Fratrum Prædicatorum*, ac cæterorum omnium & ſingulorum præmiſſorum a tempore Diſſolutionis dicti nuper Prioratus ſive Domus hucuſque, & ſemper poſtea emergentia & provenientia, Habendum & percipiendum dictum nuper Prioratum, terras, & tenementa, ac cætera hæreditamenta, redditus, reverſiones & ſervitia, reventiones & proficua, ac omnia & ſingula præmiſſa cum pertinentiis, eidem nunc Epiſcopo & Succeſſoribus ſuis ex dono noſtro abſque compoto ſeu aliquo alio proinde Nobis, Hæredibus vel Succeſſoribus noſtris quoquo modo reddendo, ſolvendo vel faciendo.

Et ulterius ex ſpeciali gratia Noſtra, certa ſcientia & mero motu noſtris, volumus & concedimus ac per præſentes damus & concedimus, pro Nobis, Hæredibus & Succeſſoribus noſtris, præfato *Wilhelmo* nunc Epiſcopo *Menevenſi*, & Succeſſoribus ſuis dictum Collegium de *Abergwilly*, ac dictum nuper Prioratum, ac unam clauſuram terræ quæ dicitur le cloſe *Imaendly*, ac omnia terras & tenementa, redditus, reverſiones & ſervitia, meſſuagia, ſola, funda, commoditates, advantagia & hæreditamenta quæcunque, dicto Collegio ac dicto nuper Prioratui, & eorum cuilibet aliquo tempore quoquo modo ſpectantia ſive pertinentia; ac etiam volumus & per præſentes concedimus præfato nunc Epiſcopo quod habeat has literas noſtras patentes, ſub magno Sigillo noſtro Angliæ debito modo factas & ſigillatas, abſque fine vel feodo magno vel parvo in Hamperio noſtro, ſeu alibi ad uſum noſtrum quoquo modo reddendo, ſolvendo vel faciendo, eo qnod expreſſa mentio de certitudine aut valore præmiſſorum aut de aliis donis ſive conceſſionibus, per nos vel aliquem Progenitorum noſtrorum præfato nunc Epiſcopo ante hæc tempora factis in præſentibus minime facta exiſtit, aut aliquibus Statutis, Actu, Ordinatione, Proviſione ſive Reſtrictione in contrarium factis, editis, ordinatis ſive proviſis, aut alia aliqua re, cauſa vel materia quacunque in aliquo non obſtante.

Inſuper noveritis quod nos de gratia noſtra ſpeciali, certa ſcientia & mero motu noſtris, volumus & concedimus, ac per præſentes licentiam, poteſtatem & authoritatem, Ordinario ac loci illius Diocesano & Patrono, Fundatori & Decano dicti Collegii de *Abergwilly* damus quod ipſi poſſint abſque aliquibus impetitione vel perturbatione noſtri, hæredum aut ſucceſſorum noſtrorum, Vicecomitum, Juſticiariorum, Eſcaetorum, Officiariorum, aut Miniſtrorum noſtrorum quorumcunque libere & impune dictas annuas quinquaginta tres libras pro ſtipendiis dictorum cantatorum, ut præmittitur, aſſignatas expendendas in meliorem uſum ſecundum eorum ſanas diſcretiones convertendas, & quod ipſi libere & impune valeant quendam ludum literarium erigere & fundare apud *Brecknock* prædictum, ac ipſas quinquaginta tres libras annuas ad ſuſtentationem quorundam proborum hominum, *viz.* Eruditi Ludimagiſtri & Pædagogi, Lectoris Theologiæ, Concionatoris, qui apud *Brecknock* prædictum omnibus perſonis doceri volentibus in bonis literis erudient, ac ſanctum Evangelium cunctis ligeis & fidelibus noſtris ibidem pure & ſincere gratis & libere elucidabunt, ſecundum Ordinationes & Statuta in ea parte per dictum Dioceſanum, & loci illius Ordinarium, & Fundatorem Collegii prædicti de tempore in tempus edenda & conſtituenda, libere & impune, abſque impetitione Noſtri, Hæredum aut Succeſſorum noſtrorum, Juſticiariorum, Miniſtrorum aut Officiariorum quorumcunque, aliquibus Statutis, Actibus, Ordinationibus, vel Proviſionibus in contrarium factis, editis aut proviſis, non obſtantibus, & abſque aliquo ab ipſis Pueris vel eorum Parentibus pro educatione prædictorum adoleſcentium capiendo vel clamando.

Ac etiam de gratia noſtra ſpeciali, certa ſcientia & mero motu noſtro, volumus & concedimus per præſentes, quod dictus nuper Prioratus *Fratrum Prædicatorum, Collegium Chriſti de Brecknock* de cætero nuncupetur, & ab omnibus appelletur; ac pro tali Collegio acceptamus & reputamus per præſentes, & non alio modo neque aliter in poſterum vocari, appellari vel nuncupari volumus. Et quod antedictus nunc Epiſcopus *Menevenſis*, ac omnes & ſinguli Præbendarii, Canonici, Choriſtæ, Vicarii, aliique miniſtri dicti Collegii de *Abergwilly*, ac omnes Ludimagiſtri, Pædagogi, Lectores, Concionatores ac aliæ perſonæ quæcunque, illic pro tempore exiſtentes & ſucceſſores ſui libere & impune apud prædictum oppidum de *Brecknock* & in Eccleſia prædicta nuper Prioratus, ac aliis Poſſeſſionibus, Terris & Tenementis, ac aliis hæreditamentis quibuſcunque dicto nuper Prioratui ſpectantibus & infra ambitum & præcinctum ejuſdem nuper Prioratus cohabitare, reſidere poſſint & manere. Et quod idem nunc Epiſcopus *Menevenſis* & Succeſſores ſui ad ejus & eorum cujuſlibet Beneplacitum libere transferre poſſint dictos Reſidentiarios, Præbendarios, Canonicos, Choriſtas, alioſque Miniſtros dicti Collegii de *Abergwilly* ad dictum *Collegium Chriſti de Brecknock* prædictum, atque eos & eorum quemlibet ſub pœnis Statutorum dicti Collegii de *Abergwilly*, aliquo tempore antehac uſitatis, conſuetis, ſpecificatis & declaratis, abſque impetitione, moleſtatione vel turbatione noſtri, hæredum vel ſucceſſorum noſtrorum, Juſticiariorum, Eſcaetorum, Vicecomitum, Ballivorum,

rum, Servientium, Officiariorum vel Miniſtrorum, noſtrorum, hæredum aut ſucceſſorum noſtrorum quorumcunque, vel eorum alicujus cohabitare faciat.

Et ulterius volumus & concedimus per præſentes, de ſpeciali gratia noſtra, certa ſcientia, & mero motu noſtris, quod idem nunc Epiſcopus *Menevenſis* & ſucceſſores ſui, ac omnes alii Reſidentiarii, Præbendarii, Canonici, Vicarii, Choriſtæ, aliique Miniſtri dicti Collegii de *Abergwilly*, & ſucceſſores ſui, pure, libere, quiete & hæreditarie habeant & teneant ſibi & ſucceſſoribus ſuis in perpetuum omnia & omnimoda Maneria, Meſſuagia, Terras & Tenementa, Redditus, Reverſiones & Servitia, Advocationes Eccleſiarum, Vicariarum & Capellarum, Proficua, Emolumenta, Commoditates & Hæreditamenta, Libertates, Franchefias, Præheminentias & Jura quæcunque aliquo modo antehac data, conceſſa, debita vel ſpectantia dicto Collegio de *Abergwilly*, vel fabricæ dicti Collegii. Et quod ipſe nunc Epiſcopus *Menevenſis*, Canonici, Reſidentiarii, Præbendarii, Vicarii, Choriſtæ, vel Collegiati aliive Miniſtri quicunque dicti Collegii de *Abergwilly* & ſucceſſores ſui habeant gaudeant & utantur omnibus & omnimodis Privilegiis, Libertatibus, Franchefiis, Præheminentiis, & Juribus quibuſcunque, adeo plene & integre, ac in tam amplis modo & forma, prout ipſi Prædeceſſores ſui in Collegio de *Abergwilly* antea habuerunt, tenuerunt & gaviſi fuerunt, aut habere, tenere, gaudere, vel uti ſolebant vel debuerunt, vel eorum aliquis in dicto Collegio de *Abergwilly* aliquo tempore præ antea habuit, tenuit vel gaviſus fuit, aut habere, tenere, gaudere vel uti ſolebat vel debuit, ad opus & uſum ſuſtentationis & manutentionis prædicti *Collegii Chriſti de Brecknock*, ac ea omnia & ſingula præmiſſa, Prioratum, Collegium, Maneria, Meſſuagia, Terras & Tenementa, ac omnia alia Jura, Commoditates, Proficua & Hæreditamenta quæcunque, quæ aliquo tempore habita, cognita, accepta, reputata vel capta fuerunt ut partes, parcellæ, ſive membra dicta dicti nuper Prioratus, Collegii, Maneriorum, Meſſuagiorum, Terrarum & Tenementorum, Reddituum, Reverſionum vel Servitiorum aut cæterorum præmiſſorum, ſive alicujus inde parcellæ vel præmiſſorum, vel alicui præmiſſorum aliquo modo appendentia, pertinentia, ſive ſpectantia; ex ſpeciali gratia noſtra, certa ſcientia & mero motu noſtris, damus, concedimus & confirmamus per præſentes dicto nunc Epiſcopo *Menevenſi* & ſucceſſoribus ſuis tam libere & effectualiter, bene, ſufficienter, integraliter, ac ſi omnia & ſingula præmiſſa cum ſuis pertinentiis univerſis realiter, diſtincte, nominatim, ſpecialiter ac certitudinaliter, melioribus modis, viis & mediis, ac clarioribus & efficacioribus terminis, verbis atque ſententiis, juxta omnem juris effectum, & juxta omnes meliores & maxime ſufficientes intelligentias, in lege dictum nuper Prioratum, Collegium, Maneria, Meſſuagia, Terras, Tenementa, Redditus, Reverſiones & Servitia, ac cætera Hæreditamenta quæcunque, cum omnibus & ſingulis ſuis Pertinentiis & Commoditatibus univerſis declarat. Dat. explanat. pronunciat. & publicat. fuiſſent & eſſent aptiſſimis verbis atque ſententiis in lege ad præmiſſ. & quamlibet inde parcellam clariſſ. accommodatiſſ. & ſpecialiſſ. quæ poſſunt excogitari.

Eo quod expreſſa mentio &c.

In cujus rei Teſtimonium has literas noſtras fieri fecimus Patentes.

Teſte meipſo apud *Weſtm.* decimo nono die Januarii, Anno Regni Regis Henrici Octavi tricesimo tertio.

Per Breve de Privato Sigillo, & de dat. &c. Convenit cum Recordo & Examinat.

Thomas Bevens

Per me Humfredum Harris.

NUM. CCCCLXV.

Littera Regis Edwardi 2di *ad Papam, de Fundatione Domus Sororum Ordinis* Prædicatorum, *apud* Langeleye, *in Dioceſi* Wintonienſi.

Fæd. & Conv. Vol. 3. p. 702. An. 1318. 11 Ed. 2.

Papæ Rex devota pedum oſcula beatorum.

QUIA proponimus, Divina diſponente Clementia, quandam Domum Sororum, Ordinis Fratrum Prædicatorum, in regno noſtro fundare; quæ mediante Elemoſina noſtra, quam annis ſingulis facimus, pro ſalute Progenitorum & Succeſſorum noſtrorum, ac noſtra, Fratribus Ordinis antedicti, qui apud Langeleye Lincolnienſi Dioceſi commorantur, continuetur impoſterum; ſuper quo diffuſius per noſtras Litteras veſtræ ſcribimus Sanctitati.

Veſtræ Paternitati digniſſimæ humiliter ſupplicamus quatinus, dilectos nobis in Chriſto, Fratres, Richardum de Birton, & Andream de Aſlakeby, memorati Ordinis Profeſſores, recommendatos habere dignemini; quos ad veſtram Beatitudinem miſimus, ut dictum negotium exequantur; quibus, in ejuſdem Promotione negotii, veſtræ placeat pietati gratiam impendere, benignitatem & favorem.

Conſervet &c.

NUM. CCCCLXVI.

Litteræ ejuſdem Regis ad Cardinales, de eadem Domo pro prædictis Sororibus fundanda.

Ib. p. 704

Venerabili Viro Domino Nicholao, Hoſtienſi & Velletrenſi Epiſcopo Cardinali, Edwardus, &c. ſalutem.

QUIA decrevimus, ex deliberato Conſilio, quendam locum in regno noſtro fundare pro inhabitatione Sororum, Ordinis Fratrum Prædicatorum, & eundem redditibus ſic dotare, quod, Dote hujuſmodi mediante, Elemoſina noſtra, quam Fratribus ejuſdem Ordinis, apud Langeleye commorantibus, conferimus annuatim in ſubſidium, continuari poſſit competentius in futuro; ſuper quo diffuſius ſcribimus Sanctiſſimo Patri noſtro, Domino Summo Pontifici.

Dilectionem veſtram affectuoſe rogamus, quatinus erga Patrem & Dominum Summum Pontificem memoratum inſtare velitis, ut promoveatur

negotium prætaxatum, & pro expedione illius dare operam efficacem.

Dat. apud Walyngford Viceſimo ſecundo die Aprilis.

Eodem modo ſcribitur ſubſcriptis videlicet,
Domino Nicholao, Tituli Sancti Euſebii Preſbitero Cardinali.
Domino G. Sabinenſi Epiſcopo Cardinali.

NUM. CCCCLXVII.

Ibid. *Littera ejuſdem Regis ad Magiſtrum prædicti Ordinis, de præfatis Sororibus.*

Rex approbatæ Religionis Viro, Magiſtro Ordinis Fratrum Prædicatorum, ſalutem.

QUIA intendimus, Domino diſponente, Domum quandam Sororum Ordinis veſtri in regno noſtro fundare, in loco decenti, pro ſalute Progenitorum, & Succeſſorum noſtrorum & noſtra;

Dilectionem veſtram attente rogamus, quatinus ordinare curetis de ſeptem Sororibus ad nos in brevi mittendis (quæ ſint vitæ probatæ, & converſationis honeſtæ) ut ſint paratæ venire cum fuerit oportunum.

Dat. ut ſupra.

NUM. CCCCLXVIII.

Ib. p. 734. An. 1318. 12 Ed. 2. *Littera Regis* Edwardi 2di *ad Papam, pro Sororibus Ordinis* Fratrum Prædicatorum *apud* Gildeford.

Papæ Rex devota pedum oſcula beatorum.

SANCTITATI veſtræ alias diffuſius meminimus nos ſcripſiſſe qualiter, favente Domino quandam Domum Sororum Ordinis Fratrum Prædicatorum apud Gildeford in Dioceſe Wintonienſi de Novo fundare, & certis Poſſeſſionibus dotare proponimus; in loco, videlicet, ubi Fratres illius Ordinis hactenus habitarunt,

Veſtræ clementiæ humiliter ſupplicando quatinus hujuſmodi noſtro deſiderio benignum præbere auditum, & illud dignaremini effectui mancipare.

Verum quia jam eiſdem Sororibus, in ſubventionem ſuſtentationis ſuæ, Eccleſiam de Kingeſchere, noſtri Patronatus, donare volumus in proprios uſus Canonice poſſidendam, ut pro noſtra & Progenitorum & Succeſſorum noſtrorum ſalute juges effundant preces ſummo Deo;

Beatitudini veſtræ devota precum inſtantia ſupplicamus, quatinus præfatam Eccleſiam dictis Sororibus appropriare velitis, ad ſuam & Succeſſorum ſuorum ſuſtentationem, divinæ intuitu pietatis.

Conſervet &c.

Dat. apud Eborum viceſimo ſexto die Octobris.

NUM. CCCCLXIX.

Littera Regis ad Papæ Notarium pro eiſdem Sororibus. Ibid.

Rex diſcreto viro, Magiſtro Petro Fabrii, Domini Papæ Notario, ſalutem, cum ſinceræ dilectionis affectu.

QUIA, ex deliberato conſilio, ordinavimus quandam Domum Sororum, Ordinis Fratrum Prædicatorum, in regno noſtro fundare, & eam Redditibus ſic dotare quod, Dote hujuſmodi mediante, Elemoſina noſtra, quam Fratribus Ordinis memorati, in vitæ ſubſidium, conferimus annuatim, continuetur impoſterum; ſuper quo ſcripſimus diffuſius Sanctiſſimo Patri noſtro, Domino Summo Pontifici.

Dilectionem veſtram affectuoſe rogamus, quatinus erga dictum Patrem, pro promotione præfati negotii, inſtare velitis, & pro expeditione illius dare operam efficacem;

Recommendatos habentes, noſtri intuitu, Fratres Richardum de Burton, & Andream de Aſlakeby, dicti Ordinis Profeſſores, qui ad dictum negotium exequendum tranſmittuntur, eis auxilium & conſilium efficaciter impendendo.

Dat. apud Eborum viceſimo ſexto die Octobris.

NUM. CCCCLXX.

Littera Regis ad Papam, pro eiſdem Sororibus. *Ib. p. 753. An. 1319. 12. Ed. 2.*

Papæ Rex devota pedum oſcula beatorum.

NUPER, illius inſtinctu Spiritus, qui ubi vult & quando vult, & in quo vult ſpirat, deſiderio deſideravimus Domum quandam, pro congregatione Sororum, de Ordine Prædicatorum, ad honorem ejus, qui nonnunquam jocundatur in devoto fæmineo ſexu, infra regnum noſtrum, veſtra interveniente auctoritate, fundare.

Et Elemoſinas, quas pro ſalute animarum Anteceſſorum, & Succeſſorum noſtrorum, & noſtra, Fratribus dicti Ordinis apud locum qui dicitur Langeleye, Lincolnienſe Dioceſe (per nos eiſdem collatum, & per felicis recordationis, Clementem, nuper Papam, Quintum, Prædeceſſorem veſtrum, ipſis & eorum Ordini confirmatum) commorantibus, ſingulis annis temporaliter conferimus, una cum loco illo de Langeleye, in uſum dictarum Sororum perpetua commutatione transferre;

Super quo mentis noſtræ affectum alias Sanctitati veſtræ nos aperuiſſe meminimus, voſque, ut Tranſactioni hujuſmodi faciendæ auctoritatem præberetis, precum inſtantia requiſiſſe.

Verum quia preces noſtræ (fortaſſis ut probetis ſi Spiritus ille ſit ex Deo) hucuſque manent ſub gratiæ expectatione ſuſpenſæ,

Clementiam veſtram noſtris pulſamus precibus iteratis, quatinus dictum cordis noſtri deſiderium optato effectui mancipare dignemini; & dilectos nobis in Chriſto Fratres, Richardum de Burton, & Andream de Aſlakeby, dicti Ordinis Profeſſores,

qui in profecutione memorati negotii vos plenius informabunt, veſtra, ſi placet, Beatitudo ſucipiat, noſtri contemplatione, propenſius commendatos.

Conſervet &c.

Dat. apud Eborum, 12 die Januarii.

NUM. CCCCLXXI.

Fæd. & Convent. Vol. 9. p. 611. A.D. 1418. A. 6. H. 5. Bill. Cott. Tiberius. B. 6. fol. 41.

Bulla Martini *Quinti Papæ, de Approbatione Fundationis Monaſterii de* Syon *in Comitatu* Middleſexiæ, *& Appropriatione duarum Eccleſiarum ad idem.*

MARTINUS Epiſcopus, Servus Servorum Dei, Cariſſimo in Chriſto Filio, *Henrico, Regi Angliæ* Illuſtri, Salutem & Apoſtolicam Benedictionem.

Eximiæ Devotionis & Sinceritatis Affectus, quem ad nos & Romanam geris Eccleſiam, promeretur ut piis deſideriis tuis gratum adhibeamus Aſſenſum; & illis, quæ ſacræ Religionis & divini Cultus Augmentum reſpiciunt, ut votivis continue proficiant Incrementis, Apoſtolicæ Sedis Præſidium benevolis Favoribus præbeamus.

Cum igitur (ſicut exhibita Nobis nuper pro parte tua Petitio continebat) Tu, inter alia Monaſteria & loca religioſa, in Regno per Te Fundata, Venerabile Monaſterium de *Syon*, Ordinis *Sancti Auguſtini*, *Sancti Salvatoris* nuncupati, *Londinienſi* Diæceſe,

Pro una Abbatiſſa, quæ ipſi Monaſterio de *Syon* pro Tempore præeſſe debeat, & uno Confeſſore, ac aliis utriuſque Sexus Perſonis, inibi pro Tempore Religioſe, ſub Regula & ſecundum Inſtituta *Sanctæ Brigittæ*, perpetuo Domino ſervituris

Solempniter, ſumptuoſeque, in Dei Omnipotentis Laudem, Divini Cultus Augmentum, Religioniſque Propagationem, ac pro Tuæ, & Progenitorum tuorum, Divæ memoriæ, Angliæ Regum, Animarum Salute, fundaveris & erigi feceris,

Nonnullaque etiam alia, ejuſdem Ordinis, Monaſteria & Loca, Deo tibi propitio, Fundare, & Dotare proponas,

Pro parte tua Nobis fuit humiliter Supplicatum, ut Fundationem & Erectionem prædictas Auctoritate Apoſtolica ratificare & approbare, ac tibi hujuſmodi alia Monaſteria & Loca, ejuſdem Ordinis fundandi & dotandi Licentiam concedere, necnon de *Yevele* & the *Croſton*, Wellenſi & Lichfeldenſi Diæceſi, Parochiales Eccleſias (quarum Jus Patronatus, quod ad te pertinere dinoſcitur, ad hoc libere donare paratus es) cum omnibus Juribus & Pertinentiis ſuis, in Subſidium & Partem Dotis eidem Monaſterio de *Syon*, quod nondum dotatum eſt, & quod tu, Domino concedente, ulterius de Bonis tuis ſufficienter dotare intendis, appropriare & in perpetuum incorporare, annectere & unire, de Benignitate Apoſtolica, dignaremur;

Nos igitur, (tuum prium & laudabile Propoſitum plurimum in Domino Commendantes) hujuſmodi Supplicationibus inclinati, Fundationem & Erectionem prædictas, Auctoritate Apoſtolica Ratificamus & Approbamus; ac tibi hujuſmodi alia Monaſteria & Loca dicti Ordinis fundandi & dotandi plenam licentiam, Præſentium Auctoritate, elargimur,

Et nichilominus *de Yevele* (quæ perpetuum Vicarium ab antiquo habere dinoſcitur) & cujus Ducentarum, necnon *de Croſton*, cujus Centum & Quadraginta Marcharum Sterlingorum, Fructus, Redditus & Proventus, ſecundum communem Extimationem, Valorem Annuum, ut aſſeritur, non excedunt, Parochiales Eccleſias prædictas, cum omnibus Juribus & Pertinentiis ſuis, eidem Monaſterio *de Syon*, in Subſidium & Partem Dotis hujuſmodi, eadem Auctoritate, Appropriamus ac incorporamus, Annectimus & Unimus;

Ita quod Abbatiſſa ipſius Monaſterii, quæ tunc fuerit, earundem Eccleſiarum, cum, cedentibus, vel decedentibus earum Rectoribus, vel Eccleſias ipſas alias quomodolibet dimittentibus, vacaverint, ſeu ad præſens vacent, corporalem Poſſeſſionem (Diæceſanorum Locorum, & alterius cujuſcunque Licentia ſuper hoc minime requiſita) Auctoritate propria apprehendere, & perpetue in ſuos & dicti Monaſterii uſus retinere;

Non obſtantibus ſi aliqui, ſuper Proviſionibus ſibi faciendis de hujuſmodi Parochialibus Eccleſiis, aut aliis Beneficiis Eccleſiaſticis in illis Partibus, ſpeciales vel generales prædictæ Sedis, vel Legatorum ejus, Literas impetraverint,

Etiamſi per eas ad Inhibitionem, Reſervationem & Decretum, vel alias quomodolibet ſit proceſſum,

Quas quidem Literas, & Proceſſus, habitos per eaſdem, ad dictas Eccleſias volumus non extendi; ſed nullum per hoc eis, quoad Aſſecutionem Parochialium Eccleſiarum, aut Beneficiorum aliorum, præjudicium generari;

Et quibuſcumque Privilegiis & Indulgentiis, ac Literis Apoſtolicis, generalibus vel ſpecialibus, quorumcumque Tenorum exiſtant, per quæ, Præſentibus non expreſſa vel totaliter non inſerta, Effectus earum impediri valeat quomodolibet vel differri, & de quibus, quorumcumque totis Tenoribus, Datis habenda ſit in noſtris Literis mentio ſpecialis.

Volumus tamen quod, de hujuſmodi Fructibus, Redditibus & Proventibus ipſius Eccleſiæ de *Croſton*, congrua pro perpetuo Vicario, inibi pro tempore inſtituendo, per Loci Ordinarium reſervetur Portio; de qua idem Vicarius valeat congrue ſuſtentari, Epiſcopalia Jura ſolvere, & alia ſibi incumbentia Onera ſupportare; alioquin præſentes Literæ nullius exiſtant Roboris vel Momenti,

Et, inſuper, ex nunc irritum decernimus & inane, ſi ſecus ſuper hiis a quoquam, quavis Auctoritate, ſcienter vel ignoranter, contigerit attemptari.

Nulli ergo Hominum liceat hanc Paginam noſtre Ratificationis, Approbationis, Conceſſionis, Appropriationis, Incorporationis, Annexionis, Unionis, Voluntatis & Conſtitutionis, infringere, vel ei auſu temerario contraire; ſi quis autem hoc attemptare præſumpſerit, Indignationem Omnipotentis Dei, & Beatorum Petri & Pauli, Apoſtolorum ejus, ſe noverit incurſurum.

Dat. *Gebennis* xv. Kal. Septembr. Pontificatus noſtri Anno Primo.

Bibl. Cot. Vespasianus. E. 9 fol. B. 2.

Regiſtrum Cartarum Monaſterii de Weſtwode *in Comitatu* Wigornienſi, *erat autem Conventus Monialium de ordine Fontis* Ebraldi.

NUM. CCCCLXII.

Transcript. Richardi Graves de Mickleton in Com. Glouc. Aamig.

Carta Aliciæ de Salewarp *de dimidia Virgata terræ Monialibus de* Weſtwood *conceſſa.*

SCIANT tam preſentes quam futuri quod ego Avicia Domina de Salewarp Conſenſu & precepto filii mei Willielmi de Bello Campo Antequam univerſe carnis viam ingrederetur dedi & conceſſi Deo & Sancte Marie Fontiſebraldi & maxime monialibus de Weſtwood pro anima Domini mei Willielmi de Bello Campo & Willielmi filii mei & pro ſalute anime mee & liberorum noſtrorum dimidiam virgatam terre in Boicota, quam tenet Osbertus filius Walteri del Broc & predictum Osbertum cum liberis ſuis in puram & perpetuam elemoſinam tenendam & habendam libere & quiete ab omni ſeculari ſervicio & exaccione. Et ut hec mea donatio rata & inconcuſſa permaneat in dedicacione Eccleſie de Weſtwood ſigilli mei impreſſione eam in dotem confirmavi. Hiis Teſtibus &c.

NUM. CCCCLXIII.

Ibid. *Carta* Walteri de Bello Campo *de eadem media Virgata terræ.*

SCIANT preſentes & futuri quod Ego Walterus de Bello Campo dedi & conceſſi & hac mea preſenti Carta confirmavi in puram & perpetuam elemoſinam Deo & Beate Marie de Fontebraldi & precipue Monialibus de Weſtwoode ibidem Deo ſervientibus pro ſalute anime mee & omnium anteceſſorum meorum & Succeſſorum, Totam illam dimidiam virgatam terre in Boicota cum pertinenciis quam Osbertus filius Walteri de Broc ibidem tenuit & predictum Osbertum cum omni ſequela ſua, Tenendam & habendam libere & quiete pacifice & honorifice integre cum omnibus Libertatibus & liberis conſuetudinibus in omnibus rebus & locis ab omni ſeculari ſervitio. Et ut hec mea donacio & conceſſio imperpetuum firmitatis robur optineat eam ſigilli mei impreſſione confirmavi. Hiis Teſtibus &c.

NUM. CCCCLXIV.

Ibid. *Carta* Johannis Anglici *de Molendino & terra eiſdem Monialibus conceſſa.*

SCIANT preſentes & futuri quod Ego Johannes Anglicus Dedi Conceſſi & hac preſenti carta mea Confirmavi Eccleſie Beate Marie de Weſtwood & Conventui ibidem Deo ſervienti Molendinum extra Wichium quod vocatur Middlemulne, cum quadam terra impendenti ad caput de Eppellona, que terra eſt inter pratum Henrici Luvet & viam que ducit ad Boicote & cum Hammis & cum omnibus ſuis pertineneciis. Habendum & tenendum de me & de heredibus meis predictis Eccleſie & Conventui ad feodi firmam imperpetuum libere quiete honorifice bene & in pace, Cum omnibus libertatibus ſicut Dominus Adam de Duderhulla unquam illud melius & liberius tenuit. Reddendo inde annuatim mihi & heredibus meis per predictam Eccleſiam & Conventum Tres Marcas Argenti, ad quatuor anni Terminos, videlicet ad Purificationem Beate Marie quatuor ſolidos & quinque Denarios, Et ad Pentecoſten quatuor ſolidos & quinque denarios, & ad Feſtum Sancti Michaelis ſemptemdecim ſolidos & decem Denarios, & ad Feſtum Beate Marie in Marcio unam Marcam, pro omni ſervicio exaccione querela & demanda. Et pro hac donatione & conceſſione mea & ſigilli mei appoſitione prædicta Eccleſia & ejuſdem loci Conventus dederunt mihi tres Marcas ſterlingorum in Gerſumam. Prenominatum vero Molendinum cum predictis terris & cum omnibus ſuis pertinenciis Ego Johannes & hæredes mei warantizabimus predictis Eccleſie de Weſtwood & Conventui contra omnes homines & feminas per predictum ſervicium. Et ut hec mea Donacio & Conceſſio firma & ſtabilis permaneat imperpetuum preſentem cartam ſigilli mei appoſitione confirmavi. Hiis Teſtibus, &c.

NUM. CCCCLXV.

Ibid. *Carta Uxoris ejuſdem de eodem Molendino.*

SCIANT preſentes & futuri quod ego Mabilla uxor Johannis Anglici, hac preſenti carta mea confirmavi Eccleſie Beate Marie de Weſtwood & Conventui ibidem deo ſervienti Molendinum extra Wichium quod vocatur Middelmulne, & &c.

Hæc carta eſt in cophino.

NUM. CCCCLXVI.

Ibid. *Carta* Johannis *Vicarii Eccleſie de* Duderhall *de eodem Molendino.*

SCIANT preſentes & futuri quod Ego Johannes vicarius Eccleſie de Duderhall——hac preſenti

ſenti carta mea confirmavi Eccleſie Beate Marie & Conventui de Weſtwood Molendinum extra Wichium quod vocatur Middelmulne &c.

Hæc carta eſt in cophino.

Eſt & alia Carta Mabille *Viduæ ejuſdem ſupranominati* Johannis Anglici *ejuſdem tenoris cum ſuperiore dicti mariti ſui, quæ ea de cauſa hic omittitur.*

NUM. CCCCLXVII.

Ib. fol. 3. *Carta* Willielmi de Bray *de redditu trium ſolidorum, &c. Monialibus de* Weſtwood *conceſſo.*

SCIANT preſentes & futuri quod Ego *Willielmus de Bray* conſilio & aſſenſu heredum meorum Dedi & conceſſi in perpetuam elemoſinam & hac preſenti Carta mea confirmavi Deo & Sancte Marie & Monialibus de Weſtwood ibidem Deo ſervientibus cum filia mea Amabilia ſervicium dimidie Hide terre quam tenui de Hoſpitalariis in Pidele. Reddendo eis annuatim duos ſolidos ad duos terminos, ſcilicet duodecim denarios ad Paſcha, & duodecim Denarios ad Feſtum Sancti Michaelis. Iidem Hoſpitalarii eandem dimidiam hidam terre de Helia de Pedele tenuerunt, & ſervicium unius virgate terre quam Henricus Luvet de me tenuit, Reddendo annuatim tres ſolidos ad duos terminos ſcilicet, decem & octo denarios ad Paſcha, & decem & octo denarios ad Feſtum Sancti Michaelis. Preterea conceſſi eis quoddam Cotagium quod Rogerus Leſtur de me tenuit, cum quatuor Acris terre, duabus ſcilicet in uno campo & duabus in alio campo cum prato pertinente, Reddendo annuatim Helie de Pidele & de predicta virgata terre & de prefato Cotagio unam libram Cimini ad Natale Domini. Quare volo ut predicte Moniales predictas terras et ſervitia earum libere & quiete & integre habeant & quicquid inde pertinet ad me, vel ad heredes meos poterit pertinere, faciendo predictis Dominis ſervicia predictis terris pertinentia. Et ego & heredes mei hanc Donationem contra omnes homines warantizabimus, & ſi forte ſervicia predictarum terrarum prefatis Monialibus warantizare non poterimus de propria hereditate mea eſcambiabimus. Hiis teſtibus, &c.

NUM. CCCCLXVIII.

Ibid. *Conventio inter Moniales de* Weſtwood *&* Henricum Lovet.

HEC eſt Conventio facta inter Domum de Weſtwood & Henricum Luvet, quod Henricus Luvet, relaxavit eidem Domui de ipſo & de heredibus ſuis quatuor ſolidos redditus in unam Mittam ſalis in Wichio & forinſecum quod ipſa Domus debuit eidem Henrico de Molendino quod vocatur Bierhalla & de dimidia virgata terre que appellatur Eppelout: Et ipſa Domus de Weſtwood relaxavit eidem Henrico & heredibus ſuis tenementum ſuum quod habebat in Pidele. Reddendo ſingulis annis eidem Domui per manum Euſtachii de Edbriton, vel per manum illius qui tenementum illud poſt deceſſum ſuum tenebit ſexdecim Denarios ad Feſtum Sancti Michaelis. Et ipſa Domus warantizabit hanc Conventionem eidem Henrico & heredibus ſuis contra omnes homines & feminas. Et idem Henricus & heredes ſui * ſimpliciter illam Conventionem eidem Domui warantizabunt. Quod ut ratum ſit & ſtabile ſigillorum ſuorum appoſicione roboraverunt. Hiis Teſtibus, &c. * Similiter.

NUM. CCCCLXIX.

Ibid. *Carta* Willielmi *filii* Alewy de Wych *de Redditu trium ſolidorum Monialibus de* Weſtwood *conceſſo.*

NOVERINT omnes Sancte Matris Eccleſie Filii quod ego Willielmus filius Alewy de Wych Dedi & Conceſſi & hac preſenti Carta mea confirmavi Deo & Beate Marie de Weſtewood & ſanctimonialibus ibidem Deo ſervientibus in puram & perpetuam elemoſinam tres ſolidatas redditus in Eſtwood cum omnibus ſuis pertinenciis de una dimidia virgata terre A la Broke quam Ricardus filius Aclwyn Dun tenuit de me que etiam eſt de feodo Thome le Mey. Percipient etiam dicti Eccleſia beate Marie de Weſtwood & Conventus Monialium dictum Redditum a Domino Ricardo filio Ailwyni Dun. & de heredibus ſuis annuatim ad quatuor anni terminos videlicet, ad Feſtum Sancti Michaelis Novem Denarios, Ad Feſtum Sancti Andree novem Denarios, ad Annunciationem beate Marie Novem Denarios, & ad Nativitatem Sancti Johannis Baptiſte Novem Denarios. HABENDUM & TENENDUM predictum Tenementum, cum omnibus ſuis pertinenciis dictis Eccleſie & Conventui libere & quiete pacifice & honorifice integre imperpetuum, Reddendo inde annuatim Capitali Domino unum Clavium Giloroſi ad Feſtum Sancti Michaelis pro omni Servicio Exactione Querela & Demanda. Predictum autem Tenementum cum omnibus pertinenciis Ego Willielmus & mei Aſſignati warantizabimus predictis Eccleſie & Conventui contra omnes homines & feminas imperpetuum. Et ut hec mea Donatio Conceſſio & Warantizatio perpetue firmitatis Robur optineant preſentem Cartam ſigilli mei appoſicione munivi. Hiis Teſtibus, &c.

NUM. CCCCLXX.

Ib. fol. 4. *Carta* Ceciliæ de Turberville *de Terra ſua in* Kyndone *Monialibus de* Weſtwood *conceſſa.*

SCiant tam præſentes quam futuri quod ego Cecilia de Turbervilla Conceſſu & Aſſenſu Walteri filii mei & cæterorum filiorum meorum Dedi & Conceſſi in perpetuam elemoſinam Deo &

beate Marie Virgini & Monialibus de Weſtwod de Fonte Ebraldi pro ſalute anime Domini Willielmi de Turberville & anime mee & anteceſſorum meorum terram meam de Kindone cum pertinenciis ſuis quam Dominus Hugo de Arderne dedit Domino meo Willielmo & mihi in franco mariagio libere & quiete ab omni ſervicio ſalvo jure Domini fundi, ſcilicet Reddendo annuatim Thome de Arderne & heredibus ſuis *Sox niſum* ſive xii Denarios ad Feſtum Sancti Petri in Auguſto. Et ut hec mea Donacio & Conceſſio rata & inconcuſſa habeatur ſigilli mei impreſſione eam Roboravi. Hiis teſtibus, &c.

NUM. CCCCLXXI.

Ibid. *Confirmatio ejuſdem Conceſſionis per* Thomam de Arderne.

OMNIBUS Chriſti fidelibus ad quos preſens Carta pervenerit Thomas de Hardenlia ſalutem in vero ſalutari. Noverit Univerſitas veſtra quod Ego inſpexi & confirmavi Cartam Cecilie de Turberville in hec verba.

Sciant tam preſentes quam futuri quod Ego Cecilia de Turberville, &c. *ſicut ſuperius.*

Quare volui Aſſenſu uxoris mee Aaliz & heredum meorum, conceſſi & confirmavi ut Moniales de Weſtwood de Ordine Fontis Ebraldi, habeant & teneant predictam donacionem & conceſſionem de Terra de Kyndone quam fecit eis Cecilia de Turbervile conceſſu & aſſenſu Walteri filii ſui & ceterorum filiorum ejus de me & de heredibus meis libere & quiete & honorifice & ſine gravamine in perpetuam & liberam elemoſinam inde reddendo mihi & heredibus meis annuatim xii Denarios ad Feſtum Sancti Petri in Auguſto. Hanc conceſſionem & confirmacionem Ego & heredes mei warantizabimus contra omnes homines. Et ut hec mea conceſſio & confirmacio in poſterum rata & inconcuſſa habeatur, hac preſenti Carta mea & Sigilli mei appoſitione eam Roboravi. Hiis Teſtibus, &c.

NUM. CCCCLXXII.

Ibid. *Carta* Rogeri de Lenz *de una virgata terræ & una Crofta Monialibus de* Weſtwood *conceſſis.*

SCIANT preſentes & futuri quod Ego Rogerus de Lenz conſenſu & Aſſenſu uxoris mee & heredum meorum Dedi & Conceſſi & hac preſenti Carta mea confirmavi Deo & beate Marie & Conventui de Weſtwood ibidem Deo ſervienti unam virgatam terre cum una Crofta in Villa de Willingwich, ſcilicet illam virgatam terre & Croftam quas Willielmus filius Turkil & Rogerius filius Gorulf tenuerunt, & eos cum omni ſequela eorum cum omnibus pertinentiis ſuis pro anima mea & uxoris mee & heredum meorum & animabus Anteceſſorum meorum & ſucceſſorum, Habendum & tenendum de me & de heredibus meis in puram & perpetuam elemoſinam libere quiete honorifice in bono & in pace in omnibus libertatibus & liberis conſuetudinibus & communiis abſque omni ſervicio ſeculari & exactione & conſuetudine & inſuper de ſervicio Regali. Hanc vero donacionem & conceſſionem meam Ego Rogerus & heredes mei warantizabimus & acquietabimus predicto Conventui contra omnes gentes in perpetuum. Et ſi warantizare non poterimus nos ei ad valenciam predicte in eadem villa excambiam competentem faciemus. Ut autem hec mea Donacio, Conceſſio & Confirmacio perpetuam obtineat firmitatem preſentem Cartam Sigilli mei appoſitione confirmavi. Hiis teſtibus &c.

NUM. CCCCLXXIII.

Carta Matildis de Hointone *de ſervitio* Ibid. *& Homagio terrarum Monialibus de* Weſtwood *conceſſis.*

UNIVERSIS Chriſti Fidelibus hoc ſcriptum viſuris & audituris Matildis de Hointone filia Willielmi Vavaſur ſalutem in Domino qui eſt ſalus omnium. Noverit univerſitas veſtra, nos divine Caritatis intuitu pro anima noſtra & animabus anteceſſorum noſtrorum Conceſſiſſe & hac preſenti Carta noſtra Confirmaſſe Deo & Eccleſie beate Marie de Weſtwood & Sanctimonialibus ibidem Deo ſervientibus totum illud Servicium cum Homagio quod Rogerus Clericus filius Willielmi nobis debuit & reddere conſuevit de quibuſdam terris in Hodintone ſicut in Carta noſtra continetur, videlicet, de terra quam Reginaldus filius Ingulfi tenuit, cum Meſſuagio & aliis pertinenciis, & de terra quam Willielmus Geldewin tenuit cum meſſuagio & ſuis pertinenciis, & de tota terra quam Frewinus tenuit cum pertinenciis extra Meſſuagia, & de duabus Cotlandis cum pertinentiis que Rodericus & Philippus tenuerunt, & de uno aſſarto quod dicitur Pirithurne de Lega uſque Lombhale & de toto aſſarto inter Hocſetof & Chammeſling ſub Wadleng & de pratis & omnibus parcellis ſicut per Cartam predicti Rogeri quam de nobis habet diviſum eſt. Habendum & tenendum in perpetuam & puram elemoſinam honorifice libere quiete ab omnibus. Et ut hec Donatio & Conceſſio noſtra firma & ſtabilis permaneat preſentem Cartam Sigilli noſtri munimine confirmavimus. Hiis Teſtibus, &c.

NUM. CCCCLXXIV.

Carta Rogeri de Hodinton *de quinque* Ibid. *Solidatis redditus Monialibus de* Weſtwood *conceſſis.*

SCIANT preſentes & futuri quod Ego Rogerus de Hodinton Dedi & Conceſſi & preſenti Carta mea Confirmavi & quiete Clamavi Deo & Eccleſie beate Marie de Weſtwood & Sanctimonialibus ibidem Deo ſervientibus totum illud Servicium quod Willielmus Capellanus de Malvetina mihi debuit de Terra quam de me tenuit in Hodinton, videlicet, quinque Solidos Redditus cum pertinenciis, Habendos & tenendos dictos quinque Solidos

percepturos annuatim de predicto Willielmo Capellano & de ſuis aſſignatis libere quiete integre bene & in pace, Videlicet ad Feſtum Sancti Michaelis quindecim Denarios, & ad Feſtum Sancti Andree xv Denarios & ad Feſtum beate Marie in Marcio quindecim Denarios, & ad Nativitatem Sancti Johannis Baptiſte quindecim Denarios. Et pro hac Donatione & Conceſſione & quieta Clamacione——& Conventus de Weſtwood dedit mihi quatuor Marcas Argenti & quatuor Solidos in Gerſumam. Et hanc Donacionem & Conceſſionem meam & quietam Clamentiam Ego Rogerus ——————— dederunt ſicut Carte predictarum Sanctimonialium quas inde habent teſtantur. Quare volo quod ſupradicte Sanctimoniales habeant & teneant omnia Tenementa ſua de Weſtwood cum omnibus pertinenciis ſuis ſicut melius & liberius unquam tenuerunt in puram & perpetuam elemoſinam, & quicquid ad me vel heredes meos pertinet vel pertinere poterit poſſideant et teneant libere et quiete integre et plenarie pacifice & honorifice cum omnibus libertatibus & liberis conſuetudinibus ſuis abſque omni ſervicio & conſuetudine & exactione ſeculari juxta tenorem predictarum Cartarum quas inde habent de Anteceſſoribus meis. Et ut hec noſtra Donatio futuris temporibus rata & illibata permaneat preſenti eam ſcripto & ſigilli mei patrocinio roboravimus. Hiis Teſtibus, &c.

NUM. CCCCLXXV.

Ibid. *Quieta Clamatio* Willielmi de Stotevill *de una Moniali in Domo de* Weſtwood.

SCIANT preſentes & futuri quod Ego Willielmus de Stotevilla quiete clamavi quandam demandam Deo & Eccleſie beate Marie de Weſtwood & Sanctimonialibus ibidem Deo ſervientibus, videlicet quod datum fuit mihi intelligi quod Ego & heredes mei habere deberemus de debito unam Monialem ſemper in eadem Domo, quod vero percepi per Cartam quam habent in predicta Domo de Anteceſſore meo Domino Hugone de Say quod nullam de debito Monialem facere debeant mihi vel heredibus meis. Quare volo de cetero quod predicta Domus ſoluta & quieta ſit de me & de heredibus meis de tali Exactione & Demanda. Et ut hec quieta Clamatio perpetuam optineat firmitatem preſens ſcriptum Sigilli mei Appoſicione confirmavi. His Teſtibus, &c.

Eſt & alia conſimilis Carta Margaretæ de Say *de quieta Clamatione ejuſdem Demandæ, & verbatim ſicut Carta* Willielmi de Stuteville.

NUM. CCCCLXXVI.

Ibid. *Carta* Willielmi de Stuteville, *de Boſco de* Weſtwood *& Terris Monialibus de* Weſtwood *conceſſis.*

UNIVERSIS Chriſti fidelibus preſens ſcriptum viſuris vel audituris Willielmus de Stutevilla ſalutem in Domino. Noverit univerſitas veſtra me vidiſſe & audiviſſe Cartam bone memorie Osberti filii Hugonis Fundatoris Eccleſie beate Marie de Weſtwood & Monialium ibidem Deo ſervientium, quam fecit dicte Eccleſie & dictis Monialibus de Boſco de Weſtwood & Terris circa boſcum cum omnibus pertinenciis in pratis paſcuis & paſturis & aliis; Et de terra de ———ſtruch cum omnibus ſuis pertinenciis ſine ullo retenemento; Et Cartas Hugonis de Say, Roberti ſcilicet de Mortuo Mari & Margarete de Say Anteceſſorum meorum, Quas fecerunt dicte Eccleſie & Monialibus ſecundum tenorem Carte predicti Osberti filii Hugonis in puram & perpetuam elemoſinam. Ego autem dictas Cartas & quicquid in eis continetur ſtabilitum habens & ratum & pro ſalute anime mee & pro ſalute anime Margarete prius dicte quondam uxoris mee preſenti ſcripto confirmavi in puram & perpetuam elemoſinam. Et quicquid ad me vel ad ſucceſſores meos pertinet vel pertinere poterit in dicto Boſco de Weſtwood, & hominibus dictarum Monialium in omnibus & de omnibus quietum clamavi in perpetuum. In hujus rei teſtimonium preſenti ſcripto Sigillum meum appoſui. His Teſtibus, &c.

NUM. CCCCLXXVII.

De Eccleſia de Wiche *Monialibus de* Weſtwood *conceſſa.* Ibid.

PHILIPPUS Flandriæ & Unom. Comes Reverendo Patri Venerabili Epiſcopo Wigornienſi, omnibuſque ad quos preſens ſcriptum pervenerit tam futuris quam preſentibus ſalutem. Volo vos ſcire quod Frater meus Matheus Comes Sanctimonialibus de Fonte Ebraude dedit & conceſſit Eccleſiam Sancti Nicholai de Wicheio libere poſſidendam & quiete, quod Donum ego Concedo & confirmo pro ſalute anime mee & ſue, hoc autem ut ratum habeatur & inconcuſſum preſentem paginam Sigilli mei munimine feci corroborari.

NUM. CCCCLXXVIII.

Carta Idæ *Comitiſſæ* Boloniæ *de eadem Eccleſia.* Ibid.

EGO Ida Bolonie Comitiſſa hujus atteſtatione ſcripti preſentibus & poſteris notifico quod pro ſalute anime mee & animarum anteceſſorum meorum Capellam Sancti Nicholai de Wicheio cum omnibus pertinenciis ſuis Deo & Eccleſie Fontis Ebraldi & Conventui de Weſtwood dedi & conceſſi in perpetuam elemoſinam quiete & pacifice poſſidendam ſicut Pater meus Matheus Comes Bolonie eam eidem Conventui pro remedio anime ſue & animarum predeceſſorum ſuorum in perpetuum conceſſit habendam. Hanc Donationem meam & Patris mei Philippus Flandrie Comes Avunculus meus Literarum ſuarum atteſtatione & ſigilli ſui impreſſione roboravit, quod ut ratum in perpetuum teneatur & inconcuſſum preſentem paginam ſigilli mei munimine conſignavi & confirmavi. His Teſtibus, &c.

NUM.

NUM. CCCCLXXIX.

Ibid. *Reſignatio ejuſdem Capellæ per Magiſtrum* Pharicium *Capellanum.*

SCIANT tam preſentes quam futuri quod Ego Magiſter Pharicius ad Petitionem——— Domine mee Ide Comitiſſe Bolonie aſſenſu & conſilio Domini Willielmi Epiſcopi Wigornienſis Capellam Sancti Nicholai in Wichio quam habui & tenui ex dono Domini mei Mathei Comitis Bolonie Patris predicte Comitiſſe reſignavi in manu ejuſdem Epiſcopi ad Suſtentationem Monialium de Weſtwood, quam Capellam jam dicta Comitiſſa intuitu karitatis & pro ſalute anime Patris ſui & omnium anteceſſorum ſuorum ad Petitionem dilecte Matertere ſue M. Abbatiſſe Fontis Ebraldi Dedit & Conceſſit & Confirmavit Deo et Eccleſie Fontis Ebraldi et Conventui de Weſtwod habendam et tenendam in puram et perpetuam elemoſinam, ſimiliter Terram quam Ego et Anteceſſores mei Perſone predicte ſemper nomine Capelle ad Suſtentationem ſervicii Capelle tenuimus conceſſione et voluntate Anteceſſorum prenominate Comitiſſe in manu Prioris et Prioriſſe ejuſdem Domus reſignavi et quietum clamavi ad opus Conventus, et etiam ſi quid Juris in eadem terra habui, vel habere debui, vel habere potui, totum eis pro ſalute anime mee dedi et conceſſi et in puram et perpetuam elemoſinam confirmavi, coram Domino Willielmo Wigornienſi Epiſcopo, ſalvo tamen annuo redditu quatuor ſolidorum ad Feſtum Sancti Michaelis quem pro omni exactione & ſeculari ſervicio Comitiſſe Bolonie et heredibus ſuis perſolvent, et ne Reſignatio iſta Donacio et Conceſſio ab aliquo poſſit in poſterum revocari in irritum conſilio vel ſuggeſtione mei vel meorum preſentem Cartam Sigilli mei impreſſione communivi. His Teſtibus, &c.

NUM. CCCCLXXX.

Ibid. *Carta* Roberti Caverugge *de terra de* Caverugge *Monialibus de* Weſtwood *conceſſa.*

UNIVERSIS Chriſti Fidelibus ad quos preſens Carta pervenerit Robertus——— de Caverugge ſalutem. Noverit univerſitas veſtra quod Ego Robertus de Caverugge aſſenſu heredum meorum Dedi et Conceſſi Monialibus de Weſtwod in perpetuam elemoſinam totam terram meam hereditatem meam de Caverugge cum omnibus pertinenciis ſuis cum meipſo et liberis meis quiete et libere ab omni ſervicio ſalvo ſervicio Domini feudi, ſcilicet quinque ſolidis reddendis ad Feſtum Sancti Michaelis. Et ut hec mea Donacio maneat inconcuſſa ſigilli mei impreſſione eam roboravi. His Teſtibus, &c.

NUM. CCCCLXXXI.

Confirmatio Reginaldi de Bonhale *de eadem conceſſione.* Ibid.

SCIANT preſentes & futuri quod ego Reginaldus de Benhale——— aſſenſu heredum meorum Dedi & Conceſſi Monialibus de Weſtwod in perpetuam elemoſinam hereditatem meam de Caverugge cum pertinenciis ſuis quam Robertus Anteceſſor meus tenuit omni clamacione mea & heredum meorum remota libere & quiete ab omni ſervicio ſalvo ſervicio domini feudi, ſcilicet, quinque ſolidis ſolvendis ad feſtum Sancti Michaelis; hac inſpectione ut prefate Moniales filiam meam ſuſcipiant in Monialem. Et ut hec fol. 6. mea Donatio rata & firma permaneat ſigilli mei appoſitione confirmavi. His Teſtibus, &c.

Willielmus de Benhale *hanc Donationem ſimiliter Carta ſua confirmavit, ſub eadem Conditione, ſcilicet quod Moniales neptem ſuam filiam ſupradicti Roberti in Monialem ſuſciperent.*

NUM. CCCCLXXXII.

Carta Idæ *Comitiſſæ* Boloniæ *de Capella Sancti* Nicholai de Wichio. Ibid.

SCIANT tam preſentes quam futuri quod Ego Ida Comitiſſa Bolonie pro ſalute anime mee & omnium Anteceſſorum meorum Dedi & Conceſſi Capellam Sancti Nicholai de Wichio cum omnibus pertinentiis ſuis Deo & beate Marie & Eccleſie Fontis Ebraldi & Conventui pauperum Clariſſarum Monialium de Weſtwood in puram & perpetuam elemoſinam libere & quiete & pacifice habendam & poſſidendam. Preterea ad Petitionem Domine M. Abbatiſſe predicte Eccleſie Fontis Ebraldi Kariſſime Matertere mee Dedi & Conceſſi Deo & beate Marie Fontis Ebraldi ad Suſtentationem prefati Conventus de Weſtwod pro ſalute anime Patris mei Mathei Comitis Bolonie terram quam Magiſter Pharicius Perſona ſupradicte Capelle & Predeceſſores ſui Perſone ejuſdem Capelle tenuerunt de Dominio meo in Wichio in liberam quietam puram & perpetuam elemoſinam annuatim ſolvendo mihi & heredibus meis iv Solidos pro omni ſeculari ſervitio & actione. Inſuper Conceſſi & Confirmavi prenominato Conventui totam terram de Kaverugge quam Robertus de Kaverugge eis dedit cum omnibus pertinenciis ſuis ſicut Carte ejuſdem R. & heredum ſuorum quas inde habent teſtantur, libere & quiete de me & de heredibus meis tenendam & habendam ſolvendo inde mihi & heredibus meis ad Feſtum Sancti Michaelis quinque Solidos pro omni exactione & ſeculari ſervitio. Ut hec autem mea Donatio & Conceſſio & Confirmatio rata & inconcuſſa habeatur in poſterum preſentem Cartam ſigilli mei impreſſione roboravi. His Teſtibus.

NUM. CCCCLXXXIII.

Ibid. *Carta* Nicholai de Wych *de Terra infra & extra Villam de* Wych *Monialibus de* Weſtwood *conceſſa.*

SCIANT tam preſentes quam futuri quod Ego Nicholaus filius Willielmi Dedi & Conceſſi totam terram meam de Wichio extra villam & infra, ſcilicet illam quam habui in Curia Domini Regis per Cirographum finalis Concordie coram Domino Rege & Juſticiariis ſuis de Dono Prioriſſe de Weſtwod & Conventus ejuſdem loci de feudo de Bampton pro anima mea & anima Patris & Matris mee & Anteceſſorum meorum Beate Marie & Sanctis Monialibus de Weſtwod de Ordine Fontis Ebraldi ibidem Deo ſervientibus, Habendam & tenendam in puram & perpetuam Elemoſinam libere & quiete abſque omni ſeculari ſervitio, & exactione ad me & ad heredes meos pertinente. Et ut hec Donatio rata & illibata permaneat ſigilli mei impoſitione corroboravi. His Teſtibus, &c.

NUM. CCCCLXXXIV.

Ibid. *Carta* Henrici *filii* Willielmi *de Prato de* Mudham *Monialibus de* Weſtwood *conceſſo.*

SCIANT preſentes & futuri quod Ego Henricus filius Willielmi Dedi & Conceſſi Deo & beate Marie & Monialibus de Weſtwood quoddam Pratum meum de Mudham quod Magiſter Favilius tenuit, Habendum & tenendum de me & heredibus meis libere & quiete bene & in pace in perpetuam elemoſinam reddendo inde annuatim mihi & heredibus meis tres Denarios ad duos anni Terminos, ſcilicet ad Feſtum Sancti Michaelis tres Obolos & ad Feſtum Sancte Marie in Marcio tres Obolos pro omni ſervitio exactione querela & demanda. Et Ego Henricus & heredes mei warantizabimus dictum Pratum dictis Monialibus de Weſtwood per predictum ſervitium contra omnes homines & feminas in perpetuum. Et ut hec mea Donatio & Conceſſio & Warantizatio perpetue firmitatis Robur optineat eam preſenti Carta mea & ſigilli mei impreſſione confirmavi. His Teſtibus, &c.

NUM. CCCCLXXXV.

Carta Willielmi Falc *de Redditu duodecim Denariorum monialibus de* Weſtwood *conceſſo.*

N. de Ambr. tunc Prior adquiſivit.

SCIANT preſentes & futuri quod Ego Willielmus Falc de Wichio Dedi & Conceſſi & hac preſenti Carta Confirmavi Deo & Eccleſie beate Marie de Weſtwood & Monialibus ibidem Deo ſervientibus pro anima mea & animabus Anteceſſorum & Succeſſorum meorum duodecim Denarios annui redditus quos percipere ſolebam de Domo que fuit Herberti Calvi que eſt ſita inter terram que fuit Ricardi de Portes & Domum que fuit Willielmi Michil in Kinneſtreet de Wichio & totum jus & clamium quod habui vel habere potui in predicta Domo cum pertinentiis, Dicte Eccleſie beate Marie & dictis Monialibus pro me & pro heredibus meis quietum clamavi imperpetuum. Et in hujus rei teſtimonium preſenti ſcripto ſigillum meum appoſui. His Teſtibus, &c.

NUM. CCCCLXXXVI.

Carta Johannis *Decani de* Wich *de Terra in* Wich *monialibus de* Weſtwood *conceſſa.* *Ibid.*

SCIANT preſentes & futuri quod Ego Johannes Decanus de Wichio Dedi & Conceſſi & hac preſenti Carta mea confirmavi & quietum clamavi Deo & Eccleſie beate Marie de Weſtwood & Sanctimonialibus ibidem Deo ſervientibus, pro anima mea & animabus Hathulf & Criſtiane uxoris ſue & pro animabus aliorum anteceſſorum meorum totam terram illam quam predictus H—— tenere conſuevit in Wich que ſcilicet terra eſt juxta terram illam quam Willielmus pater meus tenuit de Eccleſia de Derhurſt, Habendam & tenendam & in perpetuam & puram elemoſinam libere & quiete in bono & in pace in perpetuum, reddendo inde annuatim Eccleſie de Derhurſt tres Obolos & duos Panenios Salis, videlicet ad Nativitatem Sancti Johannis tres quadrantes & ad Feſtum Sancti Michaelis ii Panes Salis & ad Feſtum Sancti Andree tres quadrantes pro omni ſervitio & exactione. Et ut hec mea Donatio & Conceſſio perpetuam optineat firmitatem preſentem Cartam ſigilli mei appoſitione duxi roborari. His Teſtibus.

NUM. CCCCLXXXVII.

Carta Philippi *filii* Osberti Clech de Wich *de eadem Terra.* *Ibid.*

SCIANT preſentes & futuri quod Ego Philippus filius Osberti Clech de Wich Dedi & Conceſſi & Quietum Clamavi, & hac preſenti Carta mea confirmavi Deo & Eccleſie beate Marie de Weſtwood & Sanctimoniales ibidem Deo ſervientibus & pro animabus anteceſſorum meorum & pro anima mea in perpetuam & puram elemoſinam totam terram illam in Wich cum pertinenciis quam Hathulfus Dawe tenuit, que etiam terra eſt juxta terram quam Willielmus Clericus tenere ſolebat, Habendam & tenendam predictis Eccleſie & Conventui libere quiete integre honorifice bene & in pace in perpetuum abſque omni ſervitio ſeculari ad me vel ad heredes meos pertinente, ſalvo ſervitio

Capitalis Domini. Et hanc Donationem & Conceſſionem meam Ego Philippus & heredes mei Warantizabimus dictis Eccleſie et Conventui contra omnes homines & feminas in perpetuum. Et ut hec mea Donatio, Conceſſio & Quieta Clamatio & Warantizatio perpetuam firmitatem optineat preſentem Cartam ſigilli mei appoſitione munivi. His Teſtibus, &c.

NUM. CCCCLXXXVIII.

Ibid. *Carta* Osberti *filii* Osberti Bende *de* Wich *de terra in* Wich *Monialibus de* Weſtwood *conceſſa.*

SCIANT preſentes & futuri quod Ego Osbertus filius Osberti Bende de Wich Dedi Conceſſi et hac preſenti Carta mea Confirmavi Deo et Eccleſie beate Marie de Weſtwood et Sanctimonialibus ibidem Deo ſervientibus cum corpore meo totam terram illam in Wich cum pertinenciis quam tenui de feudo de Derhurſt cum duobus Helflingis Salſe et Dimidio ad Northeremeſt Wich Habendum et tenendum de heredibus meis dicte Eccleſie libere quiete in perpetuam elemoſinam, Reddendo annuatim heredi meo ad Paſcha unum par Albarum cirotecarum et Eccleſie de Derhurſt quatuor Denarios et Obolum videlicet ad Feſtum Sancti Michaelis duos Denarios et Quadrantem et ad Feſtum beate Marie in Marcio duos Denarios et Quadrantem et ſex Panelios Salis inter Feſtum Aſſumptionis et Nativitatis beate Marie ſolvendos. Hanc vero Donationem et Conceſſionem meam heredes mei Warantizabunt dictis Eccleſie et Sanctimonialibus contra omnes homines et feminas per predictum Servitium. Et ut hec mea Donatio et Conceſſio perpetuam optineat firmitatem preſentem Cartam Sigilli mei appoſitione munivi. His Teſtibus, &c.

NUM. CCCCLXXXIX.

Ib. fol. 7. *Carta* Johannis *filii* Alani de Wich *de Medietate Meſſuagii Monialibus de* Weſtwood *conceſſa.*

N. Ambr. tunc Prior adquiſivit.

SCIANT preſentes et futuri quod Ego Johannes filius Alani de Wich Dedi et Conceſſi et hac preſenti Carta confirmavi Deo et Eccleſie beate Marie de Weſtwood, et Monialibus ibidem Deo ſervientibus totam medietatem Meſuagii cum pertinenciis in Wich quam Osbertus filius Osberti Bende tenuit de feudo de Derhurſt, Et totum jus et clamium quod habui vel habere potui in dicta medietate vel in alia medietate dicti Meſſuagii cum pertinenciis dictis Monialibus pro me et heredibus meis quietum clamavi in perpetuum, Habendum et tenendum dictis Monialibus in puram et perpetuam elemoſinam pacifice et iiitegre bene et in pace ſalvo ſervicio capitalis Domini. Et Ego dictus Johannes et heredes mei totam dictam medietatem dicti Meſſuagii cum pertinentiis, ſicut predictum eſt contra omnes homines et feminas Warantizabimus. Et quia volo quod hec mea Donatio et quieta Clamatio in perpetuum perſeveret preſens ſcriptum ſigilli mei appoſitione munivi. His Teſtibus, &c.

NUM. CCCCXC.

Carta Ricardi *Sacerdotis Sancti* Auguſtini *de* Duderhull *de Terra in* Wich *Monialibus de* Weſtwood *conceſſa.* Ibid.

SCIANT preſentes et futuri quod ego Ricardus Sancti Auguſtini de Duderhull Dedi et Conceſſi et hac preſenti Carta mea confirmavi Deo et Eccleſie beate Marie de Weſtwood et Sanctimonialibus ibidem Deo ſervientibus pro anima mea et pro animabus anteceſſorum meorum cum corpore meo ad dictum locum ſepeliendum totam terram illam in Runieſtret de Wich quam Spericus Puchefwin tenuit in Wich cum pertinentiis, que ſcilicet terra eſt juxta terram Willielmi Luverun ex parte Auſtrali. Preterea Dedi et Conceſſi predictis Eccleſie et Conventui totum illud Servicium cum pertinenciis quod Thomas Faber debuit mihi de Terra que eſt juxta Terram Hugonis de Goſeford in eadem villa, Habenda et tenenda predicta Tenementa cum omnibus ſuis pertinenciis predictis Eccleſie et Conventui in perpetuam elemoſinam libere et quiete honorifice integre bene et in pace, Reddendo annuatim Dominis predictorum tenementorum ſervitia debita terminis ſtatutis pro omni ſervicio exactione querela et demanda. Et ut hec mea Donatio Conceſſio et Confirmatio perpetuam firmitatem optineat preſentem Cartam Sigilli mei appoſitione munivi. His Teſtibus, &c.

NUM. CCCCXCI.

Carta Hugonis Clerici de Goſeford *de duobus Denariis Redditus remiſſis Monialibus de* Weſtwood. Ibid.

SCIANT preſentes et futuri quod ego Hugo Clericus de Goſeforde de Wichio——— Dedi et Conceſſi et Quiete clamavi de me et de heredibus meis Deo et Eccleſie beate Marie de Weſtwood et Sanctimonialibus ibidem Deo ſervientibus in perpetuam et puram elemoſinam duos Denarios quos dicte Moniales mihi conſueverunt reddere annuatim de Terra quam Thomas Faber tenuit in Goſeford. Et hanc Donationem et Conceſſionem meam et quietam Clamationem Ego Hugo et heredes mei Warantizabimus dictis Eccleſie Sanctimonialibus contra omnis homines et feminas in perpetuum. Et ut hec mea Donatio,

Conceſſio et quieta Clamatio et Warantizatio perpetuam firmitatem optineant preſentem Cartam Sigilli mei appoſitione confirmavi. His Teſtibus, &c.

NUM. CCCCXCII.

Ibid. *Carta* Aluredi Luverun *de duobus Solidis Redditus Monialibus de* Weſtwood *conceſſis.*

OMNIBUS Chriſti Fidelibus ad quos preſens Carta pervenerit Aluredus Luverun de Wich Salutem in Domino. Noverit univerſitas veſtra me divine Caritatis intuitu Donaſſe et Conceſſiſſe et hac preſenti Carta mea confirmaſſe Deo et eccleſie beate Marie de Weſtwod et Sanctimonialibus ibidem Deo ſervientibus in perpetuam et puram elemoſinam duos ſolidos redditus de Salina de Wich annuatim percipiendos, que ſcilicet Salina eſt prope Puteum ex parte Auſtrali, Habendos et percipiendos de me et de heredibus meis libere quiete bene et in pace in perpetuum, videlicet ad Nativitatem beate Marie xii Denarios, et ad Feſtum Sancti Luce Evangeliſte xii Denarios. Predictos vero duos ſolidos aſſignavi ad emendum Sepum Lumini Conventus ejuſdem loci. Ego autem Aluredus juravi pro me et pro heredibus meis ſuper Altare beate Marie de Weſtwod quod predictum Redditum Duorum Solidorum fideliter et ſine Dolo ad predictos Terminos predicte Eccleſie perſolvemus. Et hanc Donationem et Conceſſionem meam Ego Aluredus et heredes mei Warantizabimus predicte Eccleſie et Conventui contra omnis homines et feminas in perpetuum. Et quia volo quod hec Donatio et Conceſſio perpetuum robur optineat preſentem Cartam Sigilli mei appoſitione Confirmavi. His Teſtibus, &c.

NUM. CCCCXCIII.

Ibid. *Carta* Emme *quondam Uxoris* Aluredi Fikemon *de Redditu quatuor Denariorum Monialibus de* Weſtwood *conceſſo.*

fol. 8. SCIANT preſentes et futuri quod Ego Emma quondam uxor Aluredi Fikemon in viduitate mea et ligia Poteſtate Dedi et Conceſſi et hac preſenti Carta Confirmavi Deo et Eccleſie beate Marie de Weſtwod et Sanctimonialibus ibidem Deo ſervientibus quatuor Denarios Redditus de Johanne filio Alani de Wich, et de heredibus ſuis ad Feſtum Sancti Michaelis percipiendos de terra illa in Prato quem Willielmus Pater meus dedit mihi in liberum Maritagium, que etiam Terra eſt juxta Terram Willielmi Mabon ex parte Occidentali, Habendos et tenendos dictos quatuor Denarios Redditus et percipiendos dictis Eccleſie et Conventui in perpetuam et puram elemoſinam libere quiete honorifice et pacifice, et hanc Donationem et Conceſſionem meam Ego Emma et heredes mei Warantizabimus dictis Eccleſie et Conventui contra omnis homines et feminas. Et ut hec mea Donatio et Conceſſio & Warantizatio perpetue firmitatis robur optineat preſentem Cartam Sigilli mei munimine confirmavi. His Teſtibus, &c.

NUM. CCCCXCIV.

Ibid. *Carta* Walteri *filii* Roberti Bucher de Wich *de Meſuagio Monialibus de* Weſtwood *conceſſo.*

SCIANT preſentes et futuri quod Ego Walterus filius Roberti Bucher de Wich relaxavi et quiete clamavi de me et de heredibus meis Conventui Eccleſie Beate Marie de Weſtwod Meſuagium illud in Wich cum pertinenciis quod eſt inter terram quam Johannes Capellanus tenere conſuevit et terram Roberti le Se. Ita ſcilicet quod nec Ego nec heredes mei de cetero exigere poſſimus aliquod jus in predicta terra occaſione alicujus juris quod anteceſſores mei habuerunt in predicta terra. Et pro hac Relaxatione et quieta Clamancia predictus Conventus dedit mihi et Edithe Matri mee quinque Solidos Sterlingorum in Gerſumam. Et ut hec Relaxatio et quieta Clamancia ſtabilis et firma in perpetuum perſeveret eam Sigilli mei impreſſione duxi munire. His Teſtibus, &c.

NUM. CCCCXCV.

Carta Edithe *Matris ſupradicti* Walteri *de eodem Meſuagio.*

SCIANT preſentes et futuri quod Ego Editha Relicta Roberti Bucher, *cetera ut in carta* Walteri, *mutatis mutandis.*

NUM. CCCCXCVI.

Carta Willielmi Capellani de Wichio *de Terra in* Wich *&* Sale *Monialibus de* Weſtwood *conceſſis.*

OMNIBUS Chriſti Fidelibus ad quos preſens ſcriptum pervenerit Willielmus Capellanus de Wichio filius Edrici Senne Salutem. Sciatis me Dediſſe et Conceſſiſſe et hac preſenti Carta

Carta mea Confirmaſſe aſſenſu et conſenſu heredum meorum Deo et Beate Marie et Sanctimonialibus de Weſtwod ibidem Deo ſervientibus terram quam Edricus Senne Pater meus tenuit que jacet infra terram Aldredi filii Geraldi & infra terram Helie Nud in Foro de Wichio, & unam Dalam Salſe ad predictam terram pertinentem in puram & perpetuam elemoſinam pro ſalute anime mee & heredum meorum libere & quiete integre & plenarie pacifice & honorifice abſque omni ſervitio ſeculari ſalvo ſervitio Domini de Claverleia, reddendo mihi annuatim duos ſolidos & ſex Denarios, & unam mittam Salis Domino de Cleverleia pro omni ſervitio ſeculari ad duos terminos, ſcilicet ad Feſtum Sancti Michaelis Quindecim Denarios & unam Mittam Salis, & ad Feſtum Sancte Marie in Marcio quindecim Denarios. Ego vero & heredes mei hanc predictam terram & predictam Dalam Salſe contra omnis homines & feminas prefatis Monialibus Warantizabimus. Et ut hec mea Donatio & Confirmatio ſemper rata & ſtabilis permaneat eam preſenti Carta & Sigilli mei impreſſione corroboravi. Hiis Teſtibus, &c.

NUM. CCCCXCVII.

Ibid. *Carta* Aliciæ *filiæ* Roberti Senne de Wichio *de uno Meſuagio Monialibus de* Weſtwood *conceſſo.*

SCIANT preſentes & futuri quod Ego Alicia filia Roberti Senne de Wichio aſſenſu & voluntate heredum meorum Dedi & Conceſſi & hac preſenti Carta Confirmavi Deo & Eccleſie Beate Marie de Weſtwod & Monialibus ibidem Deo ſervientibus totum Meſuagium illud cum pertinenciis quod eſt contra Eccleſiam Beati Andree de Wichio quod recuperavi ut jus meum coram Juſticiariis Domini Regis apud Wigorniam, & unam Dalam Salſe ad predictum Meſſuagium pertinentem, Habendum & tenendum in perpetuum libere & quiete bene & in pace in puram & perpetuam elemoſinam ſalvis Triginta Denariis & una Mitta Salis ſolvendis Domino de Claverleia ad duos anni Terminos, videlicet ad Feſtum Sancti Michaelis Quindecim Denarios & unam Mittam Salis, & ad Feſtum Sancte Marie in Marçio quindecim Denarios pro omni ſervicio & ſeculari exactione. Et Ego Alicia & heredes mei omnia predicta ſicut predictum eſt contra omnis homines & feminas Warantizabimus in perpetuum. Et ut hec mea Donatio & libera Conceſſio perpetue firmitatis robur optineat in perpetuum preſens Scriptum Sigilli mei impreſſione munivi. Hiis Teſtibus, &c.

NUM. CCCCXCVIII.

Ibid. *Carta* Stephani de Elmbrug *de Terra in* Wichio *Monialibus de* Weſtwood *conceſſa.*

SCIANT preſentes & futuri quod Ego Stephanus de Elmbrugo filius Inardi Dedi & Conceſſi & hac preſenti Carta mea Confirmavi Deo & Eccleſie de Weſtwod & Monialibus ibidem Deo ſervientibus totam Terram illam in Wichio Ruineſtrete, illam ſcilicet quam Johannes Louverun de me tenuit & quietam mihi clamavit & Cartas quas inde habuit coram Hundredo de Wich mihi reſignavit. Hanc itaque terram Dedi & Conceſſi pro ſalute anime mee predictis Monialibus, Tenendam & Habendam in liberam & puram & perpetuam elemoſinam in perpetuum de me & de heredibus meis reddendo mihi & heredibus meis ſemper uno Anno unam Libram Cimini & altero Anno unam Libram Piperis in Feſtivitate Sancti Michaelis pro omni ſervicio & actione. Pro hac autem Conceſſione mea & Donatione dederunt mihi Moniales prefate duos Biſancios de introitu. Et ut hec mea Donatio futuris temporibus firma permaneat eam preſentis Scripti Teſtimonio cum Sigilli mei impreſſione Confirmavi, &c.

NUM. CCCCXCIX.

Carta Inardi de Elmburg *filii ſupradicti* Stephani. *Ibid.*

ET confirmatio Donationis ſupraſcriptæ, & nihil continet quod addatur.

N. de Ambr. tunc
Prior adquiſivit.

NUM. D.

Carta Willielmi *filii* Aldredi Fikemon *de Redditu Quatuor Denariorum Monialibus de* Weſtwood *Conceſſo.* *Ibid.*

N. de Ambr. tunc
Prior adquiſivit.

SCIANT preſentes & futuri quod Ego Willielmus filius Aldredi Fikemon Dedi & conceſſi & hac preſenti Carta confirmavi Deo & Eccleſie Beate Marie de Weſtwod, & Monialibus ibidem Deo ſervientibus pro anima mea & pro anima Patris mei & omnium anteceſſorum meorum quatuor Denarios annui Redditus percipiendos de Meſſuagio meo quod fuit predicti Aldredi Fikemon Patris mei quod eſt de feudo Ricardi Pancefot

cefot ad duos terminos anni, ſcilicet ad Feſtum Sancti Michaelis duos Denarios & ad Feſtum Beate Marie in Marcio duos Denarios, Habendum & tenendum de me & heredibus meis libere & quiete bene & in pace ab omni ſeculari exactione & demanda in puram & perpetuam elemoſinam. Conceſſi etiam pro me & heredibus meis quod predicte Moniales vel eorum Ballivi poſſint ſine contradictione predictum Meſſuagium diſtringere ſi ad predictos Terminos predictum Redditum non habuerint. Et Ego dictus Willielmus & heredes mei predictum Redditum ſicut predictum eſt contra omnis homines & feminas Warantizabimus. Hiis Teſtibus, &c.

NUM. DI.

Ib. fol. 9. *Carta* Willielmi Haketh *de Acra Prati Monialibus de* Weſtwood *conceſſa.*

SCIANT preſentes & futuri quod Ego Willielmus Haketh Dedi & Conceſſi Monialibus de Weſtwod in perpetuum quandam acram Prati quam habui in Brademed cum quinque Buttis predicte Acre adjacentibus, Tenendam de me & heredibus meis libere & quiete ab omni ſervitio & exactione reddendo mihi & heredibus meis annuatim duodecim Denarios in Annunciatione Sancte Marie, & ad hanc Donationem meam confirmandam predicte Moniales dederunt mihi octo Solidos. Et ut mea Donatio rata ſit & inconcuſſa Sigilli mei impreſſione roboravi. Hiis Teſtibus, &c.

NUM. DII.

Ibid. *Carta* Radulphi Haket *de una Dala Salſe cum Salina &c. Monialibus de* Weſtwood *conceſſa.*

SCIANT preſentes & futuri quod Ego Radulphus Haket Dedi & Conceſſi & hac preſenti Carta mea Confirmavi Deo & Eccleſie Beate Marie de Weſtwod & Monialibus ibidem Deo ſervientibus unam Dalam Salſe cum Salina & loco lignario & cum omnibus ad predictam Dalam pertinentibus, Tenendam de me & heredibus meis in perpetuum libere & quiete ſolvendo mihi & heredibus meis ſingulis annis ad Feſtum Sancti Andree Tres Solidos & unam Mittam Salis. Et pro hac Donatione mea & Conceſſione Priora & Conventus predicte Eccleſie de Weſtwood dederunt mihi unam marcam Argenti. Et ut hec mea Donatio rata & in perpetuum firma permaneat Sigilli mei appoſitione eam roboravi. Hiis Teſtibus, &c.

NUM. DIII.

Carta Radulphi Haket *Donationem Patris ſui de Acra Prati Monialibus de* Weſtwood *conceſſa confirmans.* *Ibid.*

SCIANT tam preſentes quam futuri quod Ego Radulphus Haketh conceſſi & hac Carta mea Confirmavi Donationem Patris mei Willielmi Haketh in perpetuam elemoſinam Deo & Beate Marie & Monialibus de Weſtwode factam, videlicet unam Acram Prati in Brademede cum Septem Buttis terre predicto Prato adjacentibus, Tenendam de me & de heredibus meis in perpetuum libere & quiete ab omni ſervitio ſeculari reddendo mihi & heredibus meis ſingulis annis Duodecim Denarios, ſcilicet ad Feſtum beate Marie in Marcio. Et pro hac Conceſſione mea & Donatione patris mei confirmanda predicte Moniales dederunt mihi unam Marcham Argenti. Preterea conceſſi eiſdem Monialibus Sex Selliones Terre infra Foſſatum de Gueriton quod ad Eccleſiam illarum Sancti Nicholai de Wichio ſpectare dinoſcuntur, & pro anima Patris mei Calumpniam meam de eadem terra quiete clamavi cum omnibus liberis elemoſinis predicte Eccleſie ab anteceſſoribus meis conceſſis & datis. Debeo etiam & volo tam Donationem Patris mei de Septem Buttis terre & de Acra Prati, & de ſex Selionibus, quam elemoſinam ab anteceſſoribus meis ſepedicte Eccleſie in perpetuam elemoſinam datas pro toto rationabili poſſe Warantizare Manutenere & Protegere. Et ut hec Conceſſio mea rata & inconcuſſa in poſterum permaneat Sigilli mei appoſitione eam roboravi. Hiis Teſtibus, &c.

NUM. DIV.

Carta Adæ *filii* Adæ Luverun de Wichio *de annuo Redditu Duodecim Denariorum Monialibus de* Weſtwood *conceſſo.* *Ibid.*

SCIANT preſentes & futuri quod Ego Adam filius Ade filii Ade Luverun de Wichio Dedi & Conceſſi & hac preſenti Carta mea Confirmavi Deo & Beate Marie & Conventui de Weſtwod duodecim Denarios Redditus annuos de Terra quam Thomas Medicus tenuit contra Eccleſiam Sancti Andree in Wich. quos etiam Duodecim Denarios Redditus Willielmus Loverun mihi reddere ſolebat, Percipiendos & habendos dictos Duodecim Denarios cum omnibus ſuis pertinenciis in puram & perpetuam elemoſinam ad Lumen Infirmatorii ad duos anni Terminos, videlicet ad Annunciationem Sancte Marie ſex Denarios & ad Feſtum Sancti Michaelis ſex Denarios. Concedo etiam quod ſi opus fuerit dictus Conventus habeat Poteſtatem ad diſtringendum predictum feudum pro dicto Redditu duodecim Denariorum. Et hanc Donationem & Conceſſionem & meam puram elemoſinam Ego Adam & heredes mei warantizabimus dicto Conventui contra omnis homines & feminas in perpetuum. Et ut hec mea Donatio & Conceſſio

Conceſſio perpetue firmitatis robur optineat hanc preſentem Cartam Sigilli mei appoſitione roboravi. Hiis Teſtibus, &c.

NUM. DV.

Vid.

Carta Jocelini *filii* Ricardi de Wichio *de tranſitu Pontis &c. Monialibus de* Weſtwood *conceſſo.*

OMNIBUS Chriſti Fidelibus preſens Scriptum viſuris & audituris Jocelinus filius Ricardi de Wichio Salutem eternam in Domino. Noverit univerſitas veſtra me Conceſſiſſe & Donaſſe & preſenti carta mea confirmaſſe pro anima mea & uxoris mee & heredum meorum, & anteceſſorum meorum & ſucceſſorum Deo & Eccleſie Beate Marie de Weſtwood & Conventui ibidem Deo ſervienti Tranſitum Pontis de Brerhulle, in quantum meum ſe extendit Pratum quod eſt ad Caput dicti Pontis cum Plauſtro & Carecta, cum feno & blado, videlicet a tempore fenationis uſque ad Feſtum Sancti Michaelis, & ad cariandum Boſcum a tempore fenationis uſque ad ſequens Feſtum omnium Sanctorum; ita quod quocumque tempore Ego Jocelinus vel heredes mei voluerimus habere Tranſitum ad predictum Pontem cum Carro & Carecta illum habebimus vel cuicumque voluerimus, & nullus alius ſine Licentia predicti Jocelini vel heredum ipſius, libere & quiete ſine omni contradictione & impedimento. Et hanc donationem & conceſſionem meam Ego Jocelinus & heredes mei Warantizabimus dictis Eccleſie & Conventui contra omnis homines & feminas. Et ut hec mea Donatio Conceſſio & Warantizatio perpetuam firmitatem optineant, hanc Cartam Sigilli mei appoſitione confirmavi. Hiis Teſtibus, &c.

NUM. DVI.

Ex Rotulo Cartarum de anno 24. Edw. 1. n. 21.

Pro Miniſtris & Fratribus Ordinis ſanctæ Trinitatis de Hundeſlowe.

REX Archiepiſcopis &c. Salutem. Sciatis Nos conceſſiſſe & hac Carta noſtra confirmaſſe dilectis nobis in Chriſto Miniſtris & Fratribus Ordinis Sanctæ Trinitatis de Hundeſlowe quod ipſi & Succeſſores ſui imperpetuum habeant unum Mercatum ſingulis ſeptimanis per diem Martis apud manerium ſuum de Hundeſlowe in Com. Middx. & unam Feriam ibidem ſingulis annis per octo dies duraturam videlicet in Vigilia & in die & in Craſtino Sanctæ Trinitatis & per quinque dies ſequentes niſi mercatum illud & Feria illa ſint ad nocumentum vicinorum mercatorum & vicinarum Feriarum. Quare volumus &c. Hiis Teſtibus Venerabilibus Patribus J. Winton & W. Elien Epiſcopis Willielmo de Valencia Comite Pembrock Avunculo noſtro Hugone le Deſpenſer Thoma de Berkelee Petro de Shavent Galfrido de Picheford Guidone Ferre Petro de Talington & aliis. Dat. per manum Regis apud Sanctum Albanum primo die Januarii.

Convenit cum Recordo Geo. Holmes Deput. Rici. Topham Ar. Cuſtodis Recordorum in Turri Londini.

NUM. DVII.

Penes Rad. Thoresby de Leedes in Com. Ebor. Armig.

Licentia Richardi 2d *Regis Monachis de* Malton *conceſſa, ut ipſi poſſint acquirere decem libratas terræ.*

RICARDUS dei gratia Rex Anglie & Francie & Dominus Hibernie omnibus ad quos preſentes litere pervenerint ſalutem. Sciatis quod cum Dominus Edwardus nuper Rex Anglie avus noſter per literas ſuas patentes de gracia ſua ſpeciali conceſſiſſet & licenciam dediſſet pro ſe et heredibus ſuis quantum in ipſo fuit dilectis ſibi in Chriſto Priori et Conventui de Malton quod ipſi decem libratas terre et redditum per annum juxta verum valorem eorundem tam in feodo ſuo proprio quam alieno exceptis terris et tenementis que de ipſo avo noſtro tenebant in capite adquirere poſſent habenda et tenenda ſibi et ſucceſſoribus imperpetuum; Statuto de terris et tenementis ad manum mortuam non ponendis edito non obſtante prout in eiſdem literis inde confectis plenius continetur; et nos volentes dictam conceſſionem prefati avi noſtri effectui debito———mancipari conceſſimus et licenciam dedimus pro nobis et heredibus noſtris quantum in nobis eſt Thome Grafton Capellano et Johanni Ydyngham Capellano quod ipſi unum Meſſuagium quatuordecim toſta treſdecim bovatas et quadraginta et ſex acras terre cum pertinenciis in Hower et Wycom juxta Malton ac Willielmo de Ruſton et Thome de Wharrum quod ipſi unum meſſuagium duo toſta tres acras terre et unam acram prati cum pertinenciis in veteri Malton que de nobis non tenentur et que valent per annum in omnibus exitibus juxta verum valorem eorundem quadraginta tres ſolidos et quatuor denarios ſicut per inquiſicionem inde per dilectum et fidelem noſtrum Johannem Bygot Eſcaetorem noſtrum in Comitatu Eborum de mandato noſtro captam et in Cancellariam retornatam eſt compertum dare poſſint et aſſignare prefatis Priori et Conventui habenda et tenenda ſibi et ſucceſſoribus ſuis in plenam ſatisfactionem decem libratarum terre et redditus predictorum in perpetuum. Et eiſdem Priori et Conventui quod ipſi predicta meſſuagia toſta terram et pratum cum pertinenciis a prefatis Thoma Johanne Willielmo et Thoma recipere poſſint et tenere ſibi et ſucceſſoribus ſuis predictis in perpetuum ſicut predictum eſt tenore preſentium ſimiliter Licenciam dedimus ſpecialem Statuto predicto non obſtante. Et nolentes quod predicti Thomas Johannes Willielmus et Thomas et heredes ſui aut prefati Prior et Conventus ſeu ſucceſſores ſui ratione ſtatuti predicti per nos vel heredes noſtros ſeu miniſtros noſtros quoſcumque inde occaſionentur moleſtentur in aliquo ſeu graventur ſalvis tamen capitalibus dominis feodi illius ſerviciis inde debitis et conſuetis. In cujus rei teſtimonium has literas noſtras fieri fecimus patentes. Teſte meipſo

apud Weſtmonaſterium viceſimo octavo die Januarii anno regni noſtri decimo.

NUM. DVIII.

Penes Rad. Thoresby de Leedes in Com. Ebor. Armig.

Carta Willielmi de Redburn *de ſex Bovatis Terræ conceſſis Conventui Sanctæ* Mariæ de Malton *in agro Eboracenſi.*

OMNIBUS has litteras viſuris vel audituris Willielmus filius Willielmi de Redburn, ſalutem in domino. Noveritis me divinæ pietatis intuitu, conceſſiſſe, dediſſe, et hac mea carta confirmaſſe deo et conventui Sanctæ Mariæ de Malton, ſex bovatas terræ in territorio de parva Edeſtoria, cum toftis et croftis omnibus, et quibuſcumque ſerviciis ad ipſas pertinentibus; tenendas et habendas cum omnibus pertinentiis ſuis, libertatibus et aiſiamentis infra villam et extra ſine aliquo retenemento in perpetuam elemoſinam; nullo mihi reſervato de omnibus quecumque habui in eadem villa et ipſius territorio, faciendo conſueta ſervitia domino de Sivelington que inde fieri conſueverunt. Ego vero Willielmus et heredes mei warantizabimus ſex bovatas terræ prædictas cum toftis et croftis et omnibus pertinentiis ſuis deo et prefato conventui, et de omnibus ſervitiis, conſuetudinibus et debitis erga quoſcumque hactenus contractis contra omnes homines per prædicta ſervitia tamen adquietabimus et defendemus in perpetuum. In cujus rei teſtimonium præſenti ſcripto ſigilli mei apposui impreſſionem. Hiis teſtibus, Willielmo de Harum, Waltero Penehaye, Roberto Chambard, Rogero de Newſum, Willielmo Lunel, Martino de Malton clerico, Thoma de Etton, Willielmo de Kyrkeby, Willielmo filio Sauvari, Willielmo de Normanby.

NUM. DIX.

Tranſcript. Regiſt. de Wederhall. Penes Rev. Hug. Todd. de Penrith. in Cumberl. p. 286.

Compoſitio facta inter Conventum de Watton *& Rectores Eccleſiæ Parochialis de* Morlund *in* Cumberlandia.

UNIVERSIS Sanctæ Matris Eccleſiæ filiis ad quos præſens ſcriptum pervenerit, *A.* Abbas de *Melſa*, & *H.* Prior de *Bridlington* et Magiſter *R.* de *Logynton* æternam in Domino ſalutem. Noverit univerſitas veſtra, quod cum cauſa a ſummo Pontifice nobis eſſet delegata inter Conventum de *Watton* et Rectores Eccleſiæ de *Morlund*, ſuper retentione quarundam Decimarum, tam in terris conductis quam in propriis, in præjudicium privilegii a ſede Apoſtolica indulti detentarum audienda et terminanda, tandem amicabili Compoſitione in præſentia noſtra in hunc modum ſopita eſt. Videlicet, quod prædictus Conventus, ſine omni retentione et exactione, tam in terris conductis quam conducendis, vel quocunque Titulo in Parœchia de *Morlund* poſſeſſis vel de cætero poſſidendis, decimas bladi prædictæ Eccleſiæ de *Morlund*, et ejuſdem Rectoribus de cætero perſolvent. Excepta una Carrucata terræ, quam dictus Conventus in *Thimeby* in Dominico poſſidet; pro cujus Decimarum ſolutione annuatim Eccleſiæ de *Morlund*, et ejuſdem Rectoribus unam Marcam Argenti perſolvet, ſcilicet, dimidiam ad *Pentecoſten* et dimidiam ad feſtum Sancti *Martini*. Hanc autem amicabilem compoſitionem tam Procuratores Domus de *Watton* ex Conſenſu dicti Conventus, quam memorati Rectores Eccleſiæ de *Morlund*, de Conſenſu Abbatis et Conventus Sanctæ *Mariæ Eboraci*, firmiter imperpetuum obſervandam tactis ſacroſanctis Evangeliis juraverunt. Ne igitur queſtio ſemel ſopita, de cætero poſſit ſuſcitari, memoratam Compoſitionem præſenti ſcripto, & ſigillorum noſtrorum appoſitione, cum ſigilli Conventus de *Watton* appoſitione, roboravimus.

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